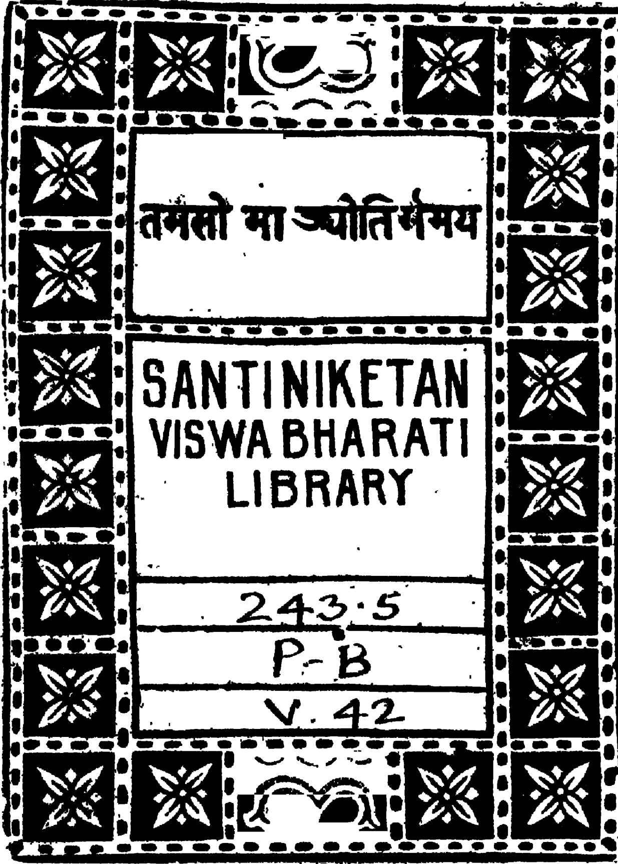


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"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।"

"Arise! Awake! And stop not till the Goal is reached."

Vol. XLII

JANUARY—DECEMBER, 1937

Editorial Office:
MAYAVATI, ALMORA, HIMALAYAS

Publication Office:
4, WELLINGTON LANE, CALCUTTA

Subscription : Inland Rs. 4
Foreign : $3 or 11sh.

Inland : Single Copy
Annas Seven.

INDEX

TO

PRABUDDHA BHARATA

VOL. XLII

Editor: SWAMI MAITHILYANANDA

PRABUDDHA BHARATA

VOL. XLII | *JANUARY, 1937* | No. 1



"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।"

"Arise ! Awake ! And stop not till the Goal is reached."

UNPUBLISHED LETTERS OF SISTER NIVEDITA

CALCUTTA,
May 2nd, 1898.

Dear Mrs. H.

All round gongs are beating and bells are ringing, for it is the time of evening worship. I go up to my roof and lie there quietly to watch the stars come out, and when I come down I shall talk to you again. I call it the Hour of Peace, one seems to settle all one's difficulties there, but to-night I have been called down, so I shall wait till bedtime now. The idea of this worship is that "Candlelight" has just begun, and when the servants bring up the lights, the ladies in the Zenana prostrate before a sacred picture of an image, and then it is the use of Sarada Devi's household, which is really a convent to go to meditation. For an hour or two before, you will see some of the ladies counting their rosaries quietly, while the Mother sits chatting with anyone who is there. But I was going to say that I do not attempt these things now, I have so much writing on hand besides school work, and details rising out of sanitation, that life is as short as it ever was in England.

About leading meditations, Swamiji used to chant the name of God and sonorous Sanskrit texts till we were in the mood to hold our minds down. I can imagine that sometimes a flash of talk too, might take one into the mood. But it always seems to me a pity to plan for these things. Do they come when they are wanted? I don't know. The Church has in "The Christian Year" a beautiful device for getting this without any arrogance of personality. If we are met together to worship the Christ of the Eucharist or Gethsemony, one's voice and thought must naturally become subdued and great.

Yours,
MARGARET.

MONASTICISM IN THE MODERN WORLD

By The Editor

I

To a vast majority of modern men the institution of monasticism presents a long series of perplexities and contradictions. Some condemn the whole system, declaring that the sum of its evils far outweighs the benefits it has conferred upon mankind. Others maintain that while it was not uniformly a blessing to the world, it was not an unmitigated evil. "The variety of judgments", observes Alfred Wesley Wishart, "respecting the nature and effects of monasticism is partly due to the diversity in the facts of its history. Monasticism was the friend and the foe of true religion. It was the inspiration of virtue and the encouragement of vice. It was the patron of industry and the promoter of idleness. It was a pioneer in education and the teacher of superstition. It was the disburser of alms and a many-handed robber. It was the friend of human liberty and the abettor of tyranny. It was the champion of the common people and the defender of class privileges. It was, in short, every thing that man was and is, so varied were its operations, so complex was its influence, so comprehensive was its life."

Whatever be the estimate of the monastic institution as a whole, it has survived thousands of years and so long as human nature remains the same it will stay in the world. Before we dwell upon the institution regarding its ideals suited to the modern times and needs, we draw the attention of our readers to a short but interesting article on the subject, published in the last October issue of *Harper's Monthly Magazine*, in which the writer Mr. Edgar J. Goodspeed observes: "History repeats itself. Take Monasticism. In the third century men began to despair of the ancient world. It was so bad it was hopeless. Nothing could be done with it or about it. They forsook it. So began Monasticism. At first high-strung, high-minded individuals went out into the desert and, finding a suitable cave, set up house-keeping for the rest of their lives. In the fourth century more and more of them did it, and sociable persons, like Pachomius and Anthony, grouped these solitary anchorites into communities in which their economic security assured, they could devote themselves to piety and the cultivation of their characters.

"Some of the very best people in the ancient world did this: honest, able, sincere, devout, intelligent. They renounced the world and devoted themselves to the service of God, as they understood it.

"The world meantime went on its evil way from bad to worse. With the best people withdrawn from it by Monasticism, the worst people of course, had it all their own way. The collapse of civilization came on faster than ever, and presently Europe slipped into the Dark Ages. It would be too much to say that Monasticism brought on the Dark Ages, but the usual view that it preserved the seeds of civilization through them, is only a part of the truth. The escape into Monasticism undoubtedly did much to pave the way for the Dark Ages by withdrawing from active participation in affairs the men

most interested in improving them and best fitted to correct them.

"That Monasticism eventually did much in the West to help matters, we readily agree, but this was probably insignificant in comparison with what the movement really cost in what it subtracted from the total transitive life of its day. This is a balance that is too seldom struck."

The writer then goes on describing what he calls the forms of monasticism that still flourish in the modern world. Firstly, there are people who are not celibates, nor do they take refuge in deserts and solitudes. Despairing of the city with its wickedness and injustice, its hordes and gangs, its police and politics, its taxers and taxes, these people repair to the suburbs of the city with their wives and children. They set up an exclusive little community in which they can freely breathe and get rid of the sinister influences of the city. With all his sympathy for these people the writer deplores the method because it strips the city of its best citizens and turns it over to more corruption and exploitation than ever. Mr. Goodspeed observes here: "It would be much better for the city if they would stay in it and join with the enlightened minority in solving its problems. As it is, the finer the suburbs, the worse for the city. All the evils of Monasticism in its essence are here."

Secondly, the writer refers to a form of Monasticism which is rampant today and which is, in his opinion, much more dangerous and insidious—is political. This is what he terms the political creed of a large part of the intelligentsia, of many scholars and preachers, of engineers, writers, technologists, professional men—mostly salaried people. These people despair of the historic parties in politics because of their base leaders and corrupt practices, and this is why they withdraw from them and cast votes of protest. They say that nothing effective can be done to remedy matters, so they would simply express themselves in protest. To these political recluses Mr. Goodspeed says: "But if the best people among us withdraw from participation in public life, it simply means that governments will grow more and more rotten. 'Ye are the salt of the earth', is the sufficient answer. That was the thing Monasticism forgot. For the place for salt is on the meat, not on the shelf. On the shelf, it means more Dark Ages."

Thirdly, the writer passes on to the form of Monasticism which is in the national field and is detached from world affairs. This is, according to him, the prevailing creed of those who despair of modern political leaders as so many scheming old Machiavellis. These people seek no World Court, no League of Nations, but would simply work out the economic destiny of their own free country, while living in happy detachment from the rest of the World. Mr. Goodspeed makes here the following observation: "This is the prevailing political creed and it is Monasticism. It simply says once more that the world is too bad for us to live in, and as we cannot possibly hope to save it, the only thing for us to do is to leave it, to walk out on it, and look after ourselves. Monasticism soon learned how to insure its own economic security. High walls made each convent a fortress; sometimes old forts were made over into convents. (Anthony's first hermitage was an abandoned fort.) Gardens, flocks, and funds were developed, and the whole life was made comfortable and tranquil. The bad old was forgotten."

Thus it is evident from above that the main contention of Mr. Goodspeed is that the spirit of Monasticism withdraws the best people in various spheres of

society from taking part in the affairs of the World. It is to be seen how the progress of mankind has been retarded by such non-participation on the part of some people who are imbued with the monastic impulse and who choose their province of activities in the domain of the spirit.

II

Before we examine the charges stated above, let us peep into the past history of the monastic institution. It will help us in comparing notes and in discussing the problem how the institution should set up its ideal with reference to the modern conditions.

India was the birth-place of the institution and it was here also that the system had its vigorous growth and development through ages and attained the pinnacle of glory by producing a galaxy of monks who beyond any doubt added to the progress of the human society as a whole. The Vedic Rishis sanctioned the life of a monk to those who were best fitted for it and who chose it after the ordinary course of training at the teacher's house was over. While doing so, they did not in any way look upon the life of a householder as an inferior one. At the same time they prescribed strict rules of conduct for both the orders of life so that society may derive benefit from them in their own spheres without any spirit of mutual hatred and absolute detachment. A Vedic Rishi while living in an atmosphere far above worldly cares used to pray and act during the performance of sacrificial ceremonies. The following text of prayer from a Vedic Rishi in the *Sukla-Yajurveda* will convince one how there was in those days a spirit of perfect collaboration between the people of the world and those of the secluded cloister: "O Brahman, Thou God of gods, may the Brâhmins of our land be all endowed with the fire of the Knowledge divine; may the kings be all heroes skilled in warfare, and may they remain untouched by any meanness; may the cows be all full of milk, the bulls be strong and healthy enough to carry heavy loads, and the horses be all strong and swift; may our women be all endowed with womanly grace and beauty and be prepared to look after the household well; may our children be all victorious; may our youths be self-controlled and well-cultured; may the Yajamâna have a heroic son born to him; may sufficient rain fall to all lands and houses; may the medicinal herbs of the land be fully developed and efficacious; may all our people be endowed with sufficient ability to gain the objects of their longing and may they be fit to preserve and make right use of what they have already acquired." The Rishis who used to pray thus for the different members of society had no axes of their own to grind and were inspired with ideas of reform in religion, philosophy, and rules for all the strata of society whenever occasions demanded. It was these people who lived in solitude and in their monastic cells to carry on contemplation and meditation without any disturbance, to hold aloft the standard of high morality, unworldliness, and unselfishness. They had twofold objects in view, namely, the emancipation of their own selves and the well-being of the world. Their counsels were eagerly sought by all classes of society in cases of emergency and these people were always ready to serve society in all possible ways. This is why they became indispensable factors in society and while remaining directly aloof from the social organism they practically led the van of progress of mankind.

It is true that the Vedic ideal of monasticism gradually tended towards

various forms of philosophy and practice, and we find in its long history some monks laying more stress on asceticism which deepened a sense of disgust with the worldly affairs and intercourse with the people of the world in general. Later on in the rise of Buddhism, although the path was chosen by Buddha in the golden mean between asceticism and luxury, the general trend of Monasticism leaned more towards the ethical development of men and a compassionate attitude towards all beings, without active participation in the affairs of the world. The monastic institution no doubt became very popular and more organized than ever, but we do not find that bond of collaboration between the householders and the monks of the time as it existed in the Vedic period. The religion at that time became so much associated with the monks only that it could be termed the religion of monks. In this connection, Swami Vivekananda said, "Every movement triumphs by dint of some unusual characteristic, and when it falls, that point of pride becomes its chief element of weakness. The Lord Buddha—greatest of men—was a marvellous organiser, and carried the world by this means. But his religion was the religion of a monastic order. It had, therefore, the evil effect of making the very robe of the monk honoured. He also introduced for the first time the community-life of religious houses, and thereby necessarily made women inferior to men, since the great abbesses could take no important step without the advice of certain abbots. It ensured its immediate object, the solidarity of the faith, you see, only its far-reaching effects are to be deplored." In the Vedic period, we find that monasticism made no distinction between men and women, religion was not limited to monks only but pervaded the whole fabric of society.

Then if we turn towards Christianity we find that the practice of asceticism asserted itself at an early date in Christian life. Men and women followed all the monastic rules of conduct and used to do works of charity. But the rise of new and reformed orders drifted towards other directions which can be best expressed in the words of the author of the celebrated book, *Monks and Monasteries*:

". . . the Christian monk has greatly changed since he first appeared in the deserts of Nitria in Egypt. He has come from his den in the mountains to take his seat in parliaments, and find his home in palaces. He is no longer filthy in appearance, but elegant in dress and courtly in manner. He has exchanged his rags for jewels and silks. He is no longer the recluse of the lonely cliffs, chatting with the animals and gazing at the stars. He is a man of the world, with schemes of conquest filling his brain and a love of dominion ruling his heart. He is no longer a ditch-digger and a ploughman, but the proud master of councils or the cultured professor of the university. He still swears to the three vows of celibacy, poverty and obedience, but they do not mean the same thing to him that they did to the more ignorant, less cultured, but more genuinely frank monk of the desert. Yes, he has all but completely lost sight of his ancient monastic ideal. He professes the poverty of Christ, but he cannot follow even so simple a man as his Saint Francis.

"It is a long way from Jerome to Ignatius, but the end of the journey is nigh. Loyola is the last type of monastic life, or changing the figure, the last great leader in the conquered monastic army. The good within the system will survive, its truest exponents will still fire the courage and win the sympathy

of the devout, but best of all, man will recover from its poison."

This description is on no account applicable to Christianity alone but, more or less, to all monastic institutions in the modern world. The re-assuring hope, expressed in the concluding para of the above-mentioned remarks, is not peculiar to Christianity alone but true to all institutions inspired by lofty ideals and founded by illustrious men.

III

Man's experiences in the past, recorded in history, are sufficient to tell us that the institution of monasticism does not deserve a contemptuous treatment, nor can it claim all praise and no blame. The institution has survived thousands of years and has played no mean part in moulding the destiny of mankind with its innumerable services and great attainments in raising the culture of man, his wisdom, and his moral as well as spiritual standard.

The modern world is passing through a chaos partly on occount of having lost the great ideals that the monastic institution once stood for. It is high time for us to judge how the institution can be adapted to modern conditions so that it may be useful not only to individuals for their own salvation but for the good of mankind as a whole.

The illustrious monk, Swami Vivekananda gave some valuable counsels for the guidance of monks in the present-day world. Some of his teachings may be summarized as follows : (1) "In the case of the Sannyâsin, the end is the liberation of the Self and doing good to humanity—आत्मनः मोक्षार्थं जगद्धिताय च। and of the way to attain it, the renunciation of *Kâma-Kânchana* is the most important. Remember, renunciation consists in the total absence of all selfish motives, and not in mere abstinence from external contact, such as avoiding to touch one's money kept with another but at the same time enjoying all its benefits. Would that be renunciation? For accomplishing the two above-mentioned ends, the begging excursion would be a great help to a Sannyâsin at a time when the householders strictly obeyed the injunctions of Manu and other law-givers, by setting apart every day a portion of their meal for ascetic guests. Now-a-days, things have changed considerably, especially as in Bengal, where no *Mâdhukari* system (the system of begging one's food piecemeal from several houses, as not to tax the householder, as a bee gathers honey from different flowers) prevails. Here it would be mere waste of energy to try to live on *Mâdhukari* and you would profit nothing by it. The injunction of Bhikshâ (begging) is a means to serve the two ends, which will not be served by that way now. It does not therefore go against the principle of renunciation under such circumstances, if a Sannyâsin provides for mere necessaries of life and devotes all his energy to the accomplishment of his ends for which he took Sannyâsa. Attaching too much importance ignorantly to the means brings confusion. The end should never be lost sight of."

(2) "He (the Sannyâsin) makes complete renunciation (Sannyâsa) of all worldly position, property and name, and wanders forth into the world to live a life of self-sacrifice, and to persistently seek spiritual knowledge, striving to excel in love and compassion, and to acquire lasting insight. Gaining these pearls of wisdom by years of meditation, discipline and inquiry, he in his turn becomes a teacher, and hands on to disciples, lay or professed, who may seek them from him, all that he can of wisdom and beneficence."

(3) "A Sannyâsin cannot belong to

any religion, for his is a life of independent thought which draws from all religions; his is a life of realization, not merely of theory or belief, much less of dogma."

(4) "Worldly people love life. The Sannyâsin is to love death. Are we to commit suicide then? Far from it. For suicides are not lovers of death, as it is often seen that when a man trying to commit suicide fails, he never attempts it for a second time. What is the love of death then? We must die, that is certain; let us die then for a good cause. Let all our actions—eating, drinking, and everything that we do—tend towards the sacrifice of our self."

These quotations are not at all exhaustive to cover the great programme of what the Swami chalked out for the revival of the monastic institution suited to the needs and requirements of the modern age. These are in a nutshell given to show the spirit of monasticism so that individuals and society may be benefited.

SPIRITUAL TALKS OF SWAMI BRAHMANANDA

At the Alambazar Math

23rd July, 1897.

Talking about Master, Maharaj remarked: It would have been excellent if Master's sayings, especially those about his devotional practices, spiritual unfoldment and realizations could be recorded exactly and correctly, that is to say, immediately after hearing them from him. When he talked about Jnâna (the path of Knowledge) he would speak nothing besides Jnâna. Again if he were to start discoursing on Bhakti, he dwelt on Bhakti alone and nothing else. He has repeatedly hammered it into our heads that worldly wisdom is too trifling and vain. One must exert oneself to acquire spiritual knowledge, devotion, and love alone."

Question: What kinds of Samâdhi did Master use to fall into?

Answer: He fell into different kinds of Samâdhi at different times. Sometimes his whole body became rigid like a piece of wood. He would come down to normalcy very easily from this state. At other times, however, when he got immersed in deeper Samâdhi, he used, on returning from them, to take a deep breath after gasping for a time like a drowned man. Then slowly he would regain the consciousness of the outer world. Even for a while after he had composed himself he would talk as if he were drunk; and not all of it was intelligible. On those occasions he would often form petty desires and say, "I shall take *Sukta*[1]," "I shall smoke tobacco" and the like. At times again he would pass his hand downwards from the face.

Maharaj next raised a question himself and asked:

"What do you take to be the reason for Master's speedy spiritual progress even without any particular help from outside? Apart from a little inborn tendency there is nothing remarkable to be found. Is it not a miracle? There are many other wonders still. A monk presented him with a metal icon of Ramalâlâ (infant Rama). He used to take that icon daily to the Ganges for a bath when it would swim in the river. He has told this himself. How will you differentiate between dead matter and consciousness in such a case?

[1] A kind of bitter vegetable soup.

"He said that at first he felt no strong desire to renounce the world; but such a storm came upon him that everything of his got upset."

Question: Did he possess any occult Yogic powers?

Answer: Really, I never came across powers like *Animâ* (the power to assume minute forms) etc., but he had a very clear insight into human character. I have witnessed a number of similar other strange things.

Question: Do forms like Kâli, Krishna, and others really exist?

Answer: Yes, they do.

At the Belur Math

27th May, 1899

Maharaj: When you speak relate the teachings of Paramahamsadeva as far as possible, for the true import of the scriptures is easily grasped through his sayings.

Paramahamsadeva used greatly to forbid double-facedness. He had great affection for the simple-hearted. He used to say: "I hate flattery. I love him who calls on God sincerely." He would also say that all the impurities of the mind are removed by calling on God with a sincere heart.

Many used to relate to Master that they were experiencing varieties of spiritual states and moods. A certain boy who had heard all these importuned Master to grant him such feelings. Thereupon he replied: "See, one gets to that stage after regular practices of meditation and prayer. You will have everything gradually." A day or two after the incident the boy saw Master going towards the temple of the Mother Bhavatârini in the evening and followed him. Master went straight into the shrine. The boy too came near the shrine, but not feeling himself bold enough to enter it sat in the vestibule and began to meditate. A short while after he suddenly noticed a brilliant light like that of a million suns issuing out of the shrine and racing towards him. The boy took fright at it and ran away to Master's room. A little later Master returned from the shrine and finding the boy in his room asked: "What! Did you sit for meditation in the evening?" The boy replied in the affirmative and related to him one after another everything that had happened from his vision of the light at the time of meditation to his flight in terror. Listening to all this Master said: "And yet you complain, 'I see nothing, what's the use of meditating?' And why do you fly away when you see anything?"

Usually Master never slept for more than an hour or so at night. He used to pass the night sometimes in Samâdhi, sometimes in singing Lord's name and sometimes in taking the name of Hari (God). Often I found him immersed in Samâdhi for an hour or for an hour and a half. In spite of his efforts to relate the experiences of that state he could not do so. After coming down from the state of Samâdhi he would say: "See, I wish I shall tell you a lot in that state, but my power of speech gets lost at that time." He used to mutter many things after Samâdhi. It looked as though he were talking with someone. I heard that he used to pass most of his time in Samâdhi formerly.

He used to say: "One must have intense yearning for realizing God" He related that story of Jesus Christ now and then. Once an old man asked Jesus how God could be realized. Instead of answering the question Jesus took the old man to a near by pond and held him down under water. A little while after when the old man began to be restive in agony, Jesus pulled him out and asked: "How did you feel under water?" "I felt as if I was going

to die of suffocation", replied the old man. "You will realize God," said Jesus, when you feel like that for Him."

At first Swamiji used to indulge in a lot of dry discussions. He was then a devotee of formless God. He even used to tell Master: "These visions of yours are all hallucinations." He would rebuke some if the latter went to prostrate himself before gods and goddesses in temples. Many used to be annoyed with him for that. But Master never had the slightest irritation. He would say: "One cannot find a vessel like Naren in these days." Afterwards when Master showed Swamiji forms of gods and goddesses, the latter began to believe in them. Since then he used to say: "If only one has devotion for God, no matter, with or without forms, one will have everything."

EDUCATION AS A HELP TO LIFE*

By Dr. Maria Montessori, M.A. (Rome), D. Litt. (Durham).

Education ought not to be merely a programme of work to which the child must adapt himself. It ought to be a help to development starting at birth and accompanying man through the four great epochs of his life during each of which special qualities and faculties are being developed.

The First Epoch: Construction of the physio-psychic individuality.

The first epoch is that of the child's constructing his personality by actively acquiring independence in the material and psychological activities of life in his own environment.

The Second Epoch: Construction of the social individuality.

The second epoch is that of puberty in which the child becomes interested in social life and a special programme has been made to provide for the characteristic needs of this stage of life.

The Third Epoch: Construction of the moral individuality.

The third epoch is a period of study more resembling that of university life which is followed by a special preparation for the maturation of a moral attitude to guide the activities during the rest of life.

The Fourth Epoch: "The active Personality".

The fourth epoch is the life of adult man in activity to exploit the natural and cultural resources of his environment towards a mere enlightened and general welfare.

Owing to the limitation of time, special attention will be given to the first epoch (from 0—12 years of age). A more detailed description of the features of this epoch follows, showing how, and which elements of culture the child acquires. These include also those parts which were considered "dry" or "difficult", but which the child has shown to study with great enthusiasm and success, when offered at the proper time and in a special manner.

FIRST EPOCH

Construction of the Physio-Psychic Individuality

During this epoch which may be divided into four periods, life shows

* Under the auspices of the International Montessori Association Dr. Montessori will hold in London from January 25th to June 16th, 1937 the 22nd International Training Course in which she will deal with the four plans of education as conceived by her throughout the span of human life.

strong tendencies towards independence and free activity. Seconding the child's needs, he reveals to us the *Laws of Psychic Growth.*

First Period (0—2 years of age) BIRTH AND INCARNATION.

With birth the child becomes an independent organism and functions for himself; but, being born inert, he has actively to acquire all movements—from the powerful ones of locomotion to the fine ones of speech. Being new to the world he must *orientate* himself among the mass of sensations. So slowly and laboriously he acquires *consciousness* and the *means of expression.*

The need of ORDER related to the need of REPEATING THE SAME MOVEMENT, are the main expressions of his stage.

Second period (2—4 years of age) SENSORIAL EDUCATION—REFINEMENT OF MOVEMENT.

Sensorial apparatus is given to the child to help him to put an order into and to classify the maze of sensorial impressions. In his environment are placed numerous "motives of activity", such as apparatus built with an apparent external aim, but with an indirect one also (buttoning—lacing—exercises of practical life) which give the child the opportunity to suffice more and more to his external needs, and so acquire greater external independence from the adult, and more refined co-ordination of movement. The rebellion on the part of the child whenever the adult tries to help him, the deviations into "badness", "whining", etc. show how necessary is activity and independence at this period, for the acquisition of the inner equilibrium in the human psychic construction.

Laws governing the child's activity, which become very clear at this period :

INDIVIDUAL WORK
REPETITION OF THE EXERCISE
SENSITIVE PERIODS

the latter being provisions (by inspiring violent attraction towards certain actions) taken by nature to ensure perfect acquisition of faculties.

Also at this period CONFLICTS between the child and the adult become more open. Children impelled by nature in one direction, and prevented from following it by an adult who does not understand the necessity of certain repeated actions—that to his way of thinking are aimless—develop DEFENCES. These take various forms; the most knowing being those that go under the name of TANTRUMS.

The continued thwarting of the childrens's inner aims develop in them DEVIATIONS FROM NORMALITY and the thwarting being general—these deviations—in their different forms—are common to all children who show FALSE CHARACTERS which had up to the present been considered as the true characters of man of this age.

Placing the children in an adapted environment, giving them the means to fulfill their inner aims in free activity, NORMALIZATION is achieved and the children reveal which are THE TRUE CHARACTERS OF CHILDHOOD:

Third period (4—6 years of age) THE LEARNING OF THE THREE R'S.

Besides those due to the fact that the children's laws of psychic development are not taken into consideration, the difficulties usually met in the general run of schools as to the learning of the three R's. are due to the fact that each item is, in reality, formed of *complex elements,* the acquisition of which belongs to sensitive periods occurring in different ages.

ANALYSIS of the complexities and embodiment of each item in sensorial apparatus.

Indirect preparation of the completed knowledge by presenting these at the respective sensitive periods.
The sudden spontaneous synthesis, such as that of the "EXPLOSION" into writing,—six months before reading.

WRITING AS ANALYSIS, READING AS SYNTHESIS OF THOUGHT.

The first TEN DIGITS. The mechanism —in its *static* and *dynamic* form of the DECIMAL SYSTEM. The passage. The passages. The active sensomotoric incorporation of sum-tables. Addition and Multiplication, Subtraction and Division in the clarity of their NATURAL DIFFERENCES.

LAWS OF WORK: REVEALED AT THIS PERIOD: Understanding and knowledge, not FINAL AIM but STARTING POINT of spontaneous individual work.
The Training of the mind through ACTIVITY.
The seeking after MAXIMUM EFFORT.
RISE into ABSTRACTION as a natural consequence of material activity.

Fourth period (7—12 years of age)
RAPID AND ENTHUSIASTIC ABSORPTION OF CULTURE.

The child while still active in his own individual construction becomes more absorbed in exercises of a mental order. The capture and *isolation* of the items of culture in an apparatus which supplies the child's activities with KEYS to new and wonderful worlds.

The growth and development of interest.
Algebra as explanation and expression of Arithmetic.
The *Geometrical* formula for extraction of square roots, etc.
The revelation through the use of the apparatus for medians and diagonals of the theorem of Pythagoras; spontaneous discovery that the same is true not only for squares but for all regular figures.
Psycho-grammar. The family groups of the *parts of speech.*
The Verb as the voice of a storyteller.
Comparative study of style.
Cosmic forces as guardians of the equilibrium of life. Their revelation is *Geology* and *Biology*. *Geography* as the present stage of geology.
Development of civilization in relation to geographical facilities (protection by mountains, seas and rivers as ways of communication). Progress around basic discoveries. Power and possessions as factors in shaping *History.*
Science. The isolation of physical laws. Basic apparatus for their demonstration and combinations.
Chemical reactions and laboratory exercises. The combination of chemical and physical forces ruling the earth.
Life as a cosmic force. The unity of design in LIFE's processes and the infinite *variety* of the forms of life. The "work" of natural elements and of all the expressions of life for the maintenance of *cosmic equilibrium* and for the achievement of evolution.

PROGRESS OF THE AMERICAN WOMAN

BY DR. SUDHINDRA BOSE, M.A., PH.D.

American women are said to be more ambitious, more progressive, and more competent than those of Europe; or more courageous, more self-reliant, more independent, and less submissive, if you prefer another set of adjectives. Women in America have now all the rights and opportunities life can give.

While women in modern India have made considerable progress in recent years, a study of the position of women in the United States cannot but be of interest at this time.

It is significant that it was only yesterday that women in this country won a voice in the making of the laws under which they live, and the opportunity to choose their occupations as freely as men. Today women physicians, artists, artisans, lawyers, judges, legislators, Presidents of Colleges and Universities, and even Governors of States (Provinces) are accepted as integral parts of the American population, rather than as freaks or isolated geniuses. Women, within the last few decades, have widened their horizons amazingly. The range of their interests is as great as that of men, the chief difference now being only one of emphasis.

The women of the United States need not, however, feel too "upish" toward their less favoured sisters in India. Consider, for instance, the position of woman in this country only a hundred years ago. Everywhere she found herself discriminated against and circumscribed, whether she laboured at home or attempted to earn a living "in the world". A married woman could not own property or make contracts and therefore could not enter business legally. A working woman could not collect her own wages. Her wages and even her children belonged solely to her husband. The Common Law stated that women were mentally inferior and physically helpless.

The first law securing the property rights of married women in America was passed in the State of New York only in 1848. Men had rights, it seems; but women had only duties, and apparently no one raised a protest. How very different it is today when American men choose to live in and love the service of their women!

The American women of the early nineteenth century were all for domestic life. They surrendered to men all occupations outside the home, and confined themselves to marriage and the bearing and rearing of children. Wifehood and motherhood were the only careers approved of for women. The husband was the dictator of the family —a position frequently exercised harshly by domineering men.

Women were, as a class, disfranchised and their part in the church was limited to passive acceptance of rites and creeds. The "weaker sex" plays a wholly secondary rôle in the *Bible*. St. Paul, the man who put Christ over to the masses, said: "Wives submit yourselves unto your husbands as unto the Lord." He continued austerely: "Let your women keep silence in the churches; for it is not permitted them to speak." St. Paul was beyond any doubt a man who believed that woman's place was in the home—if even there. The Cannon Law held women as subspecies of the human race, directly responsible for the fall of man. It translated into practice and precept of legislation the spirit of St. Paul: "The head of every man is Christ, and the head of the woman is the man." According to early Church Fathers man was a human being made for the highest and noblest purposes; woman was a "weaker vessel" made to serve only man. "Above all it seems right that we turn away from the sight of women," said the Church Fathers confirming St. Paul, "for it is sin not only to touch, but to look; and he who is rightly trained must especially avoid them." Woman was nothing more than temptation. She was a "frivolous, dress-loving lust-inspiring creature". The best plan was to shut

her up.. St. Chrysostom echoed this righteous sentiment when he added: "What is woman but an enemy to friendship, an unavoidable punishment, a necessary evil, a natural temptation, a wicked work of nature covered with shining varnish?" Even Martin Luther wrote in the sixteenth century: "Let women bear children till they die of it; that is what they are for." Man was not created for woman, but woman for man.

In the United States, a century ago meekness and submissiveness on the part of the wife were required. It was for woman, not for man, to make the sacrifice. Meekly forgiving, she must accept cheerfully and gracefully a double standard in sex conduct. The husband was privileged to deprive a wife of her liberty, and even to administer chastisement if he thought she needed it. When placed against such a dark past, the achievements of modern American women appear all the more remarkable.

During the first part of the nineteenth century, some of the leaders of the woman's movement declared that the one reason for woman's inferior position was her lack of education, or her education merely as an object of flattery, a social ornament rather than as a rational human being preparing for useful life. That was rather a new doctrine. Consequently the beginning of female education in the United States was slow and timid; the first steps were taken with great caution. The defenders of the old order said the educational opportunities of boys must in no way be jeopardized by the education of girls. Woman's slender intellect must not be over-taxed. She should not be taught things the knowledge of which would cause any lady to blush. The battle between the sexes which started over the question of "Schools for Shes" continued grimly over the questions: "Shall girls study geography?" "Shall they study physiology?" Until well into the nineteenth century, few women could boast more than rudiments of education. Less than a hundred years ago the first American girl took her examination in geometry, with the prophets of gloom declaring that the effect upon the nation would be disquieting and disastrous. In 1833 Oberlin College was opened to boys and girls on equal terms—the first college in the world to admit women after the universities of Europe were closed to them by the church.

As the number of girls asking to be admitted increased, more college doors were opened to them. At present most of the State universities are co-educational. But there are also several privately endowed women's colleges of note such as Mt. Holyoke, Vassar, Wellesley, Smith, Bryn Mawr, Barnard, and Radcliffe.

But it may be asked how the women have met the test of college education. Has it proved too difficult for their less robust physical equipment or their weaker minds as so many feared? Miss Grace Abbott, Professor at the University of Chicago and a distinguished social worker, remarks that the prophets of disaster were wrong: "College has helped to bring a new standard of health for women. And long hours of intellectual work are no more fatiguing to the girl than to her brother—seemingly less so—but he has felt freer to complain than she who has been regarded as more or less on trial in intellectual pursuits, down even to the present day."

Shall women work outside the home? Any one who still clings to the old maxim that woman's place is in the home should read the recent bulletin from the United States Women's

Bureau. This government bulletin reveals that women in increasing numbers are being called on to support their families.

Out of 30,000 families investigated, for instance, 27 per cent. were supported entirely by the wages of their women members. Of 17,000 unmarried women studied, one in five was supporting a family unaided. An enormous proportion of city families is depending wholly or in part on the money earned by wives and daughters. In certain industries which employ women, 65 per cent. of the women workers are married.

Why do women work? Most women are working because they have to. When a family is faced with starvation, its potential bread-winners, male or female, must bestir themselves to earn money as best they can. Many a family, in which the bread-winner has lost his job, has been saved from starvation by the fact that the bread-winner's wife has gone to work. Moreover, American women refuse to become a parasitical class. It is the dissatisfaction and unwillingness to accept the rôle of parasitic women that has resulted in free opportunity for women to engage in all forms of labour—professional, educational, and industrial.

In education and the professions, American women have been limited only by their own preferences and by the preferences of their employers or clients. In 1930 there were about a million and a half professional women in the United States, only 50,000 less than the number of professional men. Of these women, three-fifths were teachers and one-fifth nurses.

The gifted women have not experienced much difficulty in finding their place in various professions. They constitute, however, a relatively small group. A much larger number of women is to be found in the field of industry. In 1930 one-fourth of all the women in the United States over 16 years of age was wage-earners—some 10,000,000 in all. Of these 28 per cent. were married.

A number of social and economic changes have contributed to the increasing presence of women in industry. Machinery and electricity and smaller families have released surplus labour hitherto needed in the home. Then, too, an increase in the standard of living has made necessary or desirable the addition of the wages of wives and daughters to the family budget. And mass production has created thousands of clerical and sales jobs for women.

In the United States, where the Founding Fathers taught that self-government rather than good government was the ideal, women had no political rights. After long and painful delay, it dawned on the American masculine leaders that vote for woman was in itself of great importance as well as useful in effecting other reforms in which they were interested.

So it came about that women achieved their enfranchisement in 1920—seventy-two years after the organized woman suffrage movement had begun in the United States and after twenty-six other countries had given their women the vote. Of course man did not hand the franchise over to the women as a free-will offering. He yielded under pressure after she had picketed and battled and screamed. Anyway, common sense of the dominating sex finally triumphed over prejudice and superstition.

Since the winning of suffrage, American women have gained political recognition and political power. Thousands of women are elected each year to local offices. These local elections are of the greatest importance,

because it is the nearest government which most influences the daily lives of the citizens. Women have now a hand in deciding the public policies with reference to education, labour, and social welfare. It is these issues which have especially interested women as relating to the welfare of children and home life.

Women have also made gains in federal government. Heading the list of distinguished women office-holders are Miss Frances Perkins, Secretary of Labor in President Roosevelt's Cabinet; Mrs. Ruth Bryan Owen, a full-fledged Minister Plenipotentiary at the court of Denmark; and Mrs. Nellie Taylor Ross, the first woman Director of the United States Mint.

The present Congress boasts of nine feminine members. Of these, one is a member of the Senate—"the most august deliberative body in the world." It is the most significant recognition that American womanhood is now in the fullness of political privilege and responsibility, not merely to vote but to govern, not merely to have voice in the selection of office but to hold office of the highest character.

Seventy years ago there was only one woman on the federal payroll. In 1919 Civil Service examinations were opened equally to men and women, though the method of appointment made it possible to appoint men over the heads of women. In 1932 President Hoover ordered that sex preferences were not to be specified on Civil Service examination lists and that appointments be given to the highest on the list. In 1933 there were over 81,500 women in Civil Service positions in the executive department of the federal government. Most of these are in fiscal or custodial positions, but many are serving in professional capacities such as chiefs and assistant chiefs of Department Divisions, supervisors of special department activities, librarians, statisticians, naturalization officers, business and medical specialists, and legal assistants.

The old order is no longer the divine order: women can no longer be locked up within the four walls of their homes. Women have cast off the mask of extreme femininity of delicate helplessness, and evolved into women more worthy of adoration not because of any material gains they make, but because they are showing courage, judgment, and respected independence.

The United States now has its first woman Cabinet member, its first woman Ambassador, and its first feminine Director of the Mint. These positions are rewards for what women in general, and those women in particular, have already accomplished.

The interest of American women in politics has not been confined to gains for their own sex, but has been for civic betterment and for measures of general welfare. Mrs. Carrie Chapman Catt, the veteran suffrage leader and now active in the cause of world peace, has written the following summary of the direct results of the enfranchisement of women in the United States:

1. The vote has been used in all States to secure the removal of discriminations against women under the law, to prevent the passing of other proposed discriminations and to improve the legislation which concerns women and children.

2. Women vote in numbers surprisingly approaching that of men voters.

3. The testimony is general that the presence of women at the polls in the capacity of voters and election officials has quite altered the character of election day, making it a peaceful and dignified function.

4. The service of women in high positions to which they have been

appointed by the Federal, State and local governments, or elected as members of legislatures, national, state, county and local officials, has been satisfactorily intelligent and in accord with the public good.

5. Civilization has always been lop-sided, being strong where men's ambitions are keenest and lamentably weak where women's interests are strong. A careful investigation of the results of woman suffrage reveals the fact that women voters are most active and most effective in efforts to adjust this abnormal development of civilization.

A pioneer of the woman's rights said not long ago that there never were but two reasons for opposing woman suffrage: "the superiority-of-the-male complex and the inferiority-of-the-female complex". Happily these complexes are about liquidated. Women are now—almost on equal terms with men—in the trades and professions, everywhere in the world of work. They have shown their capacity as students in the sciences, their acumen as rulers and legislators. They are close on the heels of man in the arts and literature. "Like man, woman's sphere is in the whole universe of matter and mind, to do whatever she can, and thus prove the intentions of the Creator."

RAMAKRISHNA-VIVEKANANDA AND THE RELIGION OF PROGRESS

By Professor Benoy Kumar Sarkar

New Sindh and Belur Math

It is very significant that New Sindh should come into existence at a time when the social atmosphere of the Sindhi people is pervaded by the ideals of the Ramakrishna-Vivekananda Movement. The *liaison* between Ramakrishna-Vivekananda and Young Sindh is fraught with momentous consequences for the economic and cultural developments of India.

New Sindh, at any rate, is thereby making its start in the *milieu* of optimism. For, Hinduism has acquired a fresh lease of life under the auspices of the Ramakrishna-Vivekananda socio-spiritual *Gestalt* or complex of cultural forms and relations. It is this refreshed Hinduism, the renaissance of the Hindu spirit as represented by the Swamis of the new complex that bids fair to spur the Sindhi people on to new flights of optimism and creative endeavours in science and engineering, industry and commerce, arts and philosophies.

In the domain of material and moral values for which India and the world are likely to remain thankful to the Sindhi men and women these idealistic culture-contacts of theirs with the messengers from Belur Math (near Calcutta) on the banks of the Ganges will have to be appraised tomorrow and day after tomorrow as of no less worth than the contributions of the Sukkur Barrage, the expansion of cotton and wheat farming, the harbour-technocracy and port-capitalism of Karachi, and the constitution of Sindh into an independent administrative unit. The soul of Sindh is going to be enriched by the new creative spirit of Ramakrishna which is well calculated to fulfil the messages of positivism from the old *Granth Saheb*, *Japji* and *Rahitnama* of Guru Nanak and his veterans as well

as the mystical folk-songs of the Sufi saints.

Ramakrishana the Prophet of the Young and New

In regard to the gospel of Ramakrishna, the chief interest today lies in ascertaining as to whether in this epoch of technocracy, industrialism, exact sciences and machine-mindedness, his teachings are likely to be useful to the men and women of India and the world. There is no doubt that Ramakrishna's spiritual experiences combined with the self-control, self-sacrifice, and social service activities of the Swamis of the Ramakrishna-Vivekananda Movement constitute the living religion of India in the twentieth century. Besides, Ramakrishna is being honoured by the most diverse races of mankind and in the highest intellectual centres in Asia, Europe, Africa, and America.

And yet, be it observed, Ramakrishna cannot be identified with the movement for any particular Hindu gods, rituals, religions, scriptures or institutions. Ramakrishna did not promulgate a religion. Ramakrishna was not the exponent of any ethical code or system of morals either. No set of commandments and duties or virtues and voices can be discovered in Ramakrishna's *Kathamrita*, the nectar of his words. It would be difficult also to discover in Ramakrishna's teachings any advocacy or propaganda in regard to caste-reforms, race-uplift and other social questions. And as for the question of constitutional progress, nationality, provincial autonomy, federation or the like, Ramakrishna had no message whatsoever.

Where then lie Ramakrishna's claims to recognition by the East and the West as a world-teacher, as an *Avatar*? They are to be found in some very elemental characteristics.

Ramakrishna functioned as the guide and the friend to all and sundry in regard to the most fundamental questions of daily life. He spoke to the individual man and woman of flesh and blood and tried to evoke in their personalities just those human qualities which enable persons to flourish in the world. In the East as well as the West, human beings,—the richest and the poorest, the expert and the layman, the businessman, the scholar, the lawyer, the peasant and the workingman,—all are subject to diffidence in the concerns of the day to day round of duties. Ramakrishna's teachings enable the meanest of human beings as well as the mightiest to combat diffidence and acquire self-confidence in the pursuit of life. Cowardice is another vice which attacks human nature under certain conditions both in the East and the West. In the atmosphere of Ramakrishna men and women, no matter what be the race, profession or earnings, learn to pick up courage and advance boldly in their walks of life.

Ramakrishna has delivered the gospel of strength with which a human being can overpower the thousand and one frailties of worldly existence. That is why Ramakrishna has been accepted as a Teacher by the merchants, industrialists, lawyers, medical men, scholars, as well as by other persons belonging to the most varied economic professions. Ramakrishna has, therefore, been a prophet for every corner of the globe; and as long as there is human nature with its tendencies to diffidence, cowardice, and weakness his teachings are destined to be the energizer of human souls. He is thus in a social sense a prophet of the young and the new individuals, groups as well as races. Every body and every community that is trying to start on a new concern, business or other enterprise, cultural

or social, is likely to find in Ramakrishna the most appropriate guide, philosopher, friend. His messages of self-confidence, courage and power are just adapted to the requirements of those individuals or groups which have no past and no history, which are indeed submerged and repressed,—in order that they may commence their careers of world-conquest.

It is, again the householders, the men and women who have to live on earthly earth and make their homes prosperous, healthy and dignified, for whom Ramakrishna spoke his words of nectar. In his sociology or metaphysics of values *Jiva* (man) = *Shiva* (God). The formulation of this equation by Ramakrishna enables us to establish an identity between service to man and service to or worship of God. We are again and again rendered conscious that he was not constructing a "kingdom that is not of this world". This is the most marked characteristic in the sayings of Ramakrishna. He was a positivist, a teacher of the worldly duties in the most emphatic sense. On the other hand Ramakrishna's perpetual emphasis on the spirit and the soul is epoch-making. He has taught mankind that with this instrument men and women can demolish the discouraging conditions of the surrounding world and transform them in the interest of the expansion of life. And we are enabled to feel all the time that Ramakrishna's idealism and transcendentalism were of the highest order. The freedom of personality is a concept by which Ramakrishna has succeeded in electrifying the mentality of the middle classes, the higher classes and the lower classes of the human society.

Altogether as embodying the synthesis of the positive and the idealistic, Ramakrishna has furnished the young and the new with the tremendous psychology of world-conquest, of supremacy over the bonds of nature, of emancipation from the fetters of society. And it is on the strength of this synthesis that an India of economic energism and cultural creativeness—an India of material prosperity and idealistic social service,—has been absorbing the interest of constructive thinkers and statesmen of Young India.

The Ramakrishna Empire

At the present moment it is possible to say that mankind has something like a Ramakrishna Empire. It is the new Hindu empire of the twentieth century furnished as it is with colonies of Hindu culture and spirituality in Asia, Europe, Africa and the two Americas. The ideals that inspire these colonies of the Greater India of today are none other than those of humanity and brotherhood. The *Leitmotif* of this spiritual empire is to be seen in *yata mat tata path* (as many faiths, so many paths), freedom of conscience and inter-racial concord. A world-wide republic of religion and morality is in this manner coming into existence.

The Ramakrishna Empire has been seeking to establish under modern conditions the traditional Hindu *Pax Sarvabhaumica* (peace of the world-state or universal kingdom).[1] And this is being rendered possible not with material possessions and the ways and means such as are accessible to persons favourably placed in the diplomatic perspectives but by methods natural to those who have renounced the world and do not possess bank accounts. It is the poor, the penniless and the self-sacrificing band of Swamis, men whose sole capital is the name of Ramakrishna and

[1] See the present author's *Political Institutions and Theories of the Hindus* (Leipzig 1922), pp. 222-226 (*pax sarva-bhaumica*) and *Futurism of Young Asia* (Berlin 1922), pp. 258-262 (International India.)

sole captainship the example of Vivekananda, that are responsible for the platform of equality, harmony and mutual appreciation between the nations, that is being established in this world-wide *chakravarti-kshetra* (territory of the universal sovereign). The work of this "Spiritual General Staff," as the Swamis of the Ramakrishna Mission may be called, in the world's inter-racial relations, is of the most substantial importance.

"Greater India" in Western Asia

The manner in which Hinduism and Hindu culture have collaborated with the rest of mankind for the progress of the world is to be read in the songs, stories, folk-tales, architecture, sculpture, painting, mathematics, medicine and metaphysics of all Asia from Tokyo to Cairo and from Siberia to Madagascar on the East African coast and the Indonesian Islands in South-East Asia.

The *charaiveti* (march on) of Hindu culture was not confined to those Asian regions which accepted the Indian faiths as their own. Moslem Asia also was considerably Hinduized in culture. While sojourning in Sindh it is impossible not to recall that during the period from Emperor Harsa (*c* 640) to the jurist Hemadri (*c* 1300) Greater India was thus flourishing in the Saracen Empire in Western Asia.

The *Panchatantra* was translated first into Persian. From Persian it was rendered into Arabic as *Kalila and Dimna*. The medical work of Charaka likewise passed through Persian version into Arabic. Practically all the other Arabic versions of Hindu texts were made direct from the original.[2]

The astronomical (mathematical) works of Brahmagupta, namely the *Brahmasiddhanta* (called *Sindhind* in Arabic) and the *Khanda-khadvaka* (*Arkand*) were translated into Arabic by Alfazari and Yakub Ibn Tarik during the reign of Mansur (753—774). It was from Sindh that Hindu astronomical tables were carried to Western Asia by a Moslem deputation sent by this Caliph.

Under Harun Alrashid (786—808) the ministers, belonging as they did to the Barmak family, were Buddhists converted to Islam. It was under their auspices that Hindu scholars were invited to Bagdad and Sanskrit works on medicine, pharmacology, toxicology, philosophy, astrology, and other subjects were translated into Arabic.

At this time the son of Dhanya or Dhanin was the director of the hospital at Bagdad. A Hindu physician named Kanta was practising there. Atri's work on drinkables was introduced to the people, Vedavyasa's work on wisdom or philosophy, allied perhaps to Badarayana's Vedanta philosophy, was likewise to be found among the Sanskrit texts, known in the Saracen capital. This may have had some part in the formation of Arabian Sufism. A *Jataka* by Satyavarman perhaps belonged also to the Indian literature imported into the Saracen Empire under Harun. Vyaghra's book on the signs of swords and a work on astrology attributed to Snghl, a name which it is difficult to decipher, are likewise mentioned. The Buddhist story adapted in Christian literature under the title of *Joasaph and Barlaam*, as well as some of the fables of Buddhaghosha relating to the cunning of women were also rendered available in Arabic during this period.

Treatises on snakes (*Sarpavidya*), *Vishavidya* (treatises on poison), and works on auguring, talismans, veterinary art, sex-lore, logic, ethics, politics, war and general philosophy are known

[2] E. C. Sachau: *Alberuni's India* (London 1910) Vol. I. pp. xxvii-xl.

to have been translated by the Saracens. The Moslem authors wrote also commentaries, adaptations and summaries etc. of the Hindu books.

At home in Khiva Alberuni (979-1048) was in a position to study the *Brahmasiddhanta*, the *Khandakhadvaka*, the *Charaka Samhita* and the *Panchatantra* in Arabic versions. An Arabic translation of Vittesvara's *Karanasara* could likewise be used by him. There were in existence also certain Arabic treatises on astronomy and chronology in which the knowledge of Hindu mathematics was implied.

While in India (1017-30?) he wrote his work on India in which in addition to his special subjects, astronomy and mathematics, philosophy, literature, general culture etc. are introduced. The sub-title of the book is "An accurate description of all categories of Hindu thought, as well those which are admissible as those which must be rejected".

Two works of Varahamihira were translated into Arabic by Alberuni. The one was the *Brihatsamhita* and the other the *Laghujataka*. A Sanskrit treatise on loathsome diseases owes its Arabic rendering to him. Among philosophical works he is responsible for the translation of Kapila's *Samkhya* and Patanjali's treatise on *Yoga* as well as of the *Gita*. Translations from the *Visnudharmottara Purana*, *Vishnu Purana*, *Matsya Purana*, *Vayu-Purana* and the *Aditya-Purana* are to be found in Alberuni's work on India.

Among other Hindu books that went to the making of Alberuni's India may be mentioned (1) Haribhata's dictionary, (2) a treatise on the medicine of elephants, (3) the *Mahabharata*, (4) the *Ramayana*, (5) Manu's *Dharmasastra* and last but not least, (6) the *Gita*.

Previous to the composition of the work on India Alberuni had translated two Sanskrit books into Arabic, as he says in the preface (Vol. I, p. 8). One deals with the *origins* and a description of all created beings and is called *Samkhya*, the other with the emancipation of the soul from the fetters of the body and is called *Patanjali*.

Hindu-Moslem Unity through Alberuni and Abul Fazl

Alberuni was convinced that "misrepresentation" (Vol. I. p. 5) was "much in fashion among those who undertake the task of giving an account of religious and philosophical systems from which they slightly differ or to which they are entirely opposed". While examining the manner in which he classifies the "misreporters" and liars about other nations we are easily reminded of another great Moslem scholar, Abul Fazl,[3] who nearly six centuries later analyzed the causes of intolerance and prejudices of races against one another. It is interesting that two of the greatest intellectuals of the Moslem world were inspired by the selfsame ideal, namely, the love of truth as well as the desire to rescue the Moslem conception about Hindu culture from hearsay and second-hand information. Not less significant is the fact that in attempting to be "objective" narrators of a "simple historic record of facts" both have exhibited their pro-Hindu leanings. Hindu-Moslem unity constituted the social philosophy of these two great Moslem scholars of the Middle Ages.

In regard to Hindu religion and philosophy Alberuni makes it a point to distiguish between the educated and the uneducated classes. This distinction is with him eternal. In the case of the Arabs and the Greeks also he

[3] See the present author's "Ain-i-Akbari as a Semi-Hindu and Semi-Moslem Arthasastra" (*Calcutta Review*, September 1935).

observes that the ideas of men and women differ according as they are cultivated or not.

"It is well known", says he, "that the popular mind leans towards the sensible world and has an aversion to the world of abstract thought which is only understood by highly educated people, of whom in every time and every place there are only few." He is therefore not surprised that among the Hindus "idols are erected only for uneducated low-class people of little understanding and that the Hindu never made an idol of any supernatural being, much less of God. (Vol. I. p. 122). In the sixteenth century (1598) Abul Fazl also took the same liberal view about Hindu images.

Alberuni describes the "educated people" among the Hindus as calling God *Ishvara*, i.e., self-sufficing, beneficial, who gives without receiving. They consider the unity of God as absolute" (Vol. I. p. 31). Then passing from the ideas of the educated people among the Hindus to those of the common-people," he observes "that they present a great variety and that "some of them are simply abominable".

But Alberuni is faithful to the Koranic gospel of "speaking the truth even if it were against yourselves" (*Sura*, 4, 134). It is therefore quite in keeping with his love of truth to admit at once that "similar errors also occur in other religions. Nay, even in Islam we must decidedly disapprove, e.g., of the anthropomorphic doctrines, the teachings of the Jabriyya sect, the prohibition of the discussion of religious topics and such like." A more profound basis of Hindu-Moslem unity it is impossible to conceive.

The Hindu culture that was assimilated by Alberuni was presented by him to his readers in the perspective of Greek thought. It is very noteworthy that the manner in which we moderns try to institute parallels or identities between the Hindu and the Hellenic ideologies can be traced back to this Afghan Moslem scientist and philosopher of the eleventh century. In his work on India the Moslems found Plato, Proclus, Aristotle, Grammaticus, Alexander of Aphrodosias, Apollonius of Tyana, Porphyry, Ammonius, Aratus, Galenus, Ptolemy and Pseudo-Kallisthenes rubbing shoulders with the authors of the *Samkhya*, *Yoga* and *Gita* and other systems (Vol. I. pp. xlii, xxlii). Nor is this all. His comparative method served to bring in the Hindu ideas into the *milieu* of Zoroastrian, Christian, Jewish, Manichaean, and Sufi sources.

Arabic culture was in those days the connecting link between Asia and Europe. Alberuni was thus functioning in Moslem Asia and beyond, indeed, in the entire Christian world in much the same manner as his great chinese predecessors of the seventh century, Yuang Chwang and Itsing, in China and Japan, so far as the propagation of Hindu culture is concerned. This Moslem mathematician of Khiva is an important landmark in the establishment of "Greater India" and a remarkable personification of Hindu-Moslem unity. His services to the *charaiveti*, i.e., the dynamic march of Hindu culture are immense. Not the least paradoxical feature in this evolution consists in the fact that while his masters of the Ghazni House were laying the foundations of a Moslem *raj* in India his scientific and philosophical researches in Hindu culture were contributing to the Hinduization of the entire Moslem world and, through the Moslems, of the culture of Europe in exactly the same friendly spirit as had been shown by the Barmak ministry

and others during the days "of good Harun Alrashid."

It is the humanism of Alberuni and Abul Fazl that requires to be cultivated by the people *en masse* in Sindh as in other parts of India during the age of Ramakrishna-Vivekananda. No contribution from Belur Math to Sindh at the present moment can be more valuable than the appreciative spirit of Alberuni and Abul Fazl.

Hinduism as Gospel of Power and Progress

Hinduism has ever been the religion of *charaiveti* (march on) and *digvijaya* (world-conquest), of dynamism and progress, as proclaimed in the *Aitareya Brahmana* (VII, 15, VIII, i, 39). In Hinduism is to be found the cult of power, activity and manhood. The *Purusha* (Man) of the *Atharva Veda* (XII, i, 54) declares his ambitions to the Earth as follows :

Aham asmi sahamana
Uttaro nama bhumyam
Abhishadasmi vishwashad
Asham asham vishasahi.

"Mighty am I, Superior by name, upon the earth, conquering am I, all-conquering, completely conquering every region."

The deification of man was promoted by the mighty Rishis of Vedic India. The *Upanishads*, the Buddhist *Dhammapada*, the *Vedanta* and the *Gita* have likewise taught men and women to be conscious of their *parakrama* (might) and their *viriya* (strength) and of their privilege to transform and recreate the world. It is nothing but strength, energy, courage, and hope as well as the advances of civilization fostered by these qualities that the *Puranas* and the *Tantras* have proclaimed to the dwellers of rural cottages and forest homes. It is through these media that the facts of world-progress as engendered by *Yugantaras* (transformations of epochs or revolutions) have become integral factors of Hindu-folk-consciousness.

The *Saktiyoga* (energism) and progress-cult of the Hindus were not extinguished in any age of Indian civilization. During the nineteenth century, again, the Indian people was taught by Ramakrishna to spurn humility, worm-like weakness and despair.[4] And the *Upanishads* were mobilized by Vivekananda to propagate the "strength enough to invigorate the whole world."[5]

Ramakrishna-Vivekananda as a New Category

The evolution of Hinduism, Hindu arts and Hindu sciences through the ages has always carried along with it the elevation and progress of the most varied tribes, races and nations. To-day the progress of mankind is being consummated with remarkable strenuousness and tenacity by the Ramakrishna-Vivekananda movement, and this deserves by all means to be emphasized. The categories of Ramakrishna might have become things of the past with his passing away in 1886 had there been no Vivekananda to take them up and make them current coin for the East and the West. Humanly speaking, again, in 1902 with Vivekananda's death the world might have heard no more either of himself or of his master. Both might have been drowned, further, in the epoch-making "ideas of 1905". But Vivekananda's colleagues and followers have succeeded in accomplishing a miracle, as it were,

[4] *The Teachings of Sri Ramakrishna* (Calcutta, 1934), No. 518.

[5] *The Complete Works of Swami Vivekananda*, Vol. III (Calcutta, 1932), pp. 223-224, 237-238. See the present author's *Might of Man in the Social Philosophy of Ramakrishna and Vivekananda* (Madras, 1936).

by assuring immortality to their Prophet and their Leader.

Many of them were born of the "ideas of 1905" or reborn with those ideas; and all of them knew how to utilize those ideas in order to build up the Order left by their Great Exemplar, Vivekananda. They have grown to be the architects of the third stage, so to say, of the Ramakrishna philosophy of life and the universe. It is indeed questionable if Ramakrishna or Vivekananda could become the power that they are today without the sincerity and doggedness of their successors and torch-bearers. Some of them specialize in *jnana* (intellectualism), others in *karma* (activism), while all are inspired by the common cult of *bhakti* or devotion to the great ideals of self-sacrifice and social service.

At this phase the Swamis may be described as the result of Ramakrishna multiplied by Vivekananda. This joint product is to be called Ramakrishna-Vivekananda. What Ramakrishna had dreamt of in regard to the prospects of his message is not known to us. So far as Vivekananda's dreams are concerned, he would perhaps have felt today, had he lived up till now, that they have been realized to a great extent. Thanks to the activities of Ramakrishna-Vivekananda, Vivekananda is today one of the great world-forces in the East and the West. Ramakrishna has also become almost a household divinity in Bengal and even parts of India within fifty years of his passing away. It is but meet to recall that Sakya the Buddha's influence did not assume these proportions in such a short period.

Not the least mentionable fact about the character, intelligence and organizing ability of the Ramakrishna-Vivekananda Order is the item that the first birth-centenary of Ramakrishna (1936) has called forth the widest support and co-operation from the intellectuals, academicians and social workers in the most diverse regions of the world. For instance, Burma, Ceylon, Straits Settlements, China, Japan, England, France, Germany, Italy, Poland, Czechoslovakia, East and South Africa, South America, U.S.A., and Australia have cared to join in the Centenary celebration and contributed to its character as an international spiritual event of the year.

The Ramakrishna-Vivekananda Order is, besides, equipped with a *Weltanschauung* or world-view which is eminently calculated to render it durable and capable of expansion. In connection with the Centenary, and indeed as its last item the Order is organizing a Parliament of Religions to be held at Calcutta in March, 1937. The Order has asked the participators to note that no direct or indirect reference to India or Indian religions and philosophical systems, ancient, medieval or modern, is obligatory. The Parliament is to address itself to every faith and every system of moral and spiritual tenets, old and new; and participators are at liberty to expound their own views and ideals in a scientific and philosophical manner, without any spirit of intolerance. The Order attaches great importance to rendering the Parliament as universal in its content or topical make-up and as world-wide in race as possible. And this would be but a realization, as the Order understands it, of Ramakrishna's teachings to the effect *yata mata tata path* (Every faith is a path to God).

It is in this world-view of Ramakrishna-Vivekananda that we find embodied for the twentieth century the millenium-old tenets of *Sanatana-dharma* (eternal or universal religion), as Hinduism is popularly known. The Rama-

krishna-Vivekananda Order is thereby carrying forward the *Aitareya-Brahmana* (VII, 15) cult of *charaiveti* (march on) or world-conquest among "fresh fields and pastures new" of humanity. It is in keeping with the same *Weltanschauung*, again, that the Ramakrishna Institute of Culture is being organized by the Order.

This Institute will have for its object the carrying out and realization of the teachings of Ramakrishna through the study and promotion of the creative achievements and spiritual experiences of the diverse races, castes, classes and communities of mankind on a scientific, comparative and cosmopolitan basis. On the one hand, the proposed Institute will seek to furnish platforms and centres of intellectual and moral co-operation as well as social solidarity on terms of equality and mutual respect between the representatives of the East and the West. And on the other hand, the philosophies, religions, moralities, arts and crafts, sciences, literatures, industries, economic developments, measures for the control of poverty, health and educational organizations, economic developments etc. of the four quarters of the globe will form the theme of appreciative and rational discussion under the auspices of this Institute. Through these processes of broad, international and world-embracing approach to the problems and requirements of human life, the Institute will attempt to supply the cultural and spiritual foundations of a new personality among the men and women of the world, thereby equipping them as proper and adequate instruments for the establishment of wolrd-peace, genuine internationalism and really humane culture on earth.

In the *milieu* of such achievements, ideas and projects we feel that Vivekananda was not the last word of *Ramakrishna Kathamrita* (The Nectar of Ramakrishna's Sayings). Vivekananda's colleagues and followers have succeeded in carrying both Ramakrishna and Vivekananda forward to their farthest logical consequences. They are already in sight of new domains and they are preparing the soil for fresh adventures in world-conquest, spirituality and human welfare. Ramakrishna-Vivekananda (1936) is not to be understood in terms of Ramakrishna (1836-86) and Vivekananda (1863-1902) alone.

Ramakrishna-Vivekananda does not merely copy, translate or paraphrase Ramakrishna or Vivekananda. It is not to be confounded wholesale with either the Prophet or the Leader. It is to be appraised as a new and distinct product of creative India, inspired naturally as it is by both the Prophet and the Leader.

The Ramakrishna-Vivekananda amalgam is endowed with a virility and creativeness all its own. Like all its precursors from the days of Mohenjo-Daro on, it is not content with the achievements of today and yesterday but is ever prayerful for tomorrow with a view to the acquisition of more *sat* (truth), more *jyoti* (light) and more *amrita* (immortality) for itself, for India and for mankind. The creativeness of creative India as well as the progress of the nations are then assured for the future, because among other things of the intellectual and social activities of the members of this "Indian Spiritual Service", as constituted by the five hundred Swamis of the Ramkrishna Mission.

The Realistic Philosophy of Human Progress

It is but in keeping with the religion of human progress in which the spirituality of the Ramakrishna-Vivekananda Movement is embodied that in

Sindh as in other territories of the Indian sub-continent we should commence cultivating a more realistic social philosophy than heretofore.

Used as we in India are to the difficulties arising from racial diversities, we are very often misled to believe that the boundaries of the so-called nations in Europe are as a rule conterminous with the boundaries of languages or of ethnic stocks. The socio-political anthropology of Europe tells quite another tale.[6]

Each one of the so-called nation-states of Europe is polyglot and multi-racial. Even France is not uniform in race. Here in a population of 40,750,000, there are 1,700,000 Germans, 1,000,000 Celts, 600,000 Italians, 250,000 Spaniards and 600,000 others. Take a small country, namely, Belgium. Here four millions of Flemish people have to live with three millions and two hundred thousand Walloons, one hundred thousand Germans and four hundred thousand others.

The diversity of languages and races is manifest also in the newly created states of Central Europe. Among twenty-seven million inhabitants of Poland only 52.7 per cent. is accounted for by the Polish element. The rest is distributed as follows: 21 per cent Ukrainians, 11 per cent. Jews, 7.3 per cent. White Russians, 7 per cent. German and 1 per cent. others. In Czechoslovakia, again, the Czechs themselves account for only 44.4 per cent. and the Slovaks for 14.8 per cent. Among the rest the Germans constitute 27.4 per cent., and the Magyars nearly 6 per cent. of the total population. Minorities, large or small, are indeed the eternal facts of state-making ancient, mediaeval, and modern.

Indian philosophers of progress should be bold and clever enough to grasp the significance of these anthropological statistics in the "nationalities" of Europe. It is practically impossible to manufacture states according to the cheap "nationalistic" slogan: "another language, another nation", or "another race, another state". Sindh, Orissa or Assam, nay Bengal, Madras or Bombay as a unit is bound to take in several non-homogeneous linguistic and ethnic stocks. The co-existence of minorities must not be regarded as a hindrance to the functioning of each of these peoples as independent unit, as a power among the powers of the world. No Indian region ought to be judged by a standard of nationality higher than or different from that to which the peoples of Europe are used.

In regard to religion also the realistic philosophy of progress has need to disabuse itself of false notions regarding nationality. We must not forget the elementary fact that not even the smallest "nation" in Europe is a uni-religious state. In a country like Hungary, for instance, where Roman Catholicism commands 63 per cent. of the population 21.3 per cent. is claimed by the Protestants, 6.2 per cent. by the Evangelists, 2.1 per cent. by the Orthodox Greek Church, 6.2 per cent. by the non-Christian Jews and 1 per cent. by others. It should be noted that in Europe as elsewhere, the religious, denominational or confessional diversities imply tremendous social, political, and party complications. The anti-Jewish movements among the Christians have served but to emphasize the eternal prejudices and conflicts prevailing normally in the social economy of Eur-America. Religious unity is not the *sine qua non* and precondition of political independence. All these religious diversities have not rendered the

[6] W. Woytinsky: *Die Welt in Zahlen* (Berlin), Vol. I, (1927), pp. 41-42.

people of Hungary unfit in modern Eur-American psychology, to establish an independent state of its own, and yet Hungary has a population of some eight millions only. The constructive futurists and progress-philosophers of India should be wise enough to repel the fallacy about the need of religious unity or uniformity.

Societal Overhauling

Diversity of faiths and races is to be accepted as a first postulate in all large-sized social groups. But the Ramakrishna-Vivekananda Movement calls upon the Hindus to be serious enough in the matter of practising the teachings of Ramakrishna by opening their souls to the principles of Islam and other faiths. The Hindus ought by all means to cultivate the study of Moslem ideals and institutions and to recognize that at bottom Islam is not less Hindu in spirit than Hinduism itself.

On account of the Ramakrishna-Vivekananda Movement's activities the world has not failed to catch the core of Ramakrishna's profoundly democratic teachings to the effect that "every faith is a path to God". The traditional millennium-old liberalism of Hindu religion has thereby obtained a tremendous impetus during the last generation. Throughout the length and breadth of India we are called upon by this Movement to translate the theoretical and psychological liberalism of the Hindu faith into action in the social institutions and practices of daily life. A totalitarian overhauling of the Hindu societal organization,[7] first, in regard to the alleged inferior castes and races, and secondly, in regard to the Moslems, is in urgent demand in order to keep pace with the epoch-making intellectual, cultural and spiritual triumphs of Ramakrishna-Vivekananda as embodiment of the religion of progress.

It is only while attempting this root-and-branch social revolution that the Hindus can have the moral right today to pray the soul-enfranchizing prayer of the *Brihadaranyaka-Upanishad* (I, iii, 28), namely,

asato ma sadgamaya
tamaso ma jyotirgamaya
mrityorma amritam gamaya

(From unreality lead me to reality,
From darkness lead me to light,
From death lead me to immortality).

[7] See the present author's *Sociology of Population* (Calcutta, 1936), pp. 101-111 (Eugenic Forces among the Rising Races and Classes), and "Hindu Dharmer Digvijaya O Ramakrishna-Samrajya" (The World-conquest of Hinduism and the Ramakrishna Empire) in *Udbodhana* (Calcutta, July and August,

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FAITH

By A. L. Begg

As the fish in the sea
So live I in Thee
Ocean of Power and Love—
As the star in the sky
Lonely am I
Yet Thou art below and above.

As the bird in the air
Swiftly flies here and there
Yet ever returns to his nest
So I run to and fro
To gather or sow
Yet ever in Thee am at rest.

The flower in the sun
Its ecstasy won
Falls back to its life in the sod—
And I, when my soul
Has reached its far goal
Shall be consciously one with my God!

A SPANISH THEORY OF SOCIAL SERVICE THROUGH VOCATIONAL EDUCATION

By Dr. Debendra Chandra Dasgupta, M.A., Ed.D. (California)

Juan Luis Vives, renowned Spanish scholar and educator lived from 1492 to 1540. He was one of the most outstanding humanists of his day, and together with Budaeus and Erasmus constituted the triumvirate of letters of the period. Of these three men Vives was undoubtedly the most systematic and thorough-going educator. He marks the transition in educational theory from mediævalism to the Renaissance.

The details of Vives' early life are not well-known. From 1509 to 1512 he was a student at Paris and with his teacher Amignetus staunchly supported the traditional scholasticism. In 1519 he became professor of the humanities at Louvain. It was about this time that he broke away from the old scholasticism and the parisian influence and became a thorough-going humanist. He advocated the inductive method of inquiry in place of scholastic deduction, and adopted the new materials of knowledge supplied by the Renaissance movement. As an advocate of the inductive method he was a forerunner of Francis Bacon.

In 1522 Vives published a commentary on Augustine's De Civitate Dei dedicating the work to Henry VIII of England. Sometime in the same or the following year he went to England where for a time he enjoyed royal favour and received support from the English court. From 1523 to 1528 Vives spent his time between England and Bruges. He lectured on philosophy in the University of Oxford. Here he also received the degree of Doctor of Laws. He incurred the royal displeasure on account of his support of Catherine of Aragon when Henry VIII sought to divorce her. As a consequence he was deprived of his pension and confined to his house for a period. Upon his release he left England and took up his residence at Bruges where for the next three years, 1528-1531, he lived in extreme poverty. At Bruges he continued his work as an author and finally died here in 1540. A long list of works directed against the prevailing scholasticism issued from his pen. Including among these were many educational treatises. The two works which most fully set forth his theory of vocational education

are De Tradendis Disciplinis and De Subventione Pauperum. The former has been ably translated by Foster Watson under the title 'On Education and the latter by Margaret M. Sherwood under the title' Concerning the Relief of the Poor.' The material for the present chapter was taken from these translations.

During the period of Vives' life, Europe was still in the midst of mediæval social and political conditions, and these are naturally reflected in his writings and theories. In his educational philosophy, for example, Vives adheres to the prevailing conception of the supremacy of institutions. The rights and needs of institutions, political and social institutions alike, are recognized as taking precedence over the rights and needs of the individual. In the theory of Vives all education, whether of the rich or of the poor, was to be directed towards the preservation of the existing social and political institutions. The interests of the individual were made subservient to the interests of the state. This fact appears especially clear in Vives' theories dealing with vocational education which are discussed in this paper.

The student of Vives' theories regarding vocational education is impressed with the fact that they are both a continuation of and an improvement upon the theories of Rabelais. Vives, like Rabelais, regarded vocational education as a means of mental training and general culture. However, he did not stop with this. He further regarded vocational education as a means of conserving the "self" and society. That is, vocational education was considered to have value not only for disciplinary and cultural purposes but also for social regeneration. In the latter respect Vives anticipated by three centuries one of the fundamental doctrines of the great Swiss educational reformer, Pestalozzi.

Vives bears a further similarity to Rabelais in adhering to the Renaissance ideal of education as training for culture and citizenship, and in seeking to realize this ideal through the attainment of encyclopaedic knowledge. He would have students with the requisite ability pursue a wide range of studies in the liberal arts, natural sciences and professions, in addition they were to become familiar with the arts and inventions of men pertaining to food, clothing and shelter. This was to be accomplished by consulting the ancient authors dealing with such subjects as husbandry, herbs, living animals, architecture and navigation. Knowledge of these arts would be found useful in all stations of human life, both for private citizens and for those serving in public office. A second means of securing knowledge of the various arts pertaining to human life was by personal visits to workshops and interviews and conferences with the masterworkmen. The masterworkmen themselves were to consult such books as pertained to the work in which the visitors were interested and would freely discuss the various trades with the visitors. From these conferences both the visitors and the master-workmen would be benefitted and their store of knowledge concerning the trades and industries greatly increased. These conferences would also serve as a means of recreation to the minds of scholars wearied by much serious study. They would be valuable for pleasure as well as for profit. "By this time a man, of age, ability, learning, has become riper in knowledge and experience of things. He should now begin to consider more closely human life and to take an interest in the arts and inventions of men; for example, in those arts which pertain to eating, clothing, dwelling. In these

subjects he will be assisted by writers on husbandry. Then he should pass on to these subjects which treat of the nature and strength of herbs, and of living animals. Then let him turn to those writers who have treated of architecture, for example, Vitruvius and Leo Albertus. Next let him consider those arts which belong to travel and conveyance, in which subject the horse, the mule, the ox and all kinds of animals that drew vehicles are to be considered. Next, navigation is to be studied, for that art deals with conveyance. He will study all these subjects; wherefore and how they were invented, pursued, developed, preserved, and how they can be applied to our use and profit. . . . . . . Thus, there is no need of the school to teach these subjects, but there is need that the pupil should cultivate a keenness for hearing and knowing about these matters. He should not be ashamed to enter into shops and factories, and to ask questions from craftsmen, and get to know about the details of their work. Formerly, learned men disdained to inquire into those things which it is of such great import to life to know and remember, and many matters were despised and so were left almost unknown to them. This ignorance grew in succeeding centuries up to the present, and in a long succession of years nothing was disclosed concerning the morals and the art of life. . . . . . . I could wish that certain learned men would delight in that custom, as to which I was lately told, of a certain Charles Virulus of Louvain, a man not as learned as he was good, but that was neither for the lack of ability or diligence, but merely of opportunity and time. He was the head of the Lilian gymnasium at Louvain. And because he had many boys entrusted to his care, men of different callings in life came to see their sons or their relatives in his school. As it was necessary that the visitors should talk with him, and even, according to the custom of that district, dine with him, he made a point of inquiring, some hours before the time fixed for dining, in what topics any coming guest was best versed. One was perhaps a sailor, another a soldier, another a farmer, another a smith, another a shoe-maker, another a baker. In the meantime before their arrival, he would read and meditate upon his visitor's particular kind of work. Then he would come to the table prepared to delight his guest by conversing on matters familiar to him, and he would induce him to talk on his own affairs, and give him information about the most minute and secret mysteries of his art. He would thus hear in the briefest time details which he himself could scarcely have gleaned from the study of many years. . . . . How much wealth of human wisdom is brought to mankind by those who commit to writing what they have gathered on the subjects of each art from the most experienced therein! This will be a pleasant change and recreation of the mind from their studies for the more advanced students, and a relief from the cares of set work; for it is a most honourable occupation and one clearly worthy of a good citizen. By such observation in every walk of life, practical wisdom is increased to an almost incredible degree."[1]

The preceding paragraphs have noted the substantial agreement between Vives and Rabelais regarding the general purpose and character of education and the means by which a knowledge of the arts of human life is to be obtained. Vives, however, advanced beyond Rabelais when he emphasized the value of vocational education as a means of regenerating the individual and society.

[1] *Juan Luis Vives*, De Tradendis Disciplinis, tr. by Foster Watson, pp. 208-210.

Another advance made by Vives was the inclusion of all classes of society in his programme of vocational education. When writing of the cultural and aesthetic aim of vocational education he seems to have been thinking of the leisured and privileged classes. He was clearly conscious that advanced humanistic studies required not only high abilities but freedom from economic embarrassment. "Learning," he said, "requires freedom and leisure."[2] For the laboring classes he advocated trade and industrial training as a means of improving their condition. He was shocked at the sufferings of the poor people in Bruges and other communities and was convinced that the safety of the state depended upon the education of the working classes in morals and in the trades and industries. Each individual was a unit in society and the safety of society and of the government depended upon the well-being of the individual units. Moreover, individuals could become good and self-respecting citizens only as they were given a vocational education suited to their abilities and interests. This education was to be given not only to persons commonly regarded as belonging to the working classes but to the paupers and vagabonds, the infirm and the aged, the blind and the insane. These, too, were to learn a trade, each according to his own ability, in order that every individual might become a self-respecting citizen able to earn his own bread and butter. Thus Vives regarded vocational education as a means by which individuals might be made better citizens. Through the making of better citizens society would be regenerated and the welfare of the state assured. This ideal he expressed as follows: "There will be just so many citizens made more virtuous, more law-abiding, more useful to the country, and they will all hold that state dearer in which, or by means of which, they are maintained. Nor will they participate in revolutions or seditions, when so many women have been rescued from shame, so many girls from danger, so many old women from evil-doing. Boys and girls will be taught letters, religion, temperance, self-support, things which form the basis of a good and honest and pious life. Finally all of them will regain judgment, sensibility, piety. They will live among men like citizens, disciplined, observant of human laws; they will keep their hands pure from acts of violence; they will serve God truly and honestly; they will be men; they will be what they are called, Christians. What else is this, I ask, then to have restored many thousands of men to themselves and to have won them for Christ."[3]

As a corollary to his proposal that every individual be vocationally trained according to his capacity Vives further proposed that the state provide work for each person suitable to his capacity and training. He held that it was the duty of the state to provide jobs for everybody both for the purpose of moral and social regeneration and the safety of the state. In order that the state might discharge this responsibility wisely the senators were to investigate the condition of the poor people, register their names, and see that work was provided for them. "Let those who suffer poverty at home be registered, both they and their children, by two senators for each parish; their needs ascertained, in what manner they have lived hitherto, and by what ill chance they have fallen to poverty." Such work could

[2] *Juan Luis Vives,* De Tradendis Disciplinis, tr. by Foster Watson, p. 5.

[3] *Juan Luis Vives,* De Subventione Pauperum, tr. by Margaret M. Sherwood, pp. 45-46.

be provided by assigning a certain number of those who were unable to secure work by themselves to each artisan. When the individuals so assigned had in turn become skilled they were to open workshops and manufacture articles of daily necessity, such as, pictures, statues, tapestries, sewers, ditches, buildings, and the things which the hospitals need. Even hospital inmates and the blind were to be made earning members of society for Vives believed that many physically handicapped persons could with proper training become assets instead of liabilities to society. The blind, for example, were to be permitted to select vocations according to their ability. Those who could benefit by study were to be encouraged in their studies. If any had musical talent he was to be allowed to sing. Many other useful activities, such as, turning wheels, working in tread-mills, treading the wine-press, blowing the bellows in smithies etc., were open to the blind. For the aged and infirm light work was to be provided. This would keep them from becoming a burden to society and a prey to evil thoughts. Cases of insanity, when not congenital, were to be given remedial treatment. Persons so cured were to be trained and put to work. "Nor would I allow the blind either to sit idle or to wander around in idleness. There are a great many things at which they may employ themselves. Some are suited to letters; let them study, for in some of them we see an aptitude for learning by no means to be despised. Others are suited to the art of music; let them sing, pluck the lute, blow the flute. Let others turn wheels and work the tread-mills; tread the wine-presses; blow the bellows in the smithies. We know the blind can make little boxes and chests, fruit baskets, and cages. Let the blind women spin and wind yarn. Let them not be willing to sit idle and seek to avoid work; it is easy enough to find employment for them. . . . . . . The infirm and old, too, should have light tasks furnished to them, suited to their age and strength. No one is so feeble that he completely lacks strength for doing anything. So it will be brought about that the thoughts and evil affections of the mind which arise in the idle will be kept away from those who are employed and busy with work."[4]

The emphasis which Vives placed upon trade and industrial education for the laboring classes as a safeguard to the stability of government and the good order of society marked a distinct contribution to the theory of vocational education. Many Renaissance scholars advocated culture and citizenship as the goal of all education and included a study of the trades and industries and professions in their curricula for its cultural value. Vives was in harmony with this ideal. However, in advocating trade and industrial education for the poorer classes with a view to the moral regeneration of society and its members he introduced a new conception and made a far-reaching contribution to educational thought.

The treatment of Vives' educational theories so far presented indicates that in general he favoured higher and cultural education for the aristocratic and leisured classes and trade and industrial education for the labouring classes. The former included the liberal arts and professional studies, such as, law, medicine and theology, and were to be given in the Academy. The latter embracing trade training for distinctly economic and social improvement was to be given on the job through the apprenticeship system. It should be noted at this point

[4] *Juan Luis Vives*. De Subventione Pauperum, tr. by Margaret M. Sherwood, pp. 17-18.

that Vives realized that among the working classes might be found individuals capable of pursuing the higher studies. These persons he would encourage to continue their education and take up the more advanced studies. "Furthermore," he wrote, "Let any of the boys who are especially apt at letters be kept in school, to be teachers of the others, and later on candidates for the priesthood."[5]

As a prerequisite to vocational education Vives advocated a general elementary education. This was required of both sexes but there was to be not coeducation. Separate schools were to be maintained for boys and girls. The poor and orphaned, as well as the more favourably situated, were to be provided with the advantages of an elementary education. "For abandoned children there should be hospital where they may be reared. . . . . . Thereafter let them be transferred to a public school, where they may learn letters and morals. . . . . . In like manner would I speak of a school for girls, in which they may be taught the first rudiments of letters, and if one of them is apt at letters and inclined thereto, let her be permitted to advance somewhat farther, provided everything has in view the development of her character. Let the girls be taught correct doctrine and piety; and in addition, to spin, sew, weave, embroider, to cook skilfully, and to manage a house; . . . . . . Furthermore, let any of the boys who are especially apt as teachers be kept in school, to be teachers of others, and later on candidates for the priesthood. Let the rest learn the trades to which their inclination shall direct them."[6]

In summarizing Vives' theory of vocational education we may say that he conformed to the prevailing Renaissance ideal of education for the sake of culture and citizenship, and that in common with certain other scholars of the times he regarded vocational education as a means to this end. An understanding of the trades and professions was a necessary part of that encyclopaedic knowledge which every cultured gentleman was expected to possess. This understanding was to be secured through personal observation of trade and industrial processes and by reference to ancient authorities. Vives also set up an economic and social objective for vocational education. He advocated training the laboring classes and the poorer people in various trades in order that they might become better, more efficient and self-supporting members of society. This he would accomplish by the apprenticeship method. Through vocational education he would make secure the individual and the state. He anticipated the modern psychological principles of individual differences and of gradual mental growth, and provided for training each person according to his particular interests and abilities. Moreover, he declared it to be the duty of the state to provide work for each person suited to his capacity and training. In short, it may be said that Vives regarded vocational education as the key to the salvation of the human race and the preservation of the state.

[5] *Juan Luis Vives,* De Subventione Pauperum, tr. by Margaret M. Sherwood, p. 22.

[6] *Juan Luis Vives,* De Subventione Pauperum, tr. by Margaret M. Sherwood, pp. 21-22.

INDIA'S MESSAGE IN STONE

By Rev. Bhikkhu Nyanapriya

Among the great wonders of the world, the marvellous works of nature and man, have been listed the world-famous temples carved out of the living rock of Ajanta (Buddhist) and Ellora (Hindu, Jain, and Buddhist) in the north of the Nizam's territory in Hyderabad State.

The Indian-Buddhist genius who excavated the mountains and hewed out rock cathedrals and Viharas rests here to the end of time detained and pinned down to its deeds. Certainly and unquestionably they signify and proclaim far more than monastic self-salvation and monkish, learned textual interpretation, more than sterile, lifeless, scholastic wisdom and dogmatic orthodoxy. The overwhelming monuments, marvellous in their conception, daring in their execution and astonishing in their perfection, seem to stand in symbolic relation to the high, snow-capped Himavat, in their immensity, sublimity, majesty and secret, deeper still, as far as human imagination can fathom. They have excited the unstinted wonder and admiration of travellers and students who have never tired of singing their praises.

"It is impossible that the human mind could have constructed and human hands could have carried out this temple, it must be the work of the Gods", ejaculated a young lady undergraduate from Sweden standing full of overpowering admiration and amazement before the temple of Kailas at Ellora. Truly a transcription of India's Message in Stone, of the lofty vision of the ancient Rishis. "That's what our traditions say", replied her Indian companion, "they go further and assert that it was raised by the Divine Architect, in a single night but left half-finished as the day dawned." Both laughed, but understood each other. How significant and characteristic is it! The modern, sober, and cool, sceptic scholar of the European north and the faithful, religious Hindu-worshipper of the hot south react in an almost identical manner before this amazing achievement of Indian art. Both re-echo the superhuman nature of exertion and accomplishment embodied in that splendid creation. It is epic in its whole magnitude and sublimity. There is nothing like it in all India—the land of mighty monuments—or elsewhere; it forms a fitting classical background for the plastic arts of India, as grand, as deep and as profound as her *Vedas*, *Upanishads* and *Tripitakas* forming the classical background for the mind and soul of Hindustan.

A fine road from the village of Faradapur skirts through low-lying, undulated hills, amidst rich vegetation of maize and corn and blooming shrubs of Parichatak. The river Beghora there has furrowed the deep ravine into a horseshoe curve in front of the caves and made them look a magnificent natural amphitheatre of gigantic proportion. The very entrance to the defile is exceedingly picturesque and romantic. At a distance you hear the dabbling noise of waterfalls, and near by the purling waters of the river Beghora and tiny cascades make melodious music over rubble and flints. Birds of tropically opalescent plumage, emerald parrots, pigeons and wagtails

flit and fly, curve and cut elegant figures all round us. Little animals of all kinds beneath our feet quickly run about in all directions. There is an awe-inspiring solemnity, a solitary serenity and supernal quietness everywhere, silence reigns supreme! Everyone feels the ancient mystery of the sacred caves and fanes at their very entry. These also have been the favourite places of Lord Buddha and His genuine followers.

How incomparable are the poetic pictures and delineations of nature in the Dhammapada and elsewhere, how true to life and intimately close and related to nature is the stirring poetry, 'the sound of heart' of the "Songs of the Monks and Nuns"! In the mornings they watched the sun rise as a great Tathâgata Light and in the silence of the night the solemn voice of the Time seemed to speak the Eternal Message. Here they perceived in the midst of the inexhaustible profusion and charming beauty of the Indian jungle a mysterious tune and harmony in unison with the highest aspirations of man and an all-embracing community with all animate life, nay, even with the very dust beneath their feet and with the great forces of nature, resting under the surface of the breathing life. The soul is longing to break the cramping limits of personality and to soar to the sublime heights of Nirvâna. All are brothers and sisters for all life is essentially one. In truth, no "Heresy of Separateness" divides and sunders the beings when emancipated from the care and corroding desires, and the last shred of illusion is removed. But here now the marvellous work of art of the sculptor and architect makes one dumbfounded and oblivious of the whole natural beauty of the surroundings.

The first view, the gorgeous vision of these rock-hewn temples overpowers you for a time, and you stand still in meditative condition of mind before those mighty masterworks of the classical Indian idealism. A stupendous achievement of the Vedic genius for living religion and creative culture!

These temples (Chaityas) and monasteries, sculptures and fresco-paintings are the patient work and materialized personal experience of devoted and cultured Buddhist mendicants forgetful of themselves, covering a period of 800 years. The humble artists and artisans unconscious of their own greatness, without any thought of self-glorification, did not even know, themselves, that they were 'artists'. And no petty strife could have arisen between them, otherwise there would have been an end of their noble art. You will not find their names in any history. It is hard to believe that these creations were really wrought by human hands right out of the living rock of the mountain-side. Buddha's living dynamic spirit within them was not yet sicklied o'er with the pale cast of a sterile lifeless system of bookish monasticism and abstract self-salvation which smothered the Universal Dharma with its own unimaginative pedantry. These very inward Buddhists were untiringly busy with their labour of love for many generations, with no dynamite or machinery to help them blast and animate the rock, with only their deep devotion to Gautama Buddha, their beloved Master, the most energetic person imaginable to spur them on. Inspired and enlightened through the boundless Light in their inmost infinite nature, like Pygmalion's statue come alive, they breathed spirit and life into the stone and achieved the seemingly impossible; they made their figures and creations articulate with the Message of Peace and Freedom with which the Master's voice had filled the air. Their sublime art is a most effective sermon

in stones and homily in colours, it comprehends what words and conceptions can never make clear and accessible, so that all formed material appears something that is no longer material but rather the incarnation of a sublime idea liberated from the thraldom of form. The idea of stuff is entirely obliterated, it is a spiritual inspiration.

True art which is not only as aesthetic work of form and formalism is inseparably connected with the full-bloom of a country's life. Rising above the personal self it strives to express the underlying beauty which is ever round us, and to make its presence felt to minds less sensitive. If the art declines, then the whole country degenerates. Just as it is said in the legend that from every foot-print of the 7 first steps of the Blessed One sprouted forth a lotus, so at this time flourished the productions of most eminent Buddhist art. The height of Buddhist influence in any country has always marked the apotheosis of its art. Most of the caves contain such striking masterpieces of accomplished art of sculpture that they represent perhaps the most precious art-gallery in the world. Modern art-critics from Europe, America, Japan, affirm that the old inpsired monks and artists painted and drew in the modern manner with an elegance and precision that are very admirable. The similarity of these paintings to those of such modern artists as Gauguin and Matisse has often been commented on. "The frescos of Ajanta can be placed of equal birth by the side of the greatest works of art and European mural-paintings of Giotto and Signorelli" (Diez, The Art of India 1926). The reliefs in ever-new living pictures and allegories of extraordinary variety give expression to the force of the earth and the rock, to the complete knowledge of man about the greatness of his destiny, to the full artistic mastery of every outward shape and imaginative power, within the frame which is due to it.

"Buddha's enthronement in cave XVII is the noblest and finest representative statue of His glory comparable to the upper half of Raphael's Disputa" (Diez). The Perfect One, unlike the vigorous Michaelangelo Moses to which it has been compared, gazes into infinity and radiates eternal peace, it is the very embodiment of Rest and Purity. Another great sculpture at Ajanta is that of Buddha with His begging bowl receiving a gift of some mud from two children who have been making mudpies. The Compassionate One does not spurn the humble gift but appreciates the spirit of the boy who gave it. The story goes that this child later became King Ashoka, the ruler of the great, Indian, world-embracing empire and that his companion became Ashoka's minister. One of the finest sculptures of the Enlightened One ever found as well as the largest is 29 feel long. "It is indescribable how great and genuine are the cave-pictures, how admirable in its simplicity and religious fervour." (Diez).

These works teach the virtue of art finished in humility, unsmirched by strivings after tempestuous novelty. The specifically religious element is not obtrusive, not opposed to the society, not in the least 'monkish'. These noble and enlightened Bhikkhus perceived the life no more dualistic, incompatible and as contrasted with the spiritual. Bodhi or Prajñâ and Nirvâna are to be sought in the midst of Samsâra, that is to say, it is not something apart from the material world. That is the error of dualism. Amidst the finite itself, never in false, world-shunning asceticism and offensive cyni-

cism making all pleasant things unpleasant, and *vice versa*, the perfect Oneness of the Whole, of the totality of all things, is realized and the highest Goal and Bliss is achieved. Thus Samsâra in Nirvâna to the selfless and pure man while it is Samsâra to the vindictive, passionate man. The last sense of life, its acme is attained by the eager aspirant after the spiritual perfection when in our practice of mental concentration our heavenly eye is suddenly opened and we gain enlightenment. Then the inward and outward life harmoniously blend and unite.

All this, especially in our days, has to be considered, quite in the sense of the Divine Master who really was not at all a world-weary ascetic or pessimist opposed to life, like a stoic as the Pali-suttas and inscribed palm-leaves being but an unfit, intellectual attempt to express the Inexpressible, have incorrectly drawn the picture of The Perfect Master. Many a learned Puritan novice and zealous Buddhist tyro in Europe and Ceylon on a sudden is seized with fright on becoming aware that woman and her 'Eternal Feminine' is the glory of Ajanta art and form their chief decorative motif though Buddha was the inspirer of their art. Woman to these ideal artists, truly was just as little as to their Great Master—as little as to the great Nazarene from Palestine—a doom and enticing snare. Ideal ascetics full of the Divine Light (Bodhi) deeply hidden within as these artists were, they saw everywhere in the whole realm of nature and also in the noble womanhood and its beauty the one infinite, universal Buddha-nature or Immanent Divinity, the one all-inclusive Wholeness and true Oneness of 'to be' and 'not to be'. It is the one Supreme Truth and Ultimate Reality which India has expounded in the dim past of her history, which never altogether can be spoken—but is ever manifest on all sides round us even in the last bright mote. Here the undying beauty of body and mind are one Mâyâ and Samsâra—only merely symbol and breath—fine veil of the Ultimate Reality, of 'be-ness' rather than of 'be-ing'; for solely "Nirvâna (Âtman or Brahman) is" (Nagaseno), the uncreated and unconditioned, where is nothing. Hence this "worship of woman" at Ajanta a stumbling-block or scandal to all false asceticism without distinction of religion; it has not yet opened the eye of Prajñâ (Vidyâ or Bodhi) with which it can penetrate into the truth of things.

"In the smile of the East is wisdom for the smile of the lips awakens the smile of the soul". This is entirely the happy smile and silvery laugh of these honoured and immortalized women of Ajanta.

"In individual figures and their emotions is such a refinment and animation from smile of the half-closed, elongated eyes till up to the last tender moving of the tapering fingers that in the western art only Leonardo can be compaired with it" (Fischer, The Art of India, China, Japan, 1928). Animals and flowers and tendrils of lotus have received as much loving attention from these Great Masters who were also eminently interpretative geniuses as either gods or men or flying fairies (Âpsâras); naturally gods are only symbolizations of divine ideas and veritable cosmic truths. The artistic columns and ornate capitals too in all these Chaityas and cathedrals are carved and chiselled so exquisitely and delicately in design that they look more like fine woodwork than stone.

And yet for all that are movements and outlines of extraordinary multiplicity and grace, in spite of their liveliness, moderate and calm,—up to

a certain degree they are saddled with rest. The expression of the face modified in joy, devotion, serene resignation, and many other humours, nevertheless when all is said, remains upheld by one feeling of life: despite of all living participation and sympathy it is at bottom really not touched by the occurrences of life and the moving grace of their transitoriness; rather it is as it were absorbed in itself. It is impossible to represent and to realize more perfectly the eternal truth "Not from the world but in the world". Here truly man rules over nature, not the world and its passing beauty over the man. Action without attachment is the core of Indian philosophy and art. "Joy is the song of the Universe" is often said in the happy East. This is right, here the blessed rhythm and pulse of Eternity swing through the life and change all into a translucent symbol of "the Uncreated, Unborn". In extending the horizon of self to all cosmic relations, in bursting the bond of the narrow frame of the human body and mind the radiant spirit of "our Inner Light" (Buddhist Meditation in the Southern School, by G. C. Lounsbrey, Paris) creates a new, more beautiful world of higher accords and harmonies where life is liberated from the tyranny of form.

Even the method of lightening the shrines was ingenious. The light was introduced through one great opening in the centre of the facade which threw a brilliant light on the altar while the spectator himself stood in the shade, and the roof and aisles faded into comparative gloom. It was the most artistic mode of lighting a building of this class that has ever been invented, certainly superior to anything achieved by the Romans or the Middle Ages.

For thirteen long centuries no one knew of all this magnificence and glory in stone. Only at the beginning of the last century and then quite by accident was discovered this matchless 'Sleeping Beauty' of India covered, nay, even nearly choked up with luxuriant growth and rank profusion of tropical life. They were not art-lovers looking for treasures but some British troops from Madras who just happened to camp near Ajanta. Prowling about they noticed bright colours glaring through bushes, between and behind rock-boulders. They tried to enter the caves but could not go beyond the strong overhanging thicket which had sprung up as a sort of protecting wall and had fortunately prevented the caves from being damaged beyond repair.

The silent, contemplative creators of Ajanta unsmirched by any ambition and empty vainglory, never dreamed what the work of their own illuminated minds would mean for future generations. The new temple in College Square, Calcutta, has recently adorned its walls with frescoes copied from the Ajanta paintings, and the most modern school of art in India, the Bengal School, realizes that the magic charm of the Ajanta works is perfect of its kind and unsurpassed in beauty even by the paintings of the twentieth century. The enormously rich Nizam of Hyderabad has also photographed the carvings, and the paintings and frescoes reproduced in their original colours. Plates have been made and published at the Nizam's expense by the Oxford University Press. If a cataclysm of nature should destroy the mountain there will thus be preserved for future generations careful copies of the exquisite work of the old Buddhist artists.

And thus the students of art, religion, philosophy, and history meet in this "International Public Park for all Mankind" on a common ground and

seek inspiration from its glorious past. It has become a great centre of pilgrimage, and thousands visit it annually from every quarter of the globe. While Greek images erected for mere enjoyment are graceful and Egyptian ones natural, to which the Western artist is accustomed, it is only Indian art which can claim to be contemplative and spiritual. Form is mind made manifest, the symbol of an indwelling vision of perfection. Indeed, the blessed message of India, the home of a long line of Buddhas, past and yet to come, has been impressively translated in stone and seems to proclaim that in the pursuit of Truth and Beauty transcending the limited conceptions of (merely physical) beauty and ugliness and revealing the 'Delusion of the Pairs', there is no Hindu, Buddhist or Jaina. All forms whether mental or physical are of Samsâra where it is in the very nature of things to disagree. The Many are really One, the One which has no second, if the fundamental Unity is perceived.

Then the Divine Beloved is to the lover in everything that surrounds us. She lives and moves in the open skies, in the green fields, in the song and flight of birds, in the laughter of children, in the agony of the oppressed, in the dark cell of a prison, as well in the quiet hermitage and in these glorious abodes of mute Gods.

Great and divine art can only be an inevitable fruit of an abundant, dynamic religious and cultural life. The Indian art aims at superhuman perfection of character and equanimity, it is expressive suggestion and not imitation, not a mere mirror to the senses. All great art rises above the personal petty self and aims at an intimation of the universe conceived as a manifestation of one great universal *law or Norm* (Dharma), not as an empirical phenomenon but as noumenon within our inner consciousness. There is One, seen through the senses, it is phenomenal but it is really the noumenal of perfect and entire Divinity all the time. The man who sees the rope does not see the snake, it is either the rope or the snake but never the two.

In comparison with it, the ideal of the Western artist—Hellenic art is to please—is essentially finite, even superficial and in the end unsatisfactory; it desires to combine skilfully visible (phenomenal) perfections by a process of intellectual selection. Judged by this standard one can classify "Greek, Roman, Renaissance, and modern European art as materialistic (pagan)" (A. K. Coomaraswamy).

There is a monasticism at its worst, a lifeless, destructive system of time-honoured petrifactions, essentially analytic and negative, and to this extent it is materialistic and in fact, nihilistic, its Prajña and spirituality lies veiled in learned ignorance. Life and art are not static but dynamic, life is 'in wholeness', while analysis and disintegration though necessary for practical life, however utterly misleading by itself, is the sterile method of materialism by which the past Nineteenth Century scientist tried to understand moving life and things. All intellectualism and relational knowledge is strictly limited by space and time. This our surface-consciousness and brain-knowledge give us only an externally exact view of things and hovers about the Ultimate Reality, the Essence of Mind which is intrinsically pure; for it is evolved by life to deal with material things and cannot take hold of life. The natural consequence of such an unspiritual and false Buddhism separated from its Great Indian Sister is the degeneration and enervation, a slow petrifaction of the spiritual, artistic and

cultural life of a noble society and nation. Nowadays when instances of this kind are patent, we need not elucidate the point further here. A tree is known by its fruits, by the impressive types of character and nation it is able to produce to prove its genuineness.

And for all that it must be said, no nation of modern times has a greater cultural heritage than India, and Ceylon, the glorious native land of all the Buddhas. But "*Noblesse oblige*"! The soul of this great motherland of many races and cultures is still alive in her temple-buildings, that is the art which dates not from time but from Eternity!

Let us then adorn ourselves with the highest flower of Dharma—ethereal as a soul! Anyone can avail himself of it for the refreshment and unfoldment of the greatness of his own spirit, by the earnest practice of spiritual striving and direct, intuitive concentration in its highest form. By virtue of the experience and training of this supra-intellectual faculty the Founder is indeed the Buddha, the most perfect artist of life. See into your own true nature—"Thou art Buddha"—and enlightenment will begin to dawn and lift up on the wings of spirit to realms of beatitude, of life more abundant yes in this very world. This is the mighty Message of the wonderful, spiritual dynamism and precious heritage of India, an impetus to every living being to turn its dormant potentialities into a glorious actuality. It is only the vigorous culture of today and tomorrow that will make India's age-old "Message in Stone" send again its clarion ring challenging the modern, not to accept but "to see",—to see and to investigate full of hope and cheer.

SIVA MAHIMNAH STOTRAM

OR

THE HYMN ON THE GREATNESS OF SIVA

By Swami Pavitrananda

Siva Mahimnah Stotram or the Hymn on the Greatness of Siva is considered by many to be the best of all the hymns found in Sanskrit literature. Sri Ramakrishna once went into Samâdhi, while repeating it. It is grand in conception, sublime in diction, and uplifting in its influence. Some of the verses may fail to appeal to the modern people, but their cumulative effect on the mind of the readers is none the less. The very recital of this beatiful hymn raises one to a higher plane of existence. There are many persons who repeat it daily though not fully understanding it, yet they derive immense benefit. It goes without saying that persons who recite it after knowing its meaning will have more spiritual advantage. For the benefit of those English-knowing people who have no deep knowledge of Sanskrit, we give the following translation.

Nobody knows definitely who is the author of this book. There is a legendary story that one Pushpadanta composed it to please Siva, whose wrath He incurred by treading on the flowers which were left after worshipping the Great Deity. The Verse No. 37 supports this legend. It might be that some devotee of Siva wrote this hymn under this pseudonym. This is quite in

agreement with the Indian spirit which makes a man shrink from the idea of seeing his name blazoned before the public. Whoever may be the author, doubtless he is immortalized in this hymn and will receive silent homage from the devotees of the Lord for all time to come.

महिम्नः पारन्ते परमविदुषो यद्यसदृशी
स्तुतिर्ब्रह्मादीनामपि तदवसन्नास्त्वयि गिरः।
अथावाच्यः सर्वः स्वमतिपरिणामावधि गृणन्
ममाप्येष स्तोत्रे हर निरपवादः परिकरः ॥ १ ॥

हर O Siva ते of Thee महिम्नः of greatness परं great पारं limit अविदुषः of one who does not know स्तुतिः praise असदृशी unfit, तत् then ब्रह्मादीनामपि even of Brahmâ and others गिरः praises त्वयि with regard to Thee अवसन्नाः unfit. अथ And if स्वमतिपरिणामावधि according to one's intellectual capacity, गृणन् praising सर्वः all जनः people अवाच्यः unblamable भवति becomes (तदा then) स्तोत्रे in composing hymn ममापि even my एषः this परिकरः attempt निरपवादः free from blemish.

1. If Thy praise of one who is ignorant of the extent of Thy greatness be unbecoming, then[1] the praises of even Brahmâ and others are unfit for Thee. And if[2] all remain unblamable by praising Thee according to their intellectual powers, then even this attempt on my part to compose a hymn is free from any blemish.

[1] *Then the praises etc.*—For even Brahmâ and others do not fully know the greatness of Siva.

[2] *If all remain etc.*—God forgives all imperfections in men, if they are sincere in their devotion.

अतीतः पन्थानं तव च महिमा वाङ्मनसयो-
रतद्व्यावृत्त्या यं चकितमभिधत्ते श्रुतिरपि ।
स कस्य स्तोतव्यः कतिविधगुणः कस्य विषयः
पदे त्वर्वाचीने पतति न मनः कस्य न वचः ॥ २ ॥

च because तव Thy महिमा greatness वाङ्मनसयोः of speech and mind पन्थानं object अतीतः surpassing, (अतः therefore) यं which श्रुतिः अपि even the Vedas अतद्व्यावृत्त्या by the method of 'Not this' चकितम् fearfully अभिधत्ते describes सः (महिमा) that greatness कस्य by whom स्तोतव्यः can be sung कतिविधगुणः contains how many qualities कस्य to whom विषयः object of perception भवति becomes ? तु but अर्वाचीने पदे in the form taken later कस्य whose मनः mind वचः speech न पतति does not turn.

2. Thy greatness is beyond the reach of mind and speech. Who[1] will (duly) praise That which even the Vedas describe

[1] *Who will etc.*—i.e. none can.

with[2] trepidation, by the method of 'Not[3] this, nor this'?—how[4] many qualities does That possess? and can[5] be perceived by whom? Yet in[6] the form taken later, whose[7] mind and speech do not turn?

[2] *With trepidation etc.*—because conscious of the impossibility of describing the Absolute.

[3] *Not this etc.*—One cannot say what the Absolute is like; one can say only what It is not.

[4] *How many etc.*—i.e. nobody can enumerate its qualities?

[5] *Can be . . . . whom?*—i.e. the Absolute can never be the object of perception.

[6] *In the form etc.*—i.e. when the Absolute took forms to favour the devotees.

[7] *Whose mind etc.*—i.e. the thought and speech of every devotee turn eagerly to the feet of God with forms.

मधुस्फीता वाचः परमममृतं निर्मितवत-

स्तव ब्रह्मन् किं वागपि सुरगुरोर्विस्मयपदम् ।

मम त्वेतां वाणीं गुणकथनपुण्येन भवतः

पुनामीत्यर्थेऽस्मिन् पुरमथन बुद्धिर्व्यवसिता ॥ ३ ॥

ब्रह्मन् O Brahman मधुस्फीता sweet परमम् Supreme अमृतं veritable nectar वाचः the Vedas निर्मितवतः of the author तव to Thee सुरगुरोः of Brihaspati, the teacher of gods अपि even वाक् words of praise किं (interrogative) विस्मयपदं object of wonder? पुरमथन O Destroyer of Tripura तु but भवतः Thy गुणकथनपुण्येन through the merit from praising Thy glories मम my एतां this वाणीं speech पुनामि shall purify इति this motive अस्मिन् अर्थे in composing this hymn मम my बुद्धिः mind व्यवसिता engaged.

3. O Brahman! Does the praise of even Brihaspati cause any wonderment in Thee who art the author of nectar-like sweet Vedas? O Destroyer of Tripura, the[1] thought that by praising Thy glories I shall purify my speech has prompted me to undertake this work.

[1] *The thought etc.*—The reason is given why he has undertaken the work, though the hymns of even Brihaspati, the teacher of gods, are insignificant to the Lord.

तवैश्वर्यं यत्तज्जगदुदयरक्षाप्रलयकृत्

त्रयीवस्तु व्यस्तं तिसृषु गुणभिन्नासु तनुषु ।

अभव्यानामस्मिन् वरद रमणीयामरमणीं

विहन्तुं व्याक्रोशीं विदधत इहैके जडधियः ॥ ४ ॥

वरद O the Giver of boons त्रयीवस्तु described by the three Vedas जगदुदयरक्षाप्रलयकृत् the creator, preserver and destroyer of the world गुणभिन्नासु according to different qualities तिसृषु तनुषु in three bodies व्यस्तं divided तव Thy यत् which ऐश्वर्यं Divinity तत् that विहन्तुं to refute एके some जडधियः thick-headed persons अस्मिन् in this matter अभव्यानाम् to the ignorant रमणीयाम् pleasing (परमार्थतः really) अरमणीयाम् hateful व्याक्रोशीम् opposition विदधते offer.

4. O Giver of boons, in refutation of Thy Divinity which is described by the three Vedas, which creates, preserves and

destroys the world and which is divided into three[1] bodies according to the different[2] qualities, some[3] thick-headed persons offer opposition which is pleasing to the ignorant but (in reality) hateful.[4]

[1] *Three bodies*—namely, Brahmâ, Vishnu, and Siva.

[2] *Different qualities*—namely Sattva, Rajas and Tamas.

[3] *Some*—referring to the Mimânsakas who maintain that God has no form, and is not the cause of the creation, preservation, and destruction of the world.

[4] *Hateful*—because their views go against the Vedas.

NOTES AND COMMENTS

IN THIS NUMBER

. . . In the Editorial we have discussed the spirit of *Monasticism in the Modern World* in the light of the monastic institutions in the past and their bearing on the modern needs and requirements of our life. . . . . *Spiritual Talks of Swami Brahmananda* contains, in this issue, some interesting facts about Sri Ramakrishna's spiritual moods. . . Dr. Maria Montessori gives us in *Education as a help to life* a synopsis of her plans of education, which are undoubtedly novel and based upon her long observations and experiences in the educational line. . . . *Progress of the American woman* by Dr. Sudhindra Bose draws a fine picture of a modern American woman's attainments and her potentialities. . . . *Ramakrishna-Vivekananda and the Religion of Progress* is the Presidential Address delivered by Prof. Benoy Kumar Sarkar at the Convention of Religions in connection with the celebration of the Ramakrishna Birth Centenary at Karachi, held in November last. . . . Dr. Debendra Chandra Dasgupta in *A Spanish Theory of Social Service* deals with the educational views of Juan Luis Vives, the famous educator of Spain. . . . Rev. Bhikkhu Nyanapriya is a new contributor. He was formerly Mr. J. Pistor, a German Catholic monk and has now embraced Buddhism. . . . We shall henceforth publish *Siva Mahimnah Stotram*, translated into English by Swami Pavitrananda.

PHILOSOPHY AND RELIGION

There is a widespread lament at present that philosophy has declined in popular interest and that it has lost touch with our life. Philosophy, it is said, has become encumbered with logical subtleties in the West, and in the East it has still to free itself from the swaddling clothes of religion. And in both it has sundered its tie with the aims and aspirations of the surrounding population. This is a very ill-formulated charge and betrays a lamentable lack of deep thinking. We shall not concern ourselves here with the intellectual and imaginative constructions of speculators on the meaning of life and existence. We shall try to see what is meant when it is demanded that philosophy should be free from religion and wedded to our everyday aspirations. We shall also make an attempt to find what force and reasonableness are there in this contention.

It has been a common idea among philosophers in the West, which has of

course found a ready echo among our imitative intellectuals, that when philosophy is married to religion it becomes prostituted into dogmatic theory, from which reason takes its flight for ever. This unhappy notion has been a legacy of churchianity. A detailed analysis of the charge is out of place here. But the general idea that is at the back of it seems to be that while the aim of philosophy is to offer a reasonable and true explanation of the world satisfying to our intellect, religion merely holds out the promise of the fulfilment of some of our emotional demands, and that our emotional gratifications are no guarantee of their reality and reasonableness. This is true, to a large extent, of a dogmatic and doctrine-bound religion. Our emotional nature may derive some satisfaction from the beliefs it proclaims and we may also pay habitual homage to it but our intellect recoils from it and our reason refuses to ratify its promises. Consequently there is a cleavage in our personality and there is conflict, disharmony, and mental affliction. Our personality is a complex thing; our heart yearns for love and sympathy, our intellect craves for enlightenment and our being longs for creative activity. Religion, it is asserted, cannot satisfy them all. The faithful have to suffer from intellectual starvation.

How much force does the above contention hold? We have already hinted that this unfortunate deduction is the sequel to a formal and creed-bound Christianity. Real seekers after religion have not felt such part-starvation of their personalities. This has specially been the case in India, where for ages saints and philosophers have become interchangeable terms. The general presumption of such a contradiction between philosophy and religion rest upon two issues. It depends on what we mean by religion and also on an epistemological question. Religion is no mere saying ditto to a creed. Its essence consists in realization. It is not a search after God alone, it is still more a search after Truth and Knowledge. This brings us to the second issue, namely, whether there can be any means of right knowledge besides the commonly accepted ones. The average person is chary of granting that there are other channels of knowledge than the ordinary senses. Great men who have realized Truth have, however, declared that intellect is a feeble thing in the search for Truth. Real knowledge comes not through the senses but through intuition. While feeble reason knocks in vain at the gate of Reality, our intuition opens the door to the shrine of Truth. Our intellect only deceives by dissecting and cutting up Reality. This inner vision belongs to all, though it has to be made manifest through spiritual practices. Our intellectual craving for knowledge is but the reflex of a deeper urge of our spirit for self-realization. When our intution (not the intuition of Bergson or other Western philosophers) grasps Truth, all our doubts and difficulties stand resolved. The certitude of knowledge that our intution reveals is far superior to empirical knowledge. The demands of our triplex personality are fulfilled. Our doubts disappear, our heart overflows with love and our whole being gets transformed into an instrument of the Divine. Philosophy need not fight shy of such a religion which is the ultimate and inevitable goal of all its journeyings.

FREEDOM OF MAN

Since he has become self-conscious man has always felt a certain sense of freedom or self-determination as an agent. He still believes himself to be

reason for it the Swami replied that Vivekananda asked even them to approach the Master through him and that they later found how true it was. Swami Brahmananda whom Ramakrishna used to look upon as his spiritual son said: "Master was too great to be grasped by the intellect of ordinary man, Swamiji (Vivekananda) has preached him in a way which could be understood by the average man. . . . It is sheer madness to try to understand Master without studying his works." (Spiritual Talks of Brahmananda—in Bengali, p. 88). Vivekananda drew the inspiration of his Mission entirely from Ramakrishna. It is absurd to see foreign influence at work in him.

A NOBLE ACT

The Travancore Durbar has earned the good will of every lover of goodness and justice by throwing open all the state-controlled temples unreservedly for the use of the Harijans. It is all the more welcome as it comes from a part of India where untouchability has existed for long in its most savage form. It has already driven a large part of the population of that area into the arms of the Christian faith, and unless better sense dawns on the caste Hindus scarcely a few will remain to call themselves Hindus a few years hence. There are persons inclined to attach no great importance to the question of temple-entry. The opponents, of course, join their voices from different platforms. They scarcely realize what a great part the temples play in the everyday lives of millions of Hindus. They are an important and essential feature of Hinduism. Ah! if only scoffers could understand and picture to themselves how the temples have kept alive the flow of spirit among the masses, fostered the truly noble and human qualities in them and called forth most fascinating creations of imaginative art! Besides, where are those men who are without their temples? Every Hindu has a right to offer his love and devotion to his God in a temple, and anybody who restricts him from entering such a public place perpetrates a most heinous form of tyranny. We hope that this noble act of the Travancore Durbar will be followed by similar other measures which would do away with the least trace of untouchability in that State. The example, we further hope, will be quickly emulated in other parts of the country. Untouchability is a disease. Vivekananda called it a kind of lunacy. Persons who style themselves Sanâtanists and yet cling to the dead shells of the Hindu Society are the greatest traitors to Hinduism. They belie their name and misguide others. If ever Hinduism has to fear its doom from anybody, it is surely they.

REVIEWS AND NOTICES

BASES OF YOGA. SRI AUROBINDO. *Arya Publishing House, 63, College Street, Calcutta. Pp. 251. Price Rs. 3.*

In spite of the obvious influence and fascination it has exercised over a number of our intellectuals, the Yoga of Aurobindo has remained some sort of a mystery to the plain man. Not only are his most significant writings difficult of access, being confined to the pages of the now defunct *Arya*; but their often needlessly metaphysical character and abstruse terminology have presented a forbidding appearance to the general reader. One has slowly and patiently to acclamatize oneself in the atmosphere of Aurobindo's writings before any contact can be established between the author and the reader. The book under review, however, being a

compilation of extracts from letters written by Aurobindo to his disciples in answer to their queries, is one of his most easily understood works. To the uninitiated it will afford a clue to the understanding of Aurobindo's Yoga ; and though, as we are afraid, dark patches may endure to the end, the general trend and significance of it will be readily understood.

It is intended that the work will help and guide those "who aspire for the understanding and practice of Yoga". To many the word Yoga as used by Aurobindo has come to mean something unique. Aurobindo and his admirers are enamoured of the word ; to them the old word religion seems to smack of something narrow and incomplete. The reviewer claims only a modest acquaintance with Aurobindo, and he is far from having any assurance that he has understood him. He is aware of much that is alluringly novel in Aurobindo's interpretations of nature and his aspirations for the destiny of man, but he has discovered nothing startlingly new in his fundamental conceptions of what is called Yoga *par excellence* and in his ideas about Yogic realization, practice, and discipline. This is not exactly a proper place to enter into a discussion about the precise ontological position of Aurobindo. There are jagged ends and sharp corners in his writings, and he himself has not tried to round off a consistent and complete system. One thing, however, is quite clear. The genius of Aurobindo has been deeply influenced by both Eastern lore and Western learning. And apart from the fact that some of his intellectual and imaginative constructions and aspirations are strongly reminiscent of the philosophical speculations of Shaw, Morgan, Alexander, and Bergson in some of their aspects, no difficulty need be felt in affiliating the essential character of his teachings to one among the numerous isms in the rich spiritual and philosophical heritage of India.

Yoga, according to Aurobindo, means the transformation of the whole of our being in all its different encasements by opening it up to the influence of the Divine Force. Our attention has to be directed to what is called the psychic being in us and which, it is said, enjoys constant communion with the Divine. This Yoga, it is hinted, does not encourage the occasional escapes of our being from the insistent clamour of our lower nature in the superconscient regions through flights of Samâdhi, but rather aims at changing and transforming all the sheaths of our being including even the gross physical basis so that our whole nature becomes a fit instrument at the hand of the Divine. Boiled down it comes to mean, in Vivekananda's famous phrase, being and becoming. In this Yoga the greatest stress is laid on the descent of the Divine. To let the Divine work in us we have to take up an attitude of surrender. There are, of course, two ways of following this Yoga. One relies more on personal effort, while the other opens our being to the Divine influence. In both the cases, however, the Divine is working from behind. The difference is only one of emphasis for, without the intervention of the Divine not much can be gained. Certain preparations are necessary before the Divine can work. The aspirant has to be calm, patient, and of even mind. More important still, he has to possess faith to persist in his efforts and strength to surrender himself to the Divine. An attitude of devotion and prayer is an accompaniment of this Yoga.

There is a widespread idea that Yoga has somehow been made easy by Aurobindo who does not so much insist on external discipline. Such a notion is misleading. Like every great teacher he insists more on internal control than external checks. But even he would prefer outward control to a restraintless life. One cannot combine Yoga with the satisfaction of our ego-prompted impulses and desires. Writes he: "You must go inside yourself and enter into a complete dedication to the spiritual life. All clinging to mental preferences must fall away from you, all insistence on vital aims and interests and attachments must be put away, all egoistic clingings to family, friends, country must disappear if you want to succeed in Yoga." Our minds play tricks with us. While we outwardly profess surrender we secretly indulge in sense-gratifications. "The surrender to the Divine must not be turned into an execuse, a cloak or an occasion for surrender to one's own desires and lower movements or to one's ego or to some force of ignorance and darkness that puts on a false appearance of the Divine." It has often been stated that Aurobindo is against sex-repression. That is true so far as it goes. But just to mention it is to misguide people. Aurobindo like all great teachers stands for the absolute rejection of the sex-impulse. Sex-impulse is something alien and unnatural to our real being. It has not to be forcibly

suppressed and secretly harboured in the dark sub-conscient regions of our being for, it does not really belong to us. We have only to refuse to yield to its suggestions as something not belonging to us. No enduring spiritual life can be built except upon a basis of Brahmacharya. All the alluring suggestions of our animal impulses masquerading under harmless and attractive-looking guises have to be sternly rejected. About sex he writes: "The attempt to treat it by detachment without complete excision breaks down; the attempt to sublimate it, favoured by many modern mystics in Europe, is a most rash and perilous experiment, for it is when one mixes up sex and spirituality that there is the greatest havoc. Even the attempt to sublimate it by turning it towards the Divine as in the Vaishnava *madhura bhava* carries in it a serious danger, as the results of a wrong turn or use in this method so often show."

Undue importance has often been given to the psycho-analysis of Freud which, he says, "is the last thing that one should associate with Yoga. It takes up a certain part, the darkest, the most perilous, the unhealthiest part of our nature, the lower vital subsconscious layer, isolates some of its most morbid phenomena and attributes to it and them an action out of all proportion to its true role in the nature. Modern psychology is an infant, at once rash, fumbling and crude. As in all infant sciences, the universal habit of the human mind—to take a partial or local truth, generalise it unduly and try to explain a whole field of Nature in its narrow terms—runs riot here. Moreover, the exaggeration of the importance of suppressed sexual complexes is a dangerous falsehood and it can have a nasty influence and tend to make the mind and vital more and not less fundamentally impure than before." The truth is that when the desires are outwardly and forcibly repressed and not totally rejected that troubles ensue. A sincere person becomes all the more vigorous and strong by the practice of such a form of asceticism. The last chapter of the book which deals with such subjects as the subconscient, sleep, dream, and illness contains thoughtful and illuminating observations. Readers who want to understand Aurobindo's Yoga will find the work as a useful general introduction to the subject.

ANCIENT BUDDHISM IN JAPAN (2 VOLS.) SUTRAS AND CEREMONIES IN USE IN THE SEVENTH AND EIGHTH CENTURIES A. D. AND THEIR HISTORY IN LATTER TIMES. By Dr. M. W. De Visser. *E. J. Brill Ltd., Leyden (Holland). Pp. 765. Price Guilders 22 and 25.*

The original plan of the author of the book was to deal elaborately with the Sutras, rites and ceremonies of Buddhism in Japan since its first introduction in the island of Nippon in the 7th century down to the close of the 8th. It was, however, found impossible to confine the work to the limits prescribed, for the desire to see more of the ancient texts and ceremonies in the later periods proved irresistible. As a result the book covers the whole field of an aspect of Buddhism in Japan down to the present times. The main sources of the author's informations have been the Chinese translations of the Sutras, the Japanese Annals, biographies of priests, and some ancient Japanese works on ceremonies. It is intended that the work, apart from being valuable "as a book of reference and information on certain ancient Buddhist texts and ceremonies and their use in Japan from olden times down to the present day", will give "some insight into the life and soul of Japanese Buddhism."

GORAKHNATH AND MEDIEVAL HINDU MYSTICISM. BY DR. MOHAN SINGH PH.D. D. LITT. *Oriental College, Lahore, 1936. Pp. XXII and 94 (English) and 40 (Vernacular). Price Rs. 25 or £2.*

The name of Gorakhnath is one to conjure with among the Yogis and mystics of India. Numerous asetic sects calling themselves, Naths, Kanphatas and by various other designations in all manner of places and corners in this vast sub-continent pay homage to him as their founder and inspirer. The endless and fantastic legends which have gathered round his name, the shrines and holy places associated with him which spread over the extensive area between Kathiawar and Kamrup, Baluchistan and Maharashtra, and the many treatises in Sanskrit and the Vernaculars which pass for as genuine works of his composition,—all these testify to his vast influence and hold over the popular mind. Traditions and legends are, however, not a safe guide to truth, especially when they tell different tales. And in a case like Gorakh's it is especially difficult to sift fact from fiction for the popular imagination has ascribed all sorts of things to the object of their reverence and worship. In the present work before us Dr. Singh has taken great pains to throw

some authentic light upon the life and doctrine of Gorakh. He has specially pricked many bubbles of ignorance about the Yogi, namely, that he hailed from the U. P., that he was influenced by the Buddhists, that he was the founder of a number of Yogi sects, and that he was a Hatha-Yogi who wrote a number of treatises on that Yoga.

Very little that is trustworthy can be learnt about the life of Gorakh. From an examination of the several sources Dr. Singh concludes that Gorakh flourished in the 9th and 10th centuries. His birth-place is located somewhere round Peshawar. In Rawalpindi district there is a city called Gorakhpur. He came from one of the lowest strata of the Hindu society, early embraced monasticism, and remained a celibate through life. He had no education at all. By the way the life of Gorakh is a salient example of the undeniable fact that the Hindu society and religion were kept living and dynamic through the medieval times, and thus enabled to withstand the threatening challenges from outside, by saints who overwhelmingly arose from the lower, if not the lowest, strata of the society. This is a lesson which cannot be learnt too well as a much-needed corrective to the ill-founded assertion that the Brahmins were the custodians and sole preservers of the Hindu culture. All the records agree in testifying to the simplicity, passion for service and holy company, equal care for kings and peasants and the childlike manners and appearance of Gorakh. His Guru was Matsyendra who probably came from Assam or Ceylon.

Gorakh's name is mistakenly associated with Hatha Yoga with which he had nothing to do except decrying it. His Yoga seems to be a kind of metaphorical post-Hatha Yoga which insisted on the internalization and sublimation of the external physical practices of the Hatha Yogis through their psychological transformations or equivalents, and which in style and content recalled the Upanishadic doctrines. The distinctive character of his Yoga is shown by the word Sahaja which is the core of all Gorakh's teachings. Sahaja (easy) is opposed to Hatha which means according to its original derivation rash or undaunted. This Sahaja Yoga "is a kind of Raja Yoga of the Upanishads, open to all classes, requiring a mental and moral detachment." The natural Yoga of Goraph came as a reaction to the often aimless and misguided physical practices and austerities of his day which often ended in themselves without leading one to the final goal of liberation. It is now generally admitted that by preaching this particular kind of Yoga based on knowledge Gorakh "consciously or unconsciously heralded and pushed ahead, coming as he did not long after Sankaracharya, the movement for the revival of Upanishadic Hinduism among the ascetic orders, which, amidst the moral and intellectual anarchy of religion and sects . . . had revealed the lowest depths of immorality. . ." It is a mistake to suppose that Gorakh's Yoga is Godless ; in fact the devotion to Siva and Sakti forms an important element in it.

The need and importance of the study of Gorakh to the students of Hindu Yoga and Bhakti in medieval and modern times is patent to all ; it is no less necessary and valuable to those who are interested in the early Indian vernacular literature and in the reaction between Hinduism and Islam in their first impact. Dr. Mohan Singh has made a valuable contribution to the scantly literature on Indian mysticism by his scientific and critical study of Gorakh. The inclusion of the text and translation of Machhendra-Gorakh Goshti, Padas and Shlokas of Gorakh, and Shlokas of Charpatnath, diligently collected from manuscripts by the author has added to the usefulness and worth of the work.

Bengali

SÂDHAN-SANGIT—WITH NOTATIONS. Compiled by Swami Apurvananda. *Sri Ramakrishna Math, Belur Math, Howrah, pp. 246. Price Rs. 2, As. 8.*

This book of devotional songs, as its name signifies, comes as a most welcome addition to the Ramakrishna Centenary literature. It is a unique work in many respects, and the compiler has laid all lovers of music under a deep debt of obligation by the distinct service he has rendered to the cause of high music in Bengal. It contains one hundred and one choicest devotional songs in Bengali and Hindu with full notations according to the most up to date method. Of these songs fifty include those which used to be sung by Ramakrishna and Vivekananda, seven are composed by Vivekananda, fifteen are concerning Ramakrishna and Vivekananda, and the rest are Bhajans of different kinds. The original tune of those sung by Ramakrishna and Vivekananda has been sought to be preserved unaltered. The notations are given in fifty different pure Râgas and

Râginis, and the songs belong to all the varieties of the Dhrupad and Kheyal class so far as timing and cadence are concerned. The songs are compositions of great devotees and poets like Kabir, Tulsidas, Surdas, Tansen, Ramprasad, Kamalakanta, Girish Chandra Ghosh and Rabindranath. In language, thought, and melody they rank as works of very high artistic appeal. Apart from these a number of features ushers the book as an altogether new phenomenon in the literature on music in Bengali. Swami Vivekananda's views on music collected together at the beginning of the work will be read with profit and interest. The characteristics of the different Râgas and Râginis, their Alâp, and the description of the various Tâls employed, which have been appended at the end, constitute a special feature of the work. The excellence of the work has been attested by authorities like Sj. Gopeswar Bandopâdhyâya. The book bids fair to become a sort of hymn book in general use. We are sure it will meet with a very friendly reception from all students of music.

NEWS AND REPORTS

BIRTHDAY OF SWAMI VIVEKANANDA

The birthday of Swami Vivekananda falls this year on Tuesday, the 2nd February.

SWAMI VIJAYANANDA BACK TO INDIA

Swami Vijayananda, Head of the Ramakrishna Ashrama, Buenos Aires, South America, reached Belur Math on the 19th of December after five years of strenuous work in the cause of Vedanta. The Swami was deputed in 1932 for the first time to expound in that distant land the catholic and universal gospel of Hindu philosophy at the earnest request from Academia International "Schmidt" of Buenos Aires of the Argentine Republic. We are glad to announce that the Swami has been able to capture the imagination of the enlightened people of the land by his masterly presentation of the essentials of Vedanta, by his profound scholarship, saintly life and his magnetic personality. He held systematic religio-philosophical classes and discourses and delivered a series of thoughtful lectures on a variety of subjects and has succeeded in arousing in the public mind a lively enthusiasm and an abiding love for Vedantic ideals and Indian culture. To facilitate his preaching work, the Swami had to learn Spanish. Indeed the publication of numerous works on Vedanta in Spanish under the auspices of the Sri Ramakrishna Ashrama which he founded there, the growing demand for his lectures and the phenomenal expansion of his field of work bear an eloquent testimony to the splendid success which has attended his activities on the alien soil in the midst of manifold difficulties and handicaps. We extend our heartiest welcome to the Swami.

SRI RAMAKRISHNA BIRTH CENTENARY CELEBRATIONS

Rome

Indians living in Italy in co-operation with Italian friends and admirers of Indian culture celebrated the Birth Centenary of Sri Ramakrishna in Rome in October last. On this occasion, a public meeting was organized at which H. E. Prof. G. Tucci, who had been in India some time back as a cultural ambassador of the great Italian people, spoke on the "Universalism of Ramakrishna's Message". The meeting was largely attended by distinguished persons, both Indian and Italian, who very much appreciated the address of the professor.

It is worthy of note in this connection that Lloyd Triestino Co., the well-known shipping concern of Italy, has granted a reduction in fare for voyage, to the delegates to the Parliament of Religions to be held shortly in Calcutta under the auspices of the Sri Ramakrishna Centenary. This concession will be given to all delegates, European, American or Asiatic, who will embark from an Italian port and land at any Indian port which the boat of that Company touches.

On behalf of the Ramakrishna Centenary Committee Mr. Monindramohan Moulik approached the Lloyd Triestino Company for this reduction in the fares. The Lloyd Triestino has communicated to him that their Committee has decided upon a general reduction of 50 per cent. over the fares of all classes for all delegates irrespective of nationalities or faiths, to this Congress. Prof. G. Tucci and Duke of Avarna of the

Oriental Institute of Rome were instrumental in obtaining this concession.

ALLAHABAD

The series of meetings organized here in connection with the birth centenary celebrations of Sri Ramakrishna, was concluded with the ladies' meeting held on the 10th of November last in the Prayag Mahila Vidyapitha Hall. Lady Wazir Hasan presided over the ladies' meeting and among other speakers was Mrs. Uma Nehru. The second day's meeting was presided over by Sir Lal Gopal Mukerji, who emphasized two aspects of the life of Sri Ramakrishna—the unity of all religions and his injunction to the people to be in the world and yet be in communion with God. Mr. Ganga Prasad Upadhyaya dwelt particularly on the *Bhakti* side of Sri Ramakrishna's life and paid a glowing tribute to him describing him as a great saint and the unifier of the people. Dr. M. H. Syed dwelt at some length on the life and teachings of the great saint.

GUJARAT

In connection with the Centenary Celebrations, a Conference of religions was held on the 16th of August last with Mr. Ananda Shankar Dhruva, Pro-Vice-Chancellor of the Benares Hindu University in the Chair. Representatives of all religions were invited. The public meeting was held under the presidency of Mandaleshwar Jayendra Puriji when speeches were delivered on the life of the Great Master, Sri Ramakrishna. The President observed that after Sri Sankarâchârya there has not appeared another god-man like Sri Ramakrishna. Lady Vidyagowri, the first lady graduate of Gujarat, presided over the ladies' meeting. Great enthusiasm prevailed.

The Centenary was celebrated on a grand scale at Baroda by the Baroda public. The ruler of the State being the president of the World Fellowship of Faiths, citizens of Baroda took special interest in the convention of religions held here. More than two thousand persons assembled in the spacious hall of Nyaya Mandir. Mr. Satyavrata Mukherjee, Sir Suba of the Baroda State presided over the public meeting and delivered an instructive lecture, describing the position of Sri Ramakrishna amongst the religious teachers who have appeared since the Vedic age.

Mr. A. K. Trivedi, Prof. of Philosophy of the Baroda College, presided and more than half a dozen speakers spoke on the mission of Sri Ramakrishna. A conference of religions was held at Surat. Mrs. Trivedi, an Oxford Graduate, presided over the Ladies' meeting.

At Broach Dewan Bahadur Ambashanker presided at the Bharucha Hall and the leading citizens paid glowing tributes to Sri Ramakrishna who saved Sanatana Dharma in a crisis. Mandaleshwar Murlidharanandji spoke at length on the wonderful harmony of Jnâna and Bhakti in the Master's life. Here also a Ladies' meeting was held.

The people of Cambay enthusiastically celebrated the Centenary and Dewan Bahadur K. K. Thakore presided.

Nadiad is the birth place of Haridas Viharidas Desai, Dewan of Junagad who introduced Swami Vivekananda to the Rulers and Dewans of many States of Western India. Many litterateurs too of Gujarat were born here. Swamiji visited the place during his itinerant life. The students and the public held two separate meetings.

Navsari is the oldest settlement of the Parsees in Western India. Here the Parsees and Hindus joined hands in celebrating the Centenary.

Swami Vishwananda, President of the Bombay Ramakrishna Ashrama, attended all these functions and delivered a series of lectures.

KARACHI

Sri Ramakrishna Centenary was duly celebrated at Karachi during the 1st week of November last. A strong executive committee was formed to organize the celebration in a manner befitting the catholic spirit of the Saint of Dakshineswar. An eight-day long convention of Religions was called, each day of which was devoted to the delineation of one or two of the world faiths. The first day opened with three lectures on the Life and the universal message of Sri Ramakrishna, and the last day fittingly closed with the realistic declaration that human nature was after all the same everywhere, both in the East and in the West, and that throughout the ages man's aspirations and achievements were essentially the same, irrespective of colour, race or geographical boundary.

The Committee was fortunate in getting Prof. B. K. Sarkar of the Calcutta University, both as a speaker and as the chairman for most of the days, whose speeches, specially the closing speech of the last day,

were highly appreciated by the audience. The Committee was equally lucky in having Rev. Haskell, Seth Gulamali Chagla, Prof. Bhagwat, the great Pali scholar of Bombay, and Dr. N. M. Dhalla, a great authority on Indo-Iranian culture, to represent respectively Christianity, Islam, Buddhism, and Zoroastrianism. The lectures of all the speakers were characterized throughout by a rare catholicity, broadness of outlook and a spirit of sympathy. Over and above this series of lectures delivered in three different parts of the city, another series in Hindi, Sindhi, Gujrati and Mahrathi, all on Ramakrishna and his message, was organized in four other places of the town.

The Centenary Committee, however, did not think its duty finished with thus providing a temporary platform for all religions ; but before convening these meetings it had purchased an extensive plot of land with a nice bungalow and two out-houses on it at a cost of Rs. 16,000/- and had made a gift of it to the trustees of the Belur Math, with a view to having a permanent centre of the Ramakrishna Order of monks, from which would be preached the unity of all faiths and the divinity of man, which are the central theme of the message of Sri Ramakrishna. The trustees have accepted the gift, and an Ashrama of the Order has been established in the city at Garden Quarter, north-east of the Mahatma Gandhi Garden.

SRI RAMAKRISHNA ASHRAMA, OREGON

The dedication of the "Sri Ramakrishna Ashrama", an extension of the Vedanta Society of Portland, Oregon, was held with due ceremony, on the Ashrama grounds, at 11 A.M., Sunday, July 26, 1936. The Ashrama is an extensive property, covering 120 acres of hilly lands, commanding gorgeous views of Mt. Hood, Oregon, Mt. St. Helens and Mt. Adams, in Washington, and is located on the Gilkinson Road, about 20 miles away from Portland, and 2½ miles of the Lower Columbia Highway.

There were about 50 people present, to witness the dedication. Swami Akhilananda, the Head of the Vedanta Society of Providence, R.I., graced the occasion by his presence and participation.

The ceremony began with a special worship in the unfinished Prayer Hall, conducted by Swami Akhilananda and Swami Devatmananda, the Head of the Vedanta Society of Portland. On a special altar the photos of Sri Ramakrishna, Holy Mother, and Swami Vivekananda were tastefully decorated with evergreens and masses of flowers. A fairly large-sized statue of Lord Buddha occupied a corner of the Hall, in the midst of a bower of flowers and evergreens.

After the worship was over, the congregation gathered in a natural grove, artistically decorated with flowers and selected sayings from various religions ; a photo of Sri Ramakrishna hung on a tree above the natural pulpit.

The Service was opened with music, and after a few words from Swami Devatmananda, introducing Swami Akhilananda, the latter led the congregation into a short meditation with an inspiring prayer. After a soft violin recital announcing the termination of the meditation, Swami Devatmananda addressed the gathering and explained exhaustively the purpose of the Ashrama.

The Swami pointed out that the Ashrama will represent the spirit of this great Saint of modern times,—it is the spirit of tolerance, love, brotherhood, harmony of religions, and above all, God-Realization. He then read out in details the schemes for the future developments of the Ashrama, and the rules and regulations that will guide its life.

Swami Akhilananda then addressed the congregation in an inspiring speech. In pointing out the necessity of the Ashramas like this one, he explained in details the meaning and purpose of the life of Sri Ramakrishna. He finally urged one and all present, to make full use of the opportunities presented by the Vedanta Societies of America, and glorify themselves by moulding their lives in the light of the Life and Teachings of Sri Ramakrishna, Swami Vivekananda and others. The Service was brought to a close with a song dedicated to Sri Ramakrishna.

At the invitation of Swami Devatmananda, the whole congregation then paid a visit to the Prayer Hall where the special worship was performed. It being dinner time, all repaired to the main building called the Matri Mandir, dedicated to the Holy Mother, and partook of sumptuous buffet dinner.

PRABUDDHA BHARATA

VOL. XLII | *FEBRUARY, 1937* | No. 2



"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।"

"Arise ! Awake ! And stop not till the Goal is reached."

UNPUBLISHED LETTERS OF SISTER NIVEDITA

Calcutta,

June 6, 1898

DEAR MRS. H.,

Yesterday was made very sad for us by a telegram towards noon announcing the death of Mr. Goodwin. I was the last who had seen him, he was so good to me that day at Madras, and his goodness was so utterly characteristic of him, the grief of the Hindus who knew him was evident and real. One comfort is that he died at Ootacamund, one of the most beautiful spots on earth, and not at that terrible Madras. But he died a martyr to work and climate, as surely as if it had been plague or typhoid fever that had killed him. There seems to have been no lack or defect in his service and devotion. It was full measure, pressed down, and running over, and the first place amongst the Indian era will be held by an Englishman. Incense and flowers and beautiful music are the only offerings bright enough for such a life completed.

I am learning a great deal. To begin with, I have begun to acknowledge that Englishwomen are probably more spiritual than Englishmen, but Hindu men are far and away beyond them; that there is a certain definite quality that may be called spirituality; that it is worth having; that the soul may long for God as the heart for human love; that nothing I have ever called nobility and unselfishness was anything but the most feeble and most sordid of qualities compared to the fierce white light of real selflessness. It is strange that it has taken so long to make me see these elementary truths clearly. And at present I see no more. I cannot yet throw any of my past experience of human life

and human relationships overboard. Yet I can see that the Saints fight hard to do so, can they be altogether wrong? At present I am just groping in the dark, asking an opinion here and there and sifting evidence. Some day I hope to have first-hand knowledge, and to give it to others with full security of truth. One thing seems very clear, that psychic and spirit are two utterly different things. I feel, as if the whole realm of the psychic might be at one's command any time and utterly undeniable, and it seems possible to do all these things from the higher standpoint, safely and happily, if he who has realized God finds any reason to will one condition of things rather than another. . . . . .

I am so happy, no words can tell you.

NIVEDITA

A PEEP INTO CONTEMPORARY INDIAN PHILOSOPHY

By the Editor

I

It is said that the most momentous social phenomenon of our times is the mingling of East and West. If this be true, it would not be too much to say that Indian philosophy has played a great part in effecting a better mutual understanding between the whole mind of East and West. The contribution of India to the philosophical literature of the world has roused a novel interest in speculative philosophy both in Europe and America since the seventies of the nineteenth century. In this connection we place before our readers some of the noteworthy observations made by Professor J. H. Muirhead, general editor of the Library of Philosophy in the Foreword to the recently published volume,* a running survey of which we shall make in the following paragraphs: "For the last sixty years, since Max Müller began the publication of the Sacred Books of the East in 1875, the great scroll of its story has been gradually unrolling itself before their eyes. Within the last few years comprehensive and scholarly histories of Indian philosophy in all its many schools by Professor Das Gupta and Sir S. Radhakrishnan and many monographs and handbooks by less-known writers have been published both in India and in England. Even the slightest acquaintance with these sources is sufficient to convince the reader of the justice of the claims put forward on their behalf, (*Indian Philosophy*, S. Radhakrishnan, Vol. 1, p. 8.) that 'there is hardly any height of spiritual insight or rational philosophy attained in the world that has not its parallel in the vast stretch that lies between the early Vedic seers and the modern Naiyâyikas', who with their analytic and critical methods may be said to stand to the Vedânta in somewhat the same relation as Kant and his followers stand to the great neo-Platonic and Patristic tradition of the West.

"While we may thus well be convinced that Indian thought in the past represents a chapter in the history of the human mind that is full of vital mean-

* *Contemporary Indian Philosophy*. Edited by S. Radhakrishnan and J. H. Muirhead. Published by George Allen & Unwin Ltd., London. Pp. 375. Price 16s. net.

ing for us and well fitted by its profound sense of a Spiritual Presence brooding over the world of our ordinary experience to wean us from too exclusive occupation either with secular life or with the temporary formulations, in which Western theology has too often sought to imprison religious aspiration, it may still be asked whether in India itself all this exists to-day as a mere tradition or has formed the soil and supplied the seed for fresh developments. It was in the conviction that in present-day philophy there is more than a tradition, and that, owing partly to the inherent genius of the race, partly to a fructifying contact with Western thought, the tree of philosophical knowledge has recently put forth fresh flower and fruit that the idea of this volume as a continuation of the series on Contemporary British and Contemporary American Philosophy, when suggested by an Indian friend, was welcomed by the Editor of the Library of Philosophy."

The volume has in it the contributions by writers representative of Indian thought as Gandhi, Tagore, Swami Abhedananda, Radhakrishnan, Dasgupta, Ananda Coomaraswamy, and others. The essays found therein are all written by philosophers of or about forty-five years of age. They can be divided into two main groups, namely, those in which the writer devotes himself chiefly to the exposition of the great Vedic tradition as he has apprehended it and made it the basis of his own life's work; and those in which the writer has sought to give new interpretations of it, either by making comparisons of it with the Western doctrines allied to it or by treating of modern problems in a way suggested by what he has learned from the West. As it has been rightly pointed out by the general editor, what strikes one is the lively sense of their practical value, contrary to what is generally thought of the remoteness from practice of Indian philosophy. The tone of optimism that prevails in all the contributions and the spirit of tolerance that breathes in their teachings are the two conspicuous features, quite contradictory to the popular views of superficial readers and shallow critics of Indian philosophy.

Since philosophy without religion becomes dry atheism and religion without philosophy runs into superstition, the pioneers of Indian philosophy stressed the practical bearing of philosophy on the problems of life. The modern philosophers of India, whose philosophic view-points the present volume deals with, have more or less followed in the footsteps of their great and ancient predecessors. In order that a general reader may find out a certain background behind the philosophy a particular writer stands for, some little biographical details have been added to it. This has enhanced the value of the book and will undoubtedly leave some impressions of concrete life on the mind of a reader. Because it is not the amount of philosophy and its excellence alone that exercise their beneficent influences on others, but also the background of life which lies behind the philosophy. The former sways the intellect of man, the latter touches his soul.

II.

In the very beginning of the volume we come across a very brief statement of Gandhi's philosophy of life, *e.g.*, his religion, how he is led to it, and what its bearing is on social life. Gandhi frankly confesses that his religion is Hinduism which, for him, is Religion of humanity and includes the best of all the religions known to him. He is being led to his religion through Truth

and Non-violence. Instead of saying God is Truth he says of late that Truth is God, in order to define his religion more fully. The reason he gives for such a change of statement is that denial of God men have known but no denial of Truth. All souls are, according to him, sparks of Truth. God is the sum total of all these sparks. He says that he is being daily led nearer to God by constant prayer. The bearing of the religion he professes has to be seen in a man's daily social contact. So, one must gradually lose oneself in continuous and continuing service of all life. He believes in the unity of all life, hence social service is, to him, indispensable and should be practised in every department of life.

Tagore terms his religion the religion of an artist or a poet's religion. All that he feels about it is from vision and not from knowledge. He confesses that he cannot satisfactorily answer questions about the problem of evil, or about what happens after death. And yet, as he says, he is sure that there have come moments when his soul has touched the infinite and has become intensely conscious of it through the illumination of joy.

The world is, to Tagore, the play of the Supreme Person revelling in image-making. If a man tries to find out the ingredients of the image, they elude him, they never reveal to him the eternal secret of appearance. "In your effort to capture life as expressed in living tissue, you will find carbon, nitrogen and many other things utterly unlike life, but never life itself. The appearance does not offer any commentary of itself through its material. You may call it *Mâyâ* and pretend to disbelieve it, but the great artist, the *Mâyâvin*, is not hurt. For art is *Mâyâ*, it has no other explanation but that it seems to be what it is. It never tries to conceal its evasiveness, it mocks even its own definition and plays the game of hide-and-seek through its constant flight in changes." The ultimate difference between one object and another is only that of rhythm in the different metres of their situation and circumstance. Behind the scene is present the Artist of rhythm, who imparts an appearance of substance to the unsubstantial. This rhythm, he defines, is the movement generated and regulated by harmonious restriction and is the creative force in the hand of the Artist.

God accepts the limits of His own law, and His play, the world, goes on. The reality of the world lies in its relation to God. The fact that we exist has its truth in the fact that everything else does exist. The *I am* in a man crosses its finitude whenever it deeply realizes itself in the *Thou art*. In this crossing of the limit lies joy, the joy men have in beauty, in love, in greatness. Finally, Tagore proclaims his faith in the everlasting yes and which he terms the faith of an artist in the following way: "I believe that the vision of Paradise is to be seen in the sunlight and the green of the earth, in the beauty of the human face and the wealth of human life, even in objects that are seemingly insignificant and unprepossessing. Everywhere in this earth the spirit of Paradise is awake and sending forth its voice. It reaches our inner ear without our knowing it. It tunes our harp of life which sends our aspiration in music beyond the finite, not only in prayers and hopes, but also in temples which are flames of fire in stone, in pictures which are dreams made everlasting, in the dance which is ecstatic meditation in the still centre of movement."

Swami Abhedananda gives us the religion of Vedânta which is also the time-honoured philosophy of India. Of all religions and philosophies, he lays

the greatest emphasis on it because it embraces all the religions and philosophies of the world by accepting their ultimate conclusions, and by classifying them according to their order of merit. To him, the monistic phase of Vedânta is the most sublime of all, as in it lie the solution of the deepest problems of science, philosophy and metaphysics and the final goal of all religions. His outlook on philosophy and religion has been influenced and moulded by his personal contact with Sri Ramakrishna. "In him," observes the Swami, "I found the embodiment of the Absolute Truth of the highest philosophy, as well as of the Universal Religion which underlies all sectarian religions of the world, and became his humble disciple." In another place, he confesses: "From Sri Ramakrishna I learnt that 'Dwaita,' or Dualistic philosophy, leads to the Visista-Advaita philosophy of Râmânuja in search after the Ultimate Truth of the universe, which is one and the absolute (Brahman); and that the search after Truth ends in the realisation of the oneness of the *Jîva* (individual soul), Jagat (World), Isvara (God) in Brahman as taught in the Advaita philosophy of Vedânta; and that they are the different steps in the path of the realisation of the absolute Truth or Brahman."

Prof. K. C. Bhattacharyya presents to the reader an explication of the concept of philosophy which appears to him more important than the discussion of any specific problem of philosophy. The possibility of philosophy as a body of knowledge distinct from science is nowadays called in question, so he indicates his general position by stating wherein he differs from the Kantian view of the subject. He observes: "With regard to the knowability of the self as a metaphysical entity, Kant holds that the self is a necessity of thought and is the object of moral faith, but is not in itself knowable. My position is, on the one hand, that the self is unthinkable and on the other that while actually it is not known and is only an object of faith, though not necessarily only of moral faith, we have to admit the possibility of knowing it without *thinking*, there being a demand, alternative with other spiritual demands, to realise such knowledge." He then elucidates his own interpretation of the entire epistemological question of the meaning of thought and knowledge. He distinguishes four forms or grades of thought, namely, empirical thought, pure objective thought, spiritual thought, and transcendental thought. Then he shows how these forms of theoretic consciousness lead to the three grades of philosophy, e.g., philosophy of the object, philosophy of the subject, and philosophy of truth. He draws a line of demarcation between the philosophy of the object and science. His philosophy of truth may be summarized in his own words: "In religion, there can be no theoretic denial of the subject *I*. In worship, indeed, the subject abnegates itself but the abnegation is there an affair of enjoyed being and not of theory. There is, however, a theoretic consciousness of 'I am nought', of the possibility at any rate of the subject or the individual self being unreal. The denial of the *I* is possible because we already believe that the absolute is. The absolute is not the same as the overpersonal reality that is enjoyed in religion. It means what the subject *I* is not, but the reality of religious experience while it is enjoyed and symbolised by *I* does not mean such theoretic negation of *I*. What is called the absolute is a positively believed entity that is only negatively understood. It is an entity that cannot be understood as it is believed, and is speakable only by way

of symbolism. Reality as apprehended in religion is indeed symbolised by *I*, but so far as it is expressed as a self, it is expressed literally. The positive character of the absolute, however, is expressible only by the negation of *I* (or more accurately by 'what I am not') and as such is not literally expressible at all. If then we say that the absolute *is*, we mean by *is* not reality but truth. Reality is enjoyed but truth is not. The consciousness of truth as what is believed in but not understood either in the objective or in the subjective attitude, as not literally speakable at all but speakable only in the purely symbolistic way, is extra-religious or transcendental consciousness."

Prof. G. C. Chatterji advocates common-sense empiricism in his essay written in the volume. He believes that experience is not only the starting-point of philosophy, but in a certain sense is also the criterion and touchstone of every philosophy. "By experience here and elsewhere," observes he, "I mean the actual concrete experience of some finite individual or subject of experience and primarily the philosopher's own and not some Absolute or Universal experience, to the assumption of which he may be led from an analysis and examination of his own experience or by some abstract process of logical construction. Even if such an absolute experience is posited by Philosophy, it is my contention that the starting-point for such an hypothesis is the philosopher's own experience, and the test and criterion of its validity is again his own immediate experience." While explaining at length the nature of experience he speaks of, he confesses that he is neither a subjective nor an objective idealist. He believes that Reality does not consist solely of one's own experience, because his experience itself is sufficient warrant for the belief that there are other realities besides itself. Then he makes it clear that his denial of idealism must not be interpreted as implying any adherence to the doctrine of materialism, because, as he says, "I believe that experience reveals to me in Perception that external nature exists, but that the very variety and richness of this experience also implies a plurality of attributes in objects of nature, which cannot be reduced either to my own ideas or to those of some other mind or minds, nor merely to qualitatively simple atoms behaving in accordance with simple mechanical laws."

To Prof. Chatterji, philosophy is essentially theoretic activity and it is human need and human interest which set the problems which philosophy must attempt to solve, but any consideration of the nature of need or interest, and of what will most satisfy that need, has no bearing upon the actual solution of its problems. Consistently with the philosophy of common-sense empiricism the professor contends that experience brings him in contact with three phases of objective reality, namely, external Nature, other Minds, and Values. He urges that our knowledge of these is the problem of special sciences, which themselves are incomplete, and that their interpretation and synthesis, which is the special task of philosophy must itself be tentative and progressive. By religion, he means the attitude which the individual adopts with regard to the ultimate reality of which he conceives himself to be a part, and with which he is related in all respects of his being, be they cognitive, conative or affective. To him, the objects of philosophy and religion are the same, philosophy gives the theory of Reality while religion responds totally to the same Reality.

Dr. Ananda K. Coomaraswamy writes on the pertinence of philosophy. He

contends that philosophy implies rather the love of wisdom than the love of knowledge. Philosophy is to him a wisdom about knowledge. He defines religion in the sense that it "proceeds from the being in act (*Kâryâvasthâ*) of the First Principle, without regard to its being in potentiality (*Kâranâvasthâ*); while metaphysics treats of the Supreme Identity as an indisseverable unity of potentiality and act, darkness and light, holding that these can also and must also be considered apart when we attempt to understand their operation in identity in It or Him. And so religion assumes an aspect of duality, *viz.* when it postulates a 'primary matter', 'potentiality' or 'non-being' far removed from the actuality of God, and does not take account of the principal presence of this 'primary matter' in, or rather 'of' the First, as its 'nature'."

According to him, religions may and must be many as there are knowers of diverse temperaments. God takes the forms that are imagined by His worshippers and this is why religious beliefs have united men as much as they have divided them. The task of the philosopher should be to control and revise the principles of comparative religion, the true end of which science should be, to demonstrate the common metaphysical basis of all religions and the fact that different cultures are fundamentally related to one another. Dr. Coomaraswamy then examines how different kinds of wisdom have considered immortality. "The pertinence of philosophy to the problem of immortality is evident," says he, "inasmuch as wisdom is primarily concerned with immaterial things, and it is evident that material things are not immortal as such (in *esse per se*), nor even from one moment to another, but are continually in flux, and this is undeniable, regardless of whether there may or may not be in such perpetually becoming things some immortal principle. Or to regard the matter from another angle, we may say that whatever, if anything, there may be immortal in phenomenal things must have been so since time began, for to speak of an immortal principle as having become mortal is the same thing as to say it was always mortal." After discussing the problem of immortality from various authoritative sources, the learned doctor arrives at the conclusion that what metaphysics understands by immortality and by eternity implies and demands of every man a total and uncompromising denial of himself and a final mortification, to be dead and buried in the Godhead. And this is what he understands to be the final purport of the First Philosophy.

Dr. Bhagavan Das systematizes his philosophy in the name of Âtma-vidyâ, or the science of the Self. He briefly states his faith as follows: "He is a believer in (1) infinitely countless individual selves or souls; (2) their rebirths, evolution and involution, in and through evolving and involving, integrating and disintegrating, forming and dissolving, material bodies and surroundings; the passing of each self, through all possible experiences, in infinite time, space and motion; in (3) cycles and circles of time and space on all possible scales of duration and extent, in which the processes of rhythmic evolution and involution manifest themselves; in (4) One all-including, all-pervading, ever-complete, timeless, spaceless, Universal Soul or Spirit or Self, which is Absolute and Changeless, which is also identical with and includes within It-self all the countless individual selves, and whose eternally changeless, and yet also ever-changing, Ideation the entire world-process of all souls and bodies is." The reasons for this faith

have been briefly expounded in his paper. According to him, the science of the Self or metaphysical psychology as interpreted by him can help the orderly conduct of the individual life within the social life, and bring material as well as spiritual happiness within the reach of all.

III

Prof. Surendranath Dasgupta in his paper strongly advocates his philosophy of dependent emergence. To sum up in his own words the conclusions he arrives at after a long survey of various problems in philosophical speculations : "The true God is not the God as the architect of the universe, nor the God who tides over our economic difficulties or panders to our vanity by fulfilling our wishes, but it is the God who emerges within in and through our value-sense, pulling us up in and through the emergent ideals and with whom I may feel myself to be united in the deepest bonds of love. The dominance of value in all its forms pre-supposes love, for it is the love for the ideal that leads us to forget our biological encumbrances. Love is to be distinguished from passion by the fact that while the latter is initiated biologically, the former is initiated from a devotedness to the ideal. When a consuming love of this description is once generated, man is raised to Godhood and God to man." According to him, love is the fundamental non-biological relationship which can cement together in a common goal of higher relationship all minds of the past, present and the future. It is only possible if the apperception of value as a self-emergent purpose of the mind-life reigns supreme.

Dr. Hiralal Haldar writes in favour of realistic idealism. According to him, what is real is also ideal and the genuinely ideal must be real. For, as he says, a purely spiritual or psychical world is as much a fiction as a purely material world. The Absolute mind is one but it is not a monadic unity. In it the minds of the things that constitute the world are fused into a single whole or, what is the same thing viewed from the other end, it is pluralised in them. The universal mind is immanent in all things as their inner soul. Finite minds seek to be the infinite that they potentially are. Because, he observes, "The Infinite immanent in them goads them on and does not allow them to rest. Even the shoe-maker wants sovereignty over the whole universe. But self-realisation is not possible in isolation. Only in fellowship and co-operation with one another can human beings move forward towards the goal of life. In their ordinary lines and achievements as finite beings in time they are seldom aware of their greatness, but sooner or later they are bound to be conscious of their true nature, to be united with the source of their being in knowledge and love. God is not without man and man is not without God. The Divine spirit manifested in the community of men and the community of men rooted in the Divine spirit, God in man and man in God—this whole is the Absolute Spirit."

Prof. M. Hiriyanna discusses the problem of truth in his paper. The very notion of relative truth suggests to him the recognition of an absolute standard by which all knowledge is judged and men have to accept such a standard in order to avoid universal scepticism. It is necessary to further define truth, if it should be absolute. "This can be done," says he, "by bringing in the idea of comprehensiveness, when the systematic coherence which is our definition of truth will be perfect." The absolute truth is the goal of epistemology and is entirely impersonal. The

experience of such truth is possible only through a proper development of intuitive power when "there will be nothing that is not immediately known and that no part of what is so known will appear as external."

Sir S. Radhakrishnan dwells at length upon the spirit in man. The spirit in man is life and resists death in all its forms. The life of spirit consists in being free from codes and customs, flesh and blood, and in penetrating into true being. True religion is that which is born of spirit. Dogmas and rites are only the means for bringing about that elevation of the soul which can dispense with them all. To bestow a sacred character on racial traditions is to give a false turn to the life of the spirit. Intellectualism refuses to see the super-being of God and denies the mystery of religion. It encourages the hardness of belief in rigid definitions and outward forms of the historical process. He observes: "Creative power of the spirit has not yet been seen in its widest scope. It has not yet achieved its full stature. Civilisation is in its infancy, and religion yet in the making. Human progress is to be defined as the process by which society is transformed increasingly in a spiritual way. The world is unfinished and it is the task of religion to go forward with the task of refining it."

Prof. R. D. Ranade traces the evolution of his own thought in his contribution. He confesses that although a perfected system of philosophy he has not been able to make till now, yet he would take certain portions from his own writings to show what line a completely systematized philosophy would take for him. He started with a Pluralistic conception of Spiritual Reality. Then one can see how he thought that a correlation between Indian and European Philosophy was not only possible but necessary in the interest of the development of Philosophy in general; how he sympathized with the doctrine that Relativism failed at God; how he regarded Truth to be One, and its existence to be only in God, while all other things were full of error; how the ontological strain of thought interested him; how he thought that a place must be made for motion and change even within a static philosophy; how Self-consciousness was not only possible, but alone real; how there were ethical and mystical sides to the problem of Self-realization; how intuition was the only faculty by which this Self-realization could be attained; and how, finally, mystical experience had no meaning apart from moral development. These were the problems which affected his thought till 1928. Within recent years since then, he says that a new intellectual vista has been opened out before him and he will place it in future before the philosophical world.

V. Subrahmanya Iyer offers in the volume an Indian view of man's interest in philosophy. According to him, Philosophy is Knowledge that rises above creed and scripture, vision and ecstasy, art and science, its sole object being a complete realization of all that life implies. This is one of the lessons he learnt from his teacher, the late Sri Sacchidânanda Sivâbhinava Narasimha Bhârati Swami of Sringeri. He observes: "Progress in Philosophy does not mean in India the attainment of new concepts of ultimate truth, but the starting, as knowledge advances, at higher levels and the finding of less difficult approaches, if possible, to the *same* peak of *Tattvam.* Lastly, in India the philosopher seeks 'That knowledge which, if attained, makes everything known.' Philosophy is, therefore, not only the 'Science of Sciences' and the 'Art of Arts', but also, as the Indian

philosopher holds, the 'Truth of truth', the 'End of all knowledge'. But this end means also the fulfilment of the purpose of life; for, to him nothing remains unknown, and nothing remains unattained in life. Philosophy in India, therefore, does not subscribe to Fichte's view that 'The kind of philosophy that a man chooses depends upon the kind of man that he is'. This idea of philosophy is *matam;* for it is *matam* that so varies, not *tattvam.*" He raises a fundamental issue, e.g., whether knowledge is a means or an end or both in life. He contends that if knowledge be only a means to the attainment of some reality other than knowledge itself, there is no way of ascertaining whether knowledge reveals this beyond all possibility of doubt.

He gives certain conditions which Indian philosophy lays down for the attainment of ultimate truth: (1) To know that there is something more than appearances for one to seek; (2) To eliminate all personal predilections or preconceptions regarding the object of, enquiry; (3) To possess calmness self-restraint and patience, concentration, and an absence of religious bias; (4) To possess the supreme determination to eradicate all doubts and their possibilities and all causes of error and all ignorance. He stresses that the touchstone of philosophy lies in life and not in any intellectual solution of problems.

Prof. A. R. Wadia advocates in his paper pragmatic idealism. "Philosophy as a human pursuit ought to be no barren speculation but an illuminating vision of truth which inevitably prompts to self-culture and social service." This is the cardinal doctrine of his philosophy as summed up by a pupil and a colleague of his and the truth of this statement is fully corroborated by the philosopher.

IV

The essays, interesting and thought-provoking as they are, are more or less based on the Upanishadic ideal, "showing how free and expansive and how capable of accommodating within itself all forms of truth that ideal is." Some of these philosophers of contemporary India have *in toto* reproduced the wisdom of the Upanishadic seers, whereas others have sought to give modern interpretations. Even in the writings which deal with the doctrines of Western philosophy we find that they are very much influenced and coloured by the thoughts of the Vedic seers. Any way, these modern philosophers of India have done full justice to the great legacy that they have inherited from the Rishis of old. The editors of the volume have done a great thing by publishing it and their objects have been crowned with considerable success.

SPIRITUAL TALKS OF SWAMI BRAHMANANDA

AT THE BELUR MATH, 19TH MAY, 1913

Question. The other day you said that nothing is gained by restlessness,—that nothing whatever avails until the time arrives. Should one then give up the yearning for realizing God?

Answer. I might have said that in a different context. Restlessness means being fidgety for a day or two under stress of emotion, weeping, and the outward expression of inner feelings. That sort of thing disappears in a day or two, and then one turns away completely from that course in despair and exhaustion.

It is very injurious to give vent to one's inward emotions. That lessens the intensity of devotion. Radhaballabh Goswami, a disciple of Sri Rup Goswami, was one day dancing being overpowered with emotion in the course of worship. Thereupon Sri Rup Goswami forsook him remarking, "You have neglected the service of Lord for the sake of your own self." When Sri Radha appeared to Sri Rup Goswami in a dream and asked him to take back his disciple, Sri Rup Goswami replied, "You are a milkman's daughter. What will you understand of it? Through the grace of the Master I have learnt how to chastise my disciple." He did not listen to Râdhâ's words even. It won't do in such a case to be beside oneself with joy by quoting the example of Chaitanya Deva. For the last twelve years he lived almost like a mad man. No embodied being is able to endure even a particle of his joy or pang of separation.

Question. Master used to say that if one digs for a well once here and next there one gets water nowhere; one must stick to the same spot. Is that also true for spiritual practice?

Answer. Yes, one must have exactly that steadfastness. If genuine devotion makes any one restless for realizing God then he can never be forgetful of Him even though that does not make him find Him. He goes on calling on Him without flinching even though he does not realize Him in a million incarnations. Man cannot call on God genuinely, for he harbours the idea of barter within him. That is why he despairs if he does not find Him after invoking Him for a little while.

AT THE BELUR MATH, DECEMBER, 1915

Maharaj. Like the current of a river the average man's mind is always flowing downwards—towards lust and gold, name and fame. That tide has to be diverted. The mental flow has to be made constantly Godward. Master's mind always dwelt on the Turiya (the fourth or the super-conscious) plane, he had to drag his mind down forcibly to the world. When he was doing spiritual practices at Panchavati, his mind always dwelt on that plane. Whenever it came down a little anybody who happened to be near thrust into his mouth a mouthful of rice. In this way they used to feed him forcibly perhaps seven to eight mouthfuls of rice in a day.

Always remember Him and take His name. Once such remembrance has grown into a constant habit, one immediately gets absorbed on sitting for meditation; and deeper the meditation, the more is the joy within. Lust and gold will then be felt as truly insipid. One must, therefore, give up absolutely

idle talk and vain thought. Useless thought dissipates strength. The *Upanishads* say, "Give up other thoughts." Always meditate on the Self—this is the way to Liberation. Ramprasad said, "When you lie down think you are prostrating yourself, in sleep imagine yourself as meditating on the Mother. And when you go round the city think that you are walking round the Mother Shyama." The *Gitâ* has also said, "Fix thy mind on Me, be devoted to Me, sacrifice to Me, bow down to Me." This is the means of realizing God. Master used to say, "One should never dissipate one's mental energy." That is, one must remember Him and take His name. What an amount of care worldly people take so that money is not spent uselessly; but they are never aware how they are dissipating their mind!

ETERNAL LIFE

(Diary Leaves)

By Prof. Nicholas de Roerich

In his book, "Fear in the face of death in primitive religion", George Fraser brings in the wise words of the Omaha tribe about death: "No one can avoid death, and no one must fear death, since it is unavoidable." Likewise the ancient Mayans calmly said, "I go to rest." If we remember the words of Socrates before his departure, before draining the cup of poison, or the thoughts of Plato about death and even Epicurus, not to speak of the lofty attitude towards this act in the teachings of India, we see the same reasoned wise consciousness about death as about alteration of existence. We see the same consciousness of eternal life which is so clearly enjoined by the sacred Covenants.

Meanwhile, in the confused minds of the West, particularly in the 18th and 19th centuries, when negation laid its dark path, we see a sort of animal terror in the face of the natural change of existence. Even recently this could be written about, as the intellectual de Sevigné expressed herself: "Death is so fearful, that I hate life more for the reason that it leads to death, rather than for the thorns with which the path of life is sown." The idea of death poisoned life for Alphonse Daudet, Zola, Goncourt, Maupassant and other apparently fearless and broad thinkers.

At the same time among people living close to nature, the word death is not generally employed. They say "he has departed" or "he has passed away", that he is terminated for this expression of existence. People in contact with nature are in contact with the basic teachings of truth: people, being made natural thinkers, likewise naturally understand the significance of change of being. Fear of death it would seem could arise only in malefactors who darken their consciousness with crimes and intentional wrongdoing. It is fully understood that each traitor fears such a striking change of existence. Indeed within himself he entirely understands that he is being plunged not into non-existence but into some other form of existence. If in his present existence he has overburdened his heart with quantities of dark purposes and actions, then indeed he does not know if it will be easy for him in some conditions un-

known to him. Doing unworthy deeds yesterday, man tries to avoid responsibility for them. Such terror at the unavoidable passage into the unknown world is fully understood by people who have darkened their earthly existence with heinous deeds either material or mental. Surely it is not necessary to repeat again, that thought will be even more potent than word or muscular movement.

Does it not seem strange that, along with criminal beings, certain apparently broad thinkers have also fallen into animal terror before a change of existence? One would like to know if they easily changed their earthly homes. Perhaps too on the earth some of them were not easily moved about. It is well-known that some people believe that they can create and think only in their long occupied domestic environment. Each unusual surrounding already hinders them in expressions of their creativeness. But surely it would seem that precisely diverse impressions and unforeseen experiences and dangers must sharpen thinking, resourcefulness, and boldness. According to courageousness you can form an opinion about many other qualities of a man. But of course courage is tested not by sitting by the stove, but there where conflict is encountered with the elements, with darkness, and with all ignorance.

Each one has had occasion to see people who at the tranquil dinner table employed the boldest speech, but when found face to face with those dangers about which they just now were speaking so bombastically, they showed themselves in a completely different light. Probably if one speaks with these people about death they will generally say, why speak about such terrible subjects. This means that they doubt in the goal-fittedness of the universe, with all the strikingly inspiring changes of existence. Apparently they have heard enough about the fact that everything is found to be in motion. It would seem that the newest discoveries would demonstrate sufficiently the fullness of space, and for all that they are frightened at such a significant and solemn passage into a world new for them. Even for trivial earthly journeys they will make their spiritual wills, not only because they are exceptionally solicitous of someone, but also because by them this act is thought of inseparably with the fear of death.

People, not religious, during thought about death, hasten away from the completion of rituals. When, in their opinion, the danger has passed, they are the first to relate a blasphemous anecdote. In a recent issue of the magazine, *Twentieth Century*, Professor A. R. Badya, among some very interesting opinions about the ideas and realities of the twentieth century, says: "The world is losing the sense of religious values. In its revolt against petrified beliefs and meaningless ceremonies, it falls into the danger of casting out the child along with the bath water. In its suspicion of religions, it is made blind to the meaning and significance of Religion." Thus correctly, the professor judges who is very well-read and is referring carefully to the higher values. In reality, to use the current saying, already many children have been poured out with the bath water. But of course among these lightminded outpourings, humanity has cast out precisely that which could strengthen it in creativeness both mental and material.

He who knows about eternal life by that very fact knows also his joyous responsibility for each action, mental and muscular. In prayers is introduced this great significance of the words "eternal life". He who thinks upon this, understands that life is always

multiform, both in the horizontal and vertical sense. Even according to primary physical laws he understands that each minute everything is altered and never arrives again at the former state. In this movement is contained the greatest creative generosity. And how joyful and beneficent the obligation, to participate according to one's strength in this all-inclusive creativeness!

Rousseau observes: "He who affirms that he meets death calmly and without fear is simply a liar." Why the great writer Rousseau took it upon himself to speak for all humanity is that he himself must be afraid of death. Indeed, this act goes beyond the limits of commonplaceness. Therefore it must be met with a special heart-tranquility. This consciousness will be indeed far from the so-called calmness before the taking of daily food or any everyday action. But precisely in a particular inspired tranquility of the great change of existence will be a very real magnanimity which always goes together with wisdom.

The Apostle said clearly and briefly: "We do not die, but are changed." Here in a few words is contained the attestation of eternal life. And you remember the words of the *Bhagavad-Gitâ* about the invisibly, unchangeableness and eternity of Being. In all ages, in all the ends of the world has eternal life been solemnly and triumphantly confirmed. It means there must have been some unnatural violent frightenings to lead humanity into such an ignorant understanding of the act of change of existence. At the same time people begin to speak about life on other planets about which only recently even notable astronomers merely shrugged their shoulders. We remember, how for such affirmations Flamarion was threatened with loss of scientific standing and with being placed in the class of amateurs. But already now the better scientific authorities refer far more cautiously to such recognitions of eternal life.

Indeed such a basic concept may be perceived only in affirmation. Each ignorant doubt imposes on this clear affirmation well-nigh incurable cleavages. It is deplorable to see, when intelligent thinkers fear death and with that infect the ignorant masses. Why are they not imbued with that luminous knowledge which composed the most ancient wisdom, confirmed by the best thinkers of all ages? In accordance with the best you too arrive at the best,

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A WESTERN CRITIC OF INDIAN THOUGHT

By Prof. Sheo Narayan Lal Shrivastava, M.A.

Dr. Albert Schweitzer's new work* is singularly remarkable for the lucidity and candidness with which it presents what an average Westerner honestly feels about the nature and value of Indian Thought. The work may, therefore, well be regarded as a representative declaration; and this, I think, is its chief value. Dr. Schweitzer attempts to give us a genetic account of the growth and evolution of Indian Thought since the time of the Rig-Vedic Hymns down to the day of Ram Mohan Roy,

* *Indian Thought and its Development.* By Albert Schweitzer. Translated by Mrs. Charles E. B. Russell. *Published by Hodder and Strowghton Ltd., London. Pp. 272. Price Rs. 5/- net.*

Ramakrishna-Vivekananda, Dayananda, Sri Aurobindo, Tagore and Gandhi.

The distinctive characteristic of Indian thought according to Schweitzer is "world and life-negation" which consists in man's "regarding existence as he experiences it in himself and as it is developed in the world as something meaningless and sorrowful, and he resolves accordingly (*a*) to bring life to a standstill in himself by mortifying his will-to-live, and (*b*) to renounce all activity which aims at improvement of the conditions of life in this world. . . . . World and life-negation takes no interest in the world, but regards man's life on earth either merely as a stage-play in which it is his duty to participate, or only as a puzzling pilgrimage through the land of Time to his home in Eternity." (p. 1-2). In contrast to this Western thought is characterized by "world and life-affirmation" which consists in this : ". . . that man regards existence as he experiences it in himself and as it has developed in the world as something of value *per se* and accordingly strives to let it reach perfection in himself, whilst within his own sphere of influence he endeavours to preserve and to further it. . . . . . . 'World and life-affirmation' unceasingly urges men to serve their fellows, society, the nation, mankind, and indeed all that lives, with their utmost will and in lively hope of realisable progress." (p. 1-2).

Dr. Schweitzer however is not oblivious of the presence of world and life-affirming principles in Indian thought and of the presence of world and life-negating principles in Western thought; but the distinctive feature of each, he thinks, lies in the predominance of one over the other : "Both in Indian and in European thought world and life-affirmation and world and life negation are found side by side ; but in Indian thought the latter is the predominant principle and in European the former," (p. 6). World and life-negation, according to the author, is the very breath of Upanishadic mystical philosophy which envisages as the final destiny of man the complete submergence of his individual soul into the Universal Soul, and holds that this consummation is to be brought about by self-suppression and the renunciation of the world. The Sâmkhya, though describing the final destiny of man in terms other than the union of the individual with the Universal Soul (viz. independence of the immaterial Purusha from the material Prakriti), holds common ground with Upanishadic thought in world and life negation. Jainism and Buddhism are also described as "vigorous elemental movements of world and life-negation which had their origin in the fact that men were troubled at heart about the problem of liberation from continuous reincarnation." (p. 75). The Ahimsâ commandment, which figures so prominently in Jainism, originated according to the author, not "from a feeling of compassion, but from the idea of keeping undefiled from the world. It belongs originally to the ethic of becoming more perfect, not to the ethic of action. It was for his own sake, not from a fellow-feeling for other beings, that the pious Indian of those ancient days endeavoured very strictly to carry out the principle of non-activity in his relations to living creatures." (p. 80). The author accuses both Jainism and Buddhism of not insisting upon active love and sympathetic service to men and living beings, but rather seeking deliverance from world and life; and so the ethic of both Buddhism and Jainism remains incomplete. In fact, Dr. Schweitzer nowhere finds a satisfactory ethics in the domain of Indian thought. The Upanishadic mystical philosophy according to him strikes a "supra-

ethical" note. The Buddhistic ethic is altogether an "ethic of thoughts" which has no room for "action" in it. The Buddha, says Dr. Schweitzer "passes by the elementary problem whether ethics can really be limited to non-activity, or whether they must not also enter the domain of action, as if he were smitten with blindness." (p. 109). Dr. Schweitzer puts a very ingenious interpretation upon Buddha's insistence on "right action" as meaning only "avoidance of evil." He makes the marvellous research that in the ethics which the Buddha lays down for the laity there is "not a word of the aid due to the suffering in their need"!

A turning point is however reached in Mahâyâna Buddhism. The Bodhisattva prays, not for his individual redemption, but for the alleviation of the misery of all living creatures in this world as well as in other worlds. He desires not Nirvâna, but to be born again and again into this world to work for the redemption of the world. "For the first time in the thought of mankind, world-view is dominated by the idea of compassion. But this mighty compassion could not develop and exercise its full influence in a natural way. Like the original Buddhism, Mahâyâna Buddhism too is imprisoned in world and life-negation. So that like the former it can really only give its approval to non-activity. Like the former too, it cannot attribute any real importance to the help which goes to alleviate material distress. And like the former again, the only effective act of compassion it can recognise is the diffusion of the knowledge that redemption will be won by denial of the will-to-live. . . . Fundamentally it is nothing other than the compassion in thought which the Buddha made a duty for his monks, only it is raised beyond all bounds." (p. 125-26).

The theoretic basis of this all-consuming compassion in Mahâyâna Buddhism is, according to Dr. Schweitzer's conjecture—for I can only call it a conjecture—is the Buddhistic doctrine of the falsity of the *ego*. All *egos* being alike appearances, there is no boundary line between my *ego* and other *egos;* and this, Dr. Schweitzer thinks is a wrong premise for any ethics of love and compassion. "True ethics presume the absolute difference of one's own *ego* and those of others and accentuate it." (p. 181). Well, does the patriot or the martyr *accentuate* his *ego*? Does the lover *accentuate* his difference from his beloved? Surely, love and compassion argue for *oneness* and not for "absolute difference". In the intensity of love and compassion, we become *aware*, as it were, of our fundamental oneness with other beings and realize the utter *seemingness* of our differences.

The word "Hinduism" acquires with the author a quaint meaning. The application of the word is confined by him to the cult of Bhakti as distinguished from the Upanishadic lore which is described by him as "Brahmanic mysticism". One wonders what the reasons could be for narrowing down like this the applicability of the word Hinduism!

Coming to the *Bhagawad-Gitâ*, the author makes a curious observation. The *Gitâ* according to him "is occupied not only with the general problem of the justification of action, but in addition with the special problem of the admissibility of non-ethical action." (p. 184). I do not think Dr. Schweitzer would find a second man in the world who would agree with him that the *Gitâ* also sanctions a "non-ethical" action. On the other hand the Gitâ makes an eloquent plea to realize the true ethical import of a seemingly non-ethical action, and rise to the occasion accordingly.

An action, that would otherwise be non-ethical, becomes ethical in the highest degree, if it purports to end social wrong and unrighteousness and makes for a better social order. It is on this ground that Sri Krishna exhorts the despondent Arjuna to prepare himself heroically for war even against his own kinsmen. This does not mean that the *Gitâ* sanctions *a non-ethical action as such.*

After dwelling at some length on the emphasis laid on activism by the *Bhagawad-Gitâ*, the author passes on to consider some recent developments in Indian thought brought about by Ram Mohan Roy, Debendranath Tagore, Keshab Chandra Sen, Dayananda Saraswati, Ramakrishna-Vivekananda, Rabindranath Tagore, Mahatma Gandhi, and Sri Aurobindo Ghose. Like every "good" Christian Dr. Schweitzer believes that the note of activism in the thought of these men is "due to the fact that they had become acquainted with, and influenced by, modern European world and life affirmation and the Christian ethic of love." (P. 209). But unlike many others he is candid enough to add that "this stimulus from without only set in motion a process of development which had already begun independently."

Apropos of Swami Vivekananda the author writes: "For us people of the West the great spiritual and ethical personality of Vivekananda is rendered difficult to understand by what appears to us his boundless self-consciousness and by the hard, unjust and contradictory judgments in which he allowed himself to indulge." (p. 221). Dr. Schweitzer contents himself with passing this remark without caring to mention what those 'hard, unjust and contradictory judgments' are! Well, from the glowing tributes which Vivekananda received from many an eminent man in the West, it is manifestly impossible to believe that Dr. Schweitzer is voicing the opinion of the West. Dr. Schweitzer may, but the West *does not*, think of Vivekananda, this way.

The leaders of modern Indian thought, the author tells us—"professed certain opinions without systematically thinking out and defining the world-view which corresponds with those opinions. . . . . . they fail to realise that by their profession of the ethic of love in action they cut themselves loose from world and life negation. They think they can give Brahmanic mysticism a fresh interpretation in an ethical and life-affirming sense, just as if a piece of music written in the minor could be changed into the major key. . . . . It is partly because they live under the influence of the auhority of tradition that they are satisfied with compromise instead of really getting to the bottom of the problems of world-view. They do not like to confess to themselves that they are the representatives of intuitions and convictions which had not yet found expression when the Upanishads and other sacred books were composed. So that is why they endeavour to find their ideas in the ancient texts. But the only way they can succeed in this is by using all their skill in reading meanings into them which are not really there. The sufferings of the New Testament at the hands of its interpreters are certainly not trifling. But the sufferings of the Vedic hymns and the Upanishads are far, far worse." (Pp. 223-25).

The thought of Mahatma Gandhi who "wants to change the economic conditions that are at the root of poverty" is according to our author "just like that of a Modern European." (As if none but a European wants to better the economic conditions of his country!) The same European inspiration he is anxious to make out in Rabindranath Tagore: "It is a weakness in Tagore

that he tries to proclaim his world and life-affirming ethical mysticism as ancient Indian wisdom. He will not admit that Indian thought has gone through a process of development. . . . . Tagore gets the evidence that his ethical world and life affirmation is contained in the Vedic writings by setting forth certain world and life-affirming sentences of the *Upanishads* in such a way that they describe God as the loving creator of a Universe filled with wonderful harmony and tell of the joyous self-devotion of man to Him and to his work. He does not allow their due to the powerful passages of the Upanishads which describe the Brahman as pure Being without any qualities and treat of union with Him in renunciation of the world and in non-activity." (Pp. 241-42)

In the last chapter, the author makes a clumsy attempt to set in contrast the Indian and the Western modes of thinking. I say 'clumsy' for Dr. Schweitzer indulges in palpably contradictory statements. In one place we find him saying, "Western thought *is not* governed like mystical thought by the idea that the one thing needful is the spiritual union of man with Infinite Being" (p. 253); and at the very next page complacently declaring that "in Western thought there *is* mysticism of a similar nature to and no less valuable than the mysticism in Indian thought." (*Italics mine*). Why this swinging in a seasaw? For, the author is unwilling to admit that Western thought is lacking anything which Indian thought possesses.

In concluding the book, the author talks of two kinds of mysticism, "the one kind resulting from the assumption that the world-spirit and the spirit of man are identical, and the other of ethical origin." This latter kind of mysticism is styled by him "ethical mysticism." From the very meagre explanation given, it is hard to make out what the author means by this new kind of mysticism which, in his opinion, should replace the mysticism of identity. So far as I have understood him, the author seems to mean by 'ethical mysticism' experiencing union with the world-spirit "in the devotion of service to other life" (i.e. other living beings). If this is all that ethical mysticism is, it is nothing new. It is already there in Indian thought. *The Bhagawad-Gitâ* says, "Rishis, their sins destroyed, their spell of dualities removed, their selves controlled, *engaged in the welfare of all living beings*, obtain the Peace of the Eternal." (G. 5. 25).

That man *can* attain the Goal through action is emphatically and unequivocally declared by the *Bhagawad-Gitâ*: "By performing action without attachment, man verily reacheth the Supreme." (G. 3. 19). "Janaka and others indeed attained to perfection by action; then *having an eye to the welfare of the world also*, thou shouldst perform action." (G. 3. 20). Dr. Schweitzer seems to think that Indian thought insists on non-activity as the *sine qua non* of spiritual redemption. The hollowness of this position could no better have been refuted than in the vigorous words of the *Gitâ*: "Man attains not action-lessness by withdrawl from activity; nor by mere non-activity does he rise to perfection." (G. 3. 4).

Dr. Schweitzer complains about the lack of humanistic ethics in the sacred writings of ancient India, that is, the *Samhitâs*, *Brâhmanas* and the *Upanishads*. I should like to draw his attention to the illuminating article on "Ethics in Brâhmanical Literature," contributed by Prof. M. Winternitz to the *Sri Ramakrishna Centenary Number* of *Prabuddha Bharata* issued in February, 1936. In the course of this article Prof. Winternitz observes: "The Upanishads are far more concerned with

metaphysical doctrines than with ethics. For the ethics of Brahmanism we should turn to the *Smriti*, the Great Epic and the law-books, rather than to the *Sruti* (Samhitâs, Brâhmanas and Upanishads)." "However" he tells us, "it would be wrong to think that moral teaching is entirely absent in the Veda." He makes pertinent mention of *Rita* in the Rik-Samhitas, which means the moral order of the Universe. The worshipper of Varuna prays: "If we have done any wrong to a play-fellow or a brother, or friend, or comrade, to the neighbour *or a stranger,* O Varuna, remove from us the guilt." (*Rigveda* 5, 85, 7). Regarding the obligations of man to his fellow-men, Prof. Winternitz draws pointed attention to a hymn in the *Rigveda* where it is said of a rich man who does not give from his wealth to the poor that "He eats alone, and he alone is guilty." (Rv. 10. 117). I do not think any one who has even a cursory acquiantance with the Hindu ways of life and thinking, needs to be informed of the Hindu ideals of generosity to the guests and the needy. The *Mahâ-Bhârata* teems with luminous stories and anecdotes in this connection. The '*Atithi*' whom the Hindu is taught to respect as God Himself does not mean only 'guest' in the European sense, but any needy person who comes to our doors. The inclusion of *Nriyajña* in the *Pancha-Mahâ-yajñas* brings out clearly the realisation of man's indebtedness to his society or fellowmen. The *Bhagawad-Gitâ* puts forth an eloquent plea for every man doing his *Swadharma* which means nothing but the sum of duties and obligations, which is due to a man towards his society by virtue of his particular station in the social order. Of course, one's *Swadharma* was determined, in the age of the Gitâ, by the caste to which he belonged; but the system of caste, howsoever degenerate and defunct it may be today, was meant by its originators for the upkeep and solidarity of society. By assigning separate functions to different classes of society, the institution of caste was intended to be conducive to efficiency and specialization and to avoid confusion and competition. Each caste was to stick to its assigned function for the upkeep of the social whole. Such a scheme undoubtedly has its evil consequences owing to its over-simplicity and disregard of *individual* endowments, but it *did aim at* social stability and welfare. It is for us now to retain the spirit and change the form.

So, the presence of humanistic and activistic ethics cannot be denied in Indian thought.

But Dr. Schweizer's misgivings have taken deeper roots: How could such ethics be reconciled with the view of 'world and life-negation' which according to him is the key-note in the symphony of Indian thought? Is Indian thought world and life-negating? Well, Dr. Schweitzer *does* confess that there are world and life-affirming passages in the *Vedas* and the *Upanishads*, and so it is unnecessary for us to cite such passages here. Have the Hindus always regarded existence as "meaningless and sorrowful" and have they attempted "to bring life to a standstill?" Then how could India produce such exquisite art and literature, music and sculpture? And how could India become the motherland of so many positive sciences? Surely, the history of India does not testify to "life-negation" being the essential characterstic of the Hindu outlook.

It appears to me that what lends plausibility to the view that Indian thought is world and life-negating is the Vedântic doctrine of the 'unreality' of the world. The world is Mâyâ and

Brahman is the sole Reality. It is the inadequate understanding of this that is the fruitful source of many a mistake. It is here that European students of Indian thought fumble and go astray. If we want to be fair in our appreciation of Indian thought, we should be very clear on this point.

It is often forgotten that the world is 'unreal' according to Vedânta in a relativistic sense, that is, judged by the criterion of Absolute Reality. The absolutely Real is self-luminous and self-evidencing, immutable and foundational; the external world of our sense-experience is not self-evidenc*ing* but evidenc*ed* to the consciousness that knows it, is a mass of uninterrupted mutations and has a dependent reality. The Absolute is *unconditioned* and self-complete *at every point of its being;* the world and everything therein is *conditioned* by space, time, and causation. Consequently, Vedânta refuses to ascribe *as much* reality to the world as to the Absolute. The world is *less* real than the Absolute, but not on that account the baseless fabric of a vision and a dream. It is not illusion or hallucination in the ordinary sense.

Samkara distinguishes four orders of reality *prâtibhâsika* (the merely illusory), *swâpnika* (the dream world), *vyâvahârika* (the standing reality of waking experience), and the *pâramârthika* (the Absolute Reality of intuitional experience). He accords a higher reality to the *vyâvahârika jagat* than the *prâtibhâsika* or the *swâpnika* but a lesser reality to it than the *pâramârthika.* The world is 'unreal' only at the level of highest intuitional experience (*paramârtha-dristi*) and not at the level of *our* rational experience. Intuitional experience gives us the Real *per se*, the Real in its original unity, homogeneity and self-completeness; rational experience gives us the Real as cast into the space-time-causation mould and thereby split up into a manifold of separatized, conditioned existents. So long as we are at the rational level of experience, we cannot treat the world simply as a fancy of the mind, but will have to regard it as an order of *external* reality with Brahman as its *Âsraya* or support. This is the standpoint of Samkara, the most illustrious expositor of the Vedânta. He was far from being a subjectivist or a mentalist. A student of Samkara will recall to his mind his strong polemic against the mentalistic idealism (*vijñâna-vâda*) of the Bauddhas. When the *Upanishads* speak of the One abiding Real and the absence of the manifold, (Dr. Schweitzer should remember) they are speaking from the giddy heights of *parmârtha-dristi* and *not negating the world at the rational level of our waking experience.* So a sweeping condemnation of Indian thought as world and life-negating is as unjust as it is false.

There is nothing in Indian thought *properly understood* to support Dr. Schweitzer's thesis; nor it is borne out by positive historical facts pertaining to the ages during which the source-books of Indian thought were written or compiled. The modern historical researches like those of the Mohenjo Daro Excavation and the Greater Indian Society should be an eye-opener to those who have the hardihood to hazard an opinion on the Indian outlook on life. The inadequate understanding of the Mâyâ doctrine and the popular *vulgarization* of it is often at the root of a faulty criticism of Indian thought. Nor is there any justification for connecting the present-day social wrongs in the Indian life to the religious or philosophical thought of India. Who could say that Indian thought *justifies* untouchability in the face of such passages as: "Sages look equally

on a Brâhmana adorned with learning and humility, a cow, an elephant, and even a dog and one who eats dog's flesh[1]?" (G. 5. 18). The truth is that everywhere under the sun, there are wide differences between principles and practices. Hatred between man and man is by no means a crime confined to India. George Bernard Shaw when asked at Bombay what he thought of the untouchables of India, gave the pertinent reply: "I have enough of them in my own country." If India has caste prejudices, the West has colour prejudices and race prejudices. Evil has no geographical boundaries.

In closing, I shall say a word about the alleged "supra-ethical" character of Indian thought. About the same kind of confusion exhibits itself here as that which we found to underlie the Mâyâ doctrine. The *Upanishads* unequivocally declare that moral perfectibility is the very *sine qua non* of reaching the Goal (Self-realization) and that nothing will avail without it. The *Katha-Upanishad* (2. 24) says: "Not he who has not turned away from evil conduct, not he who is not tranquil, not he who is not concentrated, not he whose mind is not at peace, can obtain Him (the Self) even by knowledge." Ethics counts foremost in the Vedântic culture and that is why the late Prof. Max Müller remarked that ethics is in the beginning, the middle, and the end of the Vedântic system. The Buddha gave all his emphasis on the ethical transformation of life and considered metaphysical wrangling to be of no avail.

[1] The original word is *swapâka* which literally means "one who cooks (for food) dog's flesh". Sometimes this word is translated as 'outcaste' which does not appear to me to be a correct rendering.

But there is a difference between the man who has not reached the goal and is on the way to it, and the man who has reached the goal or realized his identity with the transcendental Self. The former is one who is still within the domain of causation and therefore subject also to moral causation (i.e., the effects of good and evil deeds), and the latter is installed in *transcendental freedom* and therefore above all causation. Karma or causation has no hold over him (*Kshîyantê châsya karmâni*). In this sense he is beyond good and evil. He has passed from the sphere of moral *struggle* to that of transcendental quiescence. As sailing along the current one reaches beyond it, so also taking the line of moral perfectibility man goes beyond the moral struggle and realizes his *eternal* freedom. This is what the *Upanishads* teach. There is nothing in all this to suggest that morality is useless or can be done away with.

One thing more and I shall have done. India will always be grateful to the West for what she has learnt from it and gained from her contact with it. But we can only deplore the tendency to explain everything good in modern Indian life and thought by saying that it is due to the influence of Western thought or Christianity. I believe it will strike as bizarre to every reader of Dr. Schweitzer's book that Tagore's "doctrine of Soul-in-all-things is no longer that of the Upanishads, but that of a mode of thought under the influence of modern natural science." (P. 248). I wonder if modern natural science gives us any inkling of a "Soul-in-all-things!" But, then, how else should a critic *discover* the influence of Western thought on Indian?

THE INNER DYARCHY

By Dewan Bahadur K. S. Ramaswami Sastri

Philosophy is the science of sciences and deals with the whole of human experience while they deal with fractions thereof. It unifies them and shows the larger unity of which they form interrelated parts. But in recent times it became a highborn science of sciences and parted company with religion. From that date its downfall began. Hegel said: "Philosophy is not a wisdom of the world but cognition of the non-worldly. . . . Thus Religion and Philosophy coincide." But it is just this coincidence that was broken by recent Western philosophy with disastrous results. Philosophy in the West has not only broken with religion but is mocking Hinduism for not effecting a divorce between philosophy and religion in India.

Is it right to say that philosophy and religion have or should have different aims and that "the salvation of the soul is the end of religion while the discovery of truth is the object of philosophy." As Goethe says, we must know the Truth and the Truth will make us free. Sir S. Radhakrishnan says that religion is dogmatic, is a product of poetry and fancy, and appeals to symbols, while philosophy is critical, logical, and conceptional. This again is looking at both from a wrong angle of vision. Both adopt a critical as well as constructive method. Both need the aid of imagination which is of the essence of poetry and yet know that their values are different from the values of poetry. Both need the aid of logic and reason as well as of faith.

If at all there is an element of difference between them, it is that the revealed religions take their stand on one or another revelation whereas Philosophy stands on its own legs. But Religion which is a sense of the infinite in the finite cannot be radically different from Philosophy which is a search for the infinite in the finite. Both call to their aid Reason and Intuition. But while Religion stresses Intuition rather than Reason, Philosophy stresses Reason rather than Intuition. Religion is the dynamic movement of the entire mind including understanding and will and emotion and intuition. Philosophy is the critical forward movement of the intellect alone to construct and present a self-consistent view of reality based on the entirety of human experience including therein both subjective as well as objective experience. Philosophy is a theory of pure being but it is a flower that must ripen into the fruit of the realization of being in religion. Philosophy is the 'prose of thought, and religion, as Newman urges, is the poetry of thought. We want a religious philosophy and a philosophical religion.

In the West the absence of a belief in the doctrine of Karma has made philosophy irreligious and religion unphilosophical. It is easy to cry down the doctrine of Karma as fatalism. But how can doing be fatalism? Fatalism is non-doing. The doctrine of Karma has at least as much reference to the present and the future Karma as to the past Karma. If we have been floating down the current, we can swim

up the current. But what has happened in the West in recent times? H. G. Wells talks about a finite God wrestling with evil like ourselves. This God is a growing God—a God of becoming. Dr. Mc Taggert says that if there be a God he must be a non-omnipotent, non-creative God, wrestling with evil with different degrees of success and failure. This is much worse than the old theory of God and Satan or of Ormuzd and Ahriman, because then there was at least no doubt about the omniscience and omnipotence and omni-creativeness of God. James thinks that 'God himself may draw vital strength and increase of very being from our fidelity." This a distillation from our democratic ideas which gauge the strength of a political party from the number of votes cast for it! We are thus in the heyday of the philosophy of becoming, the philosophy of utilitarianism, the philosophy of struggle.

FRAY JUAN DE LOS ANGELES AND HIS WRITINGS

By Wolfram H. Koch

In that path of Bhakti which India would call 'Madhura Bhâva' the two outstanding examples in Spanish Mysticism are St. John of the Cross and Juan de los Angles. They both followed and taught something very much akin to the Indian conception of the highest form of Bhakti, taking God as their Beloved and Husband,—a path that is generally less stressed and encouraged in Western Mysticism that the other one which India would call 'Dâsya Bhâva', where the aspirant takes the attitude of the servant towards his Lord and Master. Both St. John of the Cross as well as Juan de los Angeles knew its inherent dangers for all who had not yet become purified of the dross of earthly loves and succeeded in getting rid of their body-consciousness, and both being expert psychologists took great care in showing the many pitfalls on this way to Divine Union, and warning the aspirant of the greatest dangers. Both possessed that particular fire and impetuosity of the Southerner of which scarcely a trace is to be found in the writings of their German brothers, and which produced such wonderfully intense and glowing works as 'The Living Flame of Love' and 'The Ascent of Mount Carmel', and also the lurid glare of the stake and the Great Inquisitor bent in perfect sincerity of conviction on saving heretic souls from eternal damnation by punishing them and making them suffer in time. These mystics wished to be inebriated with the love of God, to become entranced by the unspeakable charm and beauty of their Dear One, and to lose all worldly desires and lower affections by being filled with that one and supreme desire for their Beloved and its consummation in the union with Him.

The realizations and aspirations of these Western mystics, it is true, still belong to the plane of subject-object relations and consciousness, not to that of the ultimate mergence in the One as is the case in the highest Vedântic Samâdhi. They would probably not have cared overmuch for that even, preferring 'tasting sugar to becoming sugar' in that very intense and out-and-out personal feeling of theirs so strong in all Westerners. There is no doubt, however, that the attainment of such a

state of communion with the Divine as theirs, although maintaining the subject-object relation, is already something very sublime and only given to few people at any time.

It is to be greatly regretted that in modern days many extremely coarse and materialistic interpretations have been given to their raptures of Divine Love and states of ecstasies, so that their writings have almost lost their value and deeper meaning for the average reader who looks upon them with derision, and sometimes even with a feeling very much akin to disgust. Speaking of the wonderful relation between Sri Krishna and the Gopis, Swami Vivekananda once said, " . . . that most marvellous passage of his life, the most difficult to understand, and which none ought to attempt to understand until he has become perfectly chaste and pure, that most marvellous expansion of love, allegorised and expressed in that beautiful play at Brindaban, which none can understand but he who has become mad with, and drunk deep of, the cup of love." And what holds good in the case of the Gopis of Brindaban and their passionate love for Sri Krishna, holds good, in its own way, in the case of these mystics and their raptures of love also. We should be very chary of overhasty criticism and first analyse our own minds carefully to find out if the impurities attributed to them are not really ours, hindering us to understand the real purport and meaning of their love.

Little is known of the life of Juan de los Angeles. As a true follower of St. Francis he was as self-effacing as possible although many honours and high offices were thrust on him. Juan Martinez, as he was called before becoming a monk, was probably born in the village of La Corchuela near Oropesa in the bishopric of Avila in the year 1536. Nothing definite is known of his studies and education before he became a Franciscan. He may have taken his Matriculation at Alcala at the age of seventeen. Apparently his parents had great hopes in him, wishing him to become the support of his family by following an ecclesiastical career, but Juanite was not a plant that could ever take root in the world with all its distractions and inconstancy. The only thing he thought of, even at that age, seems to have been how to rid himself of the temptations and dangers of worldly existence and how to find a safe haven from where he might help also others in the difficulties and troubles of their lives. So he decided to enter the Order of the Minorites that had grown in strength and lustre through the unceasing efforts of St. John of the Cross, his compatriot and contemporary.

It is not known where he passed his novitiate, but probably he did so in San Miguel de Plasencia. It is also unknown at what age Juan Martinez became a monk, what he did during the first years, where he studied, which lecturers explained to him the intricacies of the philosophies in which he became so well grounded, how many years he dedicated to purely scholastic tasks and in what monasteries he stayed. It is supposed that he became a monk before the year 1572, taking the name of Juan de los Angeles (John of the Angeles), because he has given us some intimate reminiscences of San Pedro de Alcantara who died in that year.

He is known to have written verse before beginning any of those prose works which were to become the foundation-stones of his fame. It was always his favourite occupation to note down, whenever he could, whatever tended to elevate the soul and to make it move towards true devotion, whatever helped in breaking some worldly illusion or brought about some deep and last-

ing disillusionment regarding worldly matters and relations.

While still young he became famous as a conventual preacher and as a lecturer in theology. For some years he filled a provincial post, then he went to Sevilla and Lisbon, became a Superior, left for France and Italy for the meeting of the General Chapter of the Franciscans which was to be held on the eve of Whitsuntide 1599. He visited the sanctuaries of Rome, Assisi, the monastery of our Lady at Loretto and the most famous cities of France and Italy, the General Chapter having been postponed until the eve of Whitsuntide 1600.

By his travels his knowledge of the world was greatly enriched, and his desire to serve God and all human souls thereby all the more increased after his return to Spain. In 1601 he was elected Provincial Minister. He then became the confessor of and preacher to Empress Mary of Austria and Philip II as well as that of the Carmelite nuns at Madrid. These honours roused the jealousy of some fellow-monks, and even if it is true that the effects of their blame and censure did not go so far as to have him imprisoned as they did in the case of Fray Luis de Leon, nor so far as to keep him all his life secluded in some out-of-the-way corner as in the case of Fray Diego de Estella, the injury done to him was grave and unjust.

Juan de los Angeles possessed exceptional literary gifts with which he combined great humility and a heart overflowing with love. The honours that were continually bestowed on him by the members of the imperial family in the later years of his life in no way succeeded in undermining his simplicity, true Franciscan poverty and extreme humbleness of spirit. There is a charming little story that tells us of his father's coming to hear one of his sermons preached before the sovereigns and attended by the whole court. One day, it is said, while Juan de los Angeles was preaching to an illustrious and aristocratic audience listening spellbound to the wealth of lucid ideas and the beauty of his language, a man in ragged peasant's clothes entered the church. On seeing him, the preacher at once stopped his sermon and said from the pulpit, "Gentlemen, this good old man you see coming here is my father; be pleased to make room for him, for he comes to hear me."

Small and simple as this little story is, it is highly typical of Juan de los Angeles. He was no hollow weaver of words or self-conscious actor in the pulpit, but he succeeded in making people love the truth he taught in his sermons for the very reason that what he preached rose up from the very depths of his heart and was given with infinite kindness, sweetness and power of persuasion. So one of his countrymen, Juan de Molina, said of him, "He preached the Gospel of God with living words and the heart of an apostle."

The straightforwardness and sincerity of his character made him an enemy of all empty flowery words and descriptions. When the book of one of his brethren was attacked for the poverty and dryness of its style, he wrote full of indignation, "What is the use of dressing the teachings in the garb of smooth and polished words? They will say, 'To please the ear, to satisfy the intellect, to draw the will and, moreover, to present Truth with greater sweetness to the heart; for what is simple and plain easily wearies and annoys and therefore is of less benefit.' But judged by this standard the Scriptures do not merit the appreciation they enjoy because of the plainness with which the Holy Ghost dictated them.

If I say this, I do not mean to condemn what is wellcomposed, wellordered, and said and written harmoniously. Well-seasoned and well-cooked dishes stimulate and give appetite even to those who have overeaten themselves and are nauseated. No, I am but blaming the vicious exaggeration that centres all the studies and efforts of the preacher on the words and not on the substance of things."

Being himself a man of strong poetic feeling, he made use of many a telling image and simile, and did not despise them when put in the right place and manner, as can be seen from the following passages.

Telling the story of the Virgin's visit to Her cousin, Fray Juan very poetically describes Her journey as the first holy procession of Christ and says,—

"O ! the fair splendour of these blessed hills bathed in the effulgent light of the Sun of Justice, Christ, enclosed in that sovereign and transparent lantern of the Virginal Womb ! The trees and bushes bowed low in awe and reverence while the monstrance of the Divine Sacrament passed by. But, alas ! Holy Virgin, this did not free Thee from the weariness of the journey, nor did God wish to spare Thee this travail, in order that Thou mightest become the advocate of all that are tired, and mightest pray for them. . . . ."

And somewhere else he says,

"What reasonable man is there, tell me, who, on hearing a harp being played sweetly, does not realize that some musician of great skill and cleverness is playing it, and that it of itself does not produce such perfect music and harmony?

"For if thou wouldst but listen attentively to the finely attuned harmony that all creatures produce amongst themselves, thou wilt realize them to be the most sweetly tuned strings of the harp of the universe and thou shouldst know that there is a Supreme Player, infinitely wise, infinitely mighty and of infinite goodness. The heavens sing and tell of the glory of God, and the firmament proclaims who He is. Day is the tongue speaking of His Divine Greatness, and Night calls us to contemplation of Him. . . ."

All such passages are typical of Juan de los Angeles as an artist with a great talent for vivid poetic expression. These mystics of the Golden Age of the Spanish language always knew how to combine this genius for literary expression with the purely mystical side of their natures, but Juan de los Angeles almost excels them all in sweetness and harmony.

He died 73 years old in the convent of the 'Royal Discalced' (Descalzas Reales) in Madrid in the year 1609.

Coming to his writings, we shall first take up his 'Triumphs of the Love of God' and 'Dialogues on the Conquest of the Spiritual and Secret Kingdom of God'. He himself calls this work most useful and beneficial for all kinds of persons, especially for such as desire to unite themselves to God through contemplation. By 'contemplation' was generally understood a state higher than that of meditation, or as Fray Diego de Estella puts it in his *Treatise on the Vanity of the World* : "He who has meditation thinks of God with an effort and with difficulty, whereas he who has contemplation, having practised more, has created the habit and now thinks of the same Lord with greater facility and sweetness."

In the preface to the *Triumphs* Juan de los Angeles says, "A further reason (i.e. for writing this treatise), and one that to me does not seem of small importance, was my seeing that every good and treasure of man and all his riches is love—if it be good; and his

perdition and misery—if it be bad. For good love makes him virtuous, and bad love vicious. This being the case, it clearly follows that virtue is nothing but good love, and vice but bad love. From this I conclude that he who possesses the true science of love possesses the science of all good and evil of man, of all his vices and virtues, of his happiness as well as of his perdition, and he who ignores this must make himself ignorant of all manner of good and evil that concerns man. My intent was strengthened further-more by seeing the common opinion of all wise men to be that, without love, there naturally is no happiness, and that love must needs precede happiness and open the way for it, being, as it were, its very beginning. And if this be true, which it is, it is only reasonable to stress love, so that with it, and with naught else, every good teaching be begun. . . . ."

"Charity is faith when we believe, hope when we have confidence, strength when we are victorious, forbearance when we suffer adversity without a murmur, compassion when we take pity on our fellow-man, generosity when we give alms, humility when we humble our vain understanding, justice when we give everybody what is his without prejudicing anyone. In short, Charity is all virtues and makes all the works of the others its very own. What is there that Charity cannot accomplish? What can it not dare? What can it not vanquish? What can it not grasp? Of all strong things the strongest is Love. Of all sweet and mild things the sweetest and mildest is Love. Everything serves Charity. Everything pays its tribute to Charity. Everything recognizes its vassalage to Charity. Charity holds all offices. It is not only the queen of all virtues, but also of all the gifts of God, the greatest. Were God to give me everything He possesses, denying me Charity, He would deny Himself, for He can be possessed and enjoyed only through love, and the possession of love is God Himself. Thus love makes God become mine and makes Him my possession and heritage. If I have all things but be wanting in Charity, God is neither my own, nor can I enjoy Him, for all enjoyment of Him and Love are one. . . . ."

Thus Juan de los Angeles would gladly give up all other virtues: wisdom, chastity, purity, humility, forbearance, all of them, if he be only permitted to keep Charity and hold on to Charity which he considers to be the greatest and sublimest of all, and of which all others are but the servants and handmaidens doing their work through it alone. For him the greatest grace of God is to grant the aspirant the gift of real unconditional devotion and Divine Love, without which communion and union with Him cannot be enjoyed.

In many places of the introduction he paints the effects and raptures of this Divine Love in glowing colours, always starting from and coming back to the same point, viz. that Love is the greatest of all Divine Graces, greater than any other virtue or deed, and the best, or as he says, 'the only' means of attaining true union with the Divine.

So he says, "First I thought of entitling this book 'The Way of the Heart' (Via Afectiva), for in it is shown how the soul, when well purified and dried of the moisture of sins, through penitence and mortification, and well illumined through the practice of meditation, has to walk along the path of loving and inflamed desires to meet the kiss of her Spouse and the closest and sweetest embraces of her God. But intending not to repel readers by this exquisite and little known title, as they might think it less promising (the subject

being too lofty to be communicated and taught), and so as not to make them avoid reading and having it, I resolved to give it the following title: 'Triumphs of the Love of God' (Triunfos del amor de Dios). And, really speaking it is a duel and a wrestling of Love in which God wrestles with the soul, and the soul with God, and in which they alternately wound themselves, imprison themselves, and make themselves fall into a swoon and die. The soul melts away, becomes inebriated, goes out of herself, transforms herself into her Spouse, and makes herself one with Him, which is what is principally required. This path is called by St. Denis 'Mystic Theology' which is the same as Secret Wisdom through which real knowledge of all sciences is gained. . . ."

And he goes on to say, "Through this unitive wisdom of Love, Charity is inflamed, kindled and perfected, for God, being a consuming fire, expels and banishes all coldness from the traveller approaching Him through the expansion of Love more intimately and longing for union with him, . . ."

"The intimacy of the soul is its simplest essence, stamped with the image of God. Certain of the saints have called it 'the centre', others 'intimacy', other the 'apex of the spirit', others 'mind', St. Augustine the Great and the most modern writers speak of it as the soul's 'depth', because it is the most interior and secret place of all, where no images of created things may enter, but only, as has been said, that of the Creator. The deepest hush and the deepest silence are here, for no form of created thing can reach this centre, and in respect of it we are godlike or divine,—so like, indeed, to God Himself that wisdom calls us gods. This empty, void, and formless state of intimacy is raised above all created things, above all feelings and powers of the soul; it transcends all time and place, and the soul remains in perpetual union and unity with God Who is its beginning. . . ."

And somewhere else, speaking of the waters of life, he says, "Didst thou drink but one drop thou wouldst no longer thirst after vain things nor after creatures which pass away, but rather after God alone and His love, in which the more thou dost grow the greater will be thy progress in Divine Union; and the closer thy union with God and the deeper thy absorption in Him, the more clearly wilt thou know Him, and knowing Him, with the greater ardour love Him. This is the aim of all our practices and labours. . . . ."

"Three things make a man indrawn and spiritual: The first is a mind empty of all pictures; the second spiritual wisdom in love; the third to feel the inner union with God. From these everyone believing or dreaming himself to be spiritual (for in many this must but be a dream) can see whether he be so in reality. He who desires to hold his mind empty of pictures or idle imaginations should know that he is not permitted to possess any thing of this world with inordinate love, nor to attach himself to any creature with a voluntary inclination and affection, nor to hold familiar converse, for all intercourse and love, the real cause of which is not God, infect and taint the mind of man with pictures and imaginations that have their origin and beginning from the flesh and not from God. For this reason I admonish thee (if really thou desirest to be a spiritual man) to give a letter of separation to all lustful love, so that, in this manner, thou mayest attach thyself to God alone, possessing and enjoying Him solely and wholly. And be assured that by the

very fact of thy doing so sincerely and truthfully, all idle pictures and all inordinate love for creatures shall be thrown out of thy mind and banished therefrom, the very possession of God liberating and exempting thee from all such things. . . ."

"Contemplation is accompanied by —or better said—ordinarily makes three things precede it as its handmaidens to make a way for it, viz. reading, meditation and prayer. Reading seeks, meditation finds, prayer pleads and contemplation enjoys. Reading puts the solid food in the mouth, meditation ruminates and breaks it, prayer gains favour, and contemplation is the very essence of sweetness which brings recreation and delight to the heart. Reading occupies itself with the bark, meditation with the marrow, prayer with desire and petition or with anxious entreaty, and contemplation with the sweetness of enjoyment attained. . . ."

"The altar, on which the fire of Divine Love must never be lacking is our own heart. Should it happen that it becomes lukewarm and weak in the night of negligence or temptation, it should be blown into a flame again the next morning, with the firewood of holy and pious thoughts that excite and kindle love. For if our inner newness that grows old through our talks during the day, is not fed and nourished with this firewood, we shall soon see the love of God disappear completely and watch the fire of devotion die in us. But if we kindle it carefully in the morning by adding new firewood, we shall remain ablaze with devotion all day long, having made a holocaust of our own self-seeking will and burnt everything that contradicts or works against that of the Divine. . . ."

The following passages taken from the last chapter of the 'Triumphs' will show Fray Juan de los Angeles as a passionate lover of God, describing Divine Love in the glowing terms and expressions generally used in ordinary human love and human relations :

"To what other end was man created, destined, called, invited, drawn, ravished, if not for the conjugal embraces and kisses of God?" he asks. And again singing the glories of Love, he says, "God is like a centre of Love to which the gravity of this very Love carries all creatures. So worthy of love is He that, in their several ways, all sensible and insensible creatures love Him. What are the natural inclinations of things but love by which they are carried to God? Only through their imperfections do they fail to attain the highest uncreated Good, and thus they delay and detain themselves in created good which is but a part of the highest Good. What is gravity in a stone but love for its own centre? What is lightness in fire but love for its own sphere? That which all things desire is called Absolute Good, and thus the natural appetite which is in them may, in a certain respect, be called love; although, as we said before, owing to its imperfection, insensible Nature cannot reach that immutable Good, which is God, which man and angel can. . . ."

All his works abound in similar passages, showing how preoccupied he was with making devotees realize the supreme importance of Divine Love as a means to reach the Divine and lead a higher and purer life culminating in union with Him.

When reading his instructions one is often reminded of Sri Ramakrishna's advice to some devotees to give all human passions a Godward turn, not to suppress them, but to sublimate them and to make conscious use of them for attaining the end of spiritual life and directing all the lower energies to higher channels. In the case of

mystics like St. John of the Cross and Juan de los Angeles knowledge of this truth and the effective means in the process of sublimation of one's desires may not have been fully known, but, consciously or unconsciously, their very experiences made them show the earnest devotee the possibility of this form of sublimation which proves to be so fruitful in many cases. So he says:

"All things are in God in the highest degree. Hence it follows that if the proud and haughty seek honour, the covetous and ambitious riches, the idle quiet and rest, the gluttonous and lustful, pleasures and enjoyments, they would all find them better and to their greater advantage than in any creature, without sin and any admixture of imperfection, if they but centred their love on God and sought them all in Him alone, for all pleasureable and delightful things are eminently in Him. If we but enjoyed the Divine Consolations and the gifts of the Spirit, how we should then not go to the acorns like swine! But forgetting our own true nourishment we suffer the hunger of dogs, and our soul is dry like an empty honeycomb and exhausted with thirst. . . ."

"St. Augustine said eloquently that love was the gravity of his soul, and he was being carried whithersoever it carried him. The true place of the stone is the centre, and the centre of our soul is God. Ah, if we who are endowed with reason did but copy the irrational and insentient stones! A thing of wonder is it indeed to see a rock dislodged from a high mountain: with what fury and noise, with what great speed does it fall to the place that is furnished for its rest! Everything it meets on its downward way it shatters and breaks, and without once staying in its course it passes to its centre. Here, O my soul, here shalt thou rest, as the fire rests in its sphere, as the stone at its centre, for otherwhere from here there is no rest! Therefore seek it not, as thou shalt not find it. The arm that is dislocated from its place and joint cannot be without pain and disquiet; neither so can the soul apart from God. If upon this matter I took the witnessing words of lovers of the world and of the things that are in it, what tragedies and what bitterness would they not recount to me? And, in truth, all creatures, as it were, buffet us and cast us from them with great outrage, so that it seems as if they are crying to us aloud: 'Ye puny little men, why do ye tie yourselves to us that are not the good ye seek or ought to seek? Go upon your way, seek your centre and resting place, for in us there is none, nor can there be.' It is a great miracle, an awful miracle, a devilish miracle that men should cease from loving God and not journey ever towards Him with great swiftness and lightness as to their true Centre, permitting themselves to be delayed at times by obstacles not greater than straws, or, at other times, even where there are none. . . ."

"Alas, that I am wandering so gladly among creatures to get a few drops of turbid water which not only do not quench my thirst, but rather excite and inflame it the more, while I leave that crystalline and eternal source of all Good where alone my thirst may be quenched, and where the hunger that my soul suffers for its true and everlasting Good may be satisfied. . . ."

"If created life is pleasant, how much more so would be the Creative Essence? If 'made' life is pleasureable, how much more would that be which made all things? If the science of created beings is worthy to be loved, how much more so would be that of things un-

created? This highest Good is all Substance, and the others are no more than accidental. This is the simple and essential Good, the rest is so only through participation and accident. ."

"Fortunate is he who has sought solitude fleeing from all multiplicity, as Plato said, or as the prophet said, he who put his entire will in the law of God, and whose thoughts uniformly belonged to it day and night, for such a man would be called and would really be an indrawn man and would pray without rovings and wanderings of the mind which generally trouble those who follow the practice of collected prayer only from habit, turning to it as a person turns to a painful and unavoidable task. . . ."

"Disciple, 'This collectedness, is it something supernatural or possible for anyone who would apply himself to it?'

"Master, 'With the grace of God we can collect ourselves in the manner thou hast been told, this being a divided work in which both the hand of God and ours is found. Without Divine favour, as is well known, we cannot even hold a single holy thought, but with it everything is possible for us. I say it is necessary for man to help himself and to do all he possibly can for his part with the certitude that God will not keep His part of the work unfulfilled. . . .'

"Sometimes bodily solitude is of great benefit, and for that reason Christ fled to it when he desired to pray freely and undisturbed. Even the company of the good usually is an impediment to the collectedness of the soul, especially so in the case of beginners and men not yet perfect. He is solitary who does not think of any single worldly thing, nor is proud of honours in his levity, nor full of anxiety and swoons away in adversity and dishonour; he who is disturbed and dismayed by all changes and vicissitudes of life, is not solitary, even while living in solitude. He who loves God really and truly, need not seek God outside himself, for whoever seeks Him, shall always find Him inside himself."

And at the end of his 'Dialogues on the Conquest of the Spiritual and Secret Kingdom of God' Fray Juan touches upon the important point that true collectedness is something positive, not as is sometimes brought forward, the stopping of all and every thought by the process of trying to think nothing at all, allowing the mind to fall to a lower level of consciousness. If this were the case, he says, those who are in deep dreamless sleep or in a swoon would be the most perfect of collected souls. No doubt, for beginners he finds it necessary to still their minds and rid them, as far as possible, of all distracting thoughts and worldly images, so that they may come to God devoid of all idle imaginations and without those vain distractions and pictures that usually find a dominant place in the thoughts of the worldly-minded. And this banishing of all disturbing thoughts is very necessary for perfecting true collectedness, but this does not mean becoming inert or lifeless like stocks or stones or dulled. It is true, that in the case of the perfect man his mind and senses have become so controlled and stilled that he does not think or feel where or in what state he is, but is absorbed, as it were, in what he realizes in the depths of his soul, but this state is very very different from falling below the level of consciousness. It is, on the contrary, a state of heightened and quickened awareness, not that lower form of passivity brought about

by dulling one's consciousness and making one's mind merely a blank.

We shall now proceed to some passages taken from other writings of Fray Juan de los Angeles. Everything he says is but a variation on his one and only *leitmotiv* : Love,—always coming back to the principal theme and key like those wonderful musical structures—the fugues of Bach and Handel—built on just a few notes, but never lacking in variety and freshness. And just as in these fugues the characteristics of the theme and all its possibilities are more and more brought to light through all the variations it is made to undergo, so in his work also a clearer light is shed on the meaning and nature of Love through them.

The following passages are taken from the 'Manual of Perfect Life' (*Manual de la vida perfecta*), a continuation of the 'Conquest of the Spiritual and Secret Kingdom of God,' in which Fray Juan dwells on the practical side of collected prayer, contemplation and all the other spiritual practices through which, in his eyes, a sincere aspirant has to pass.

"*Disciple* : 'Often and on many occasions thou speakest of pure spirit and of mental practice, yet I do not succeed in understanding fully what is pure spirit, nor the form which mental practice has to adopt.'

"*Master* : 'I am truly astonished at thy question, my son, concerning such clear things forming the principal part of this book. Be, therefore, attentive, for I am going to show thee both with so great a clarity that in no way wilt thou henceforth ever ignore them. Leaving mental practice aside for some later discussion, I desire thee to know that thou canst set to work in one of four manners. The first is purely of the body; the second a mixture of body and spirit; the third purely spiritual; the fourth supernatural. These are, as it were, four stages or steps to perfection. The first prepares thee for the second, the second for the third, and this again for the fourth. Sometimes it happens also that they become mixed, so that things belonging to the highest can be found in the lowest, and in the highest, things of the lowest. And this is not inconvenient, but, at times, and on certain occasions, necessary. I call the first step purely of the body, because all the practices pertaining to it are based on bodily things, being meant to punish, subdue and humble the flesh and sensuality through fasting, waking, sleeping in hard and simple beds, avoiding unnecessary words and idle gossip, guarding ourselves from making friends, especially with women, from whose sight and from the thought of whom we are to flee as from the fire of tar if we really desire to profit by this path. The Wise Man says, 'Man goeth after woman straight way as an ox goeth to the slaughter, or as a fool to the correction of the stocks; till a dart strikes through his liver, as a bird hasteth to the snare and knoweth not that it is for his life. Hearken unto me now therefore, O Ye Children, and attend to the words of my mouth. Let not thine heart decline to her ways, go not astray in her paths. For she hath cast down many wounded : yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death.' (Proverbs) Yes, he who is wise, will flee from her, and the fool will get himself entangled in her meshes and be a prisoner in her mire. Above all I ask thee to watch the intention of all thy work and thy words, for if in this there be any carelessness or crookedness, the whole work will be crooked, and dirty and loathsome in the eyes of God. . . ."

He very often denounces worldly

women in the above way, and one is more than once reminded, while reading his works, of such passages as in Sri Krishna and Uddhava where the Avadhuta tells the King:

"The man of uncontrolled senses, seeing women, the enchantment created by the Lord—and being tempted by their blandishments, falls into abysmal darkness, like the moth into the fire."

"The foolish man who, with his vision blinded, is tempted by such illusive creations as women, gold, ornaments, apparel and the like, considering them as objects of enjoyment, is destroyed like the moth."

After having fully discussed the purely bodily state and the practices pertaining to it, Fray Juan goes on to give a detailed description of the second step, in which the bodily and the spiritual elements are mixed, and shows a very deep psychological knowledge of man and his motive forces. Then he comes to the third step which he calls the purely spiritual state, drawing a very marked and rather curious distinction between what he calls spiritual and what he calls supernatural, not to be found in Indian Yoga. After dwelling on the great dangers of mixing sensuality and spirit and of overstraining head and heart through too forced and violent attempts at contemplation, he says:

"Thou shouldst know that spiritual sentiments are wholly and essentially different from sensual ones, and are known by their effects. One is the inflaming of the body, heart, breast and temples accompanied by a diminution of intellectual light. It begins with true light which the spirit feels, but after passing part of that on to sensuality, the bodily parts begin to become inflamed, and the spiritual sentiments begin to grow cooler and cooler and thus get spoiled, till they are consumed and come to an end, as has already been said. In truly spiritual men who separate what is of value from what is low, who keep themselves pure from sensuality, these sentiments begin with true light of the understanding which goes on growing and increasing with the expansion and growth of the spiritual vision in which they begin. And it continues working and producing living works in the soul which are: reformation of actions, desire for time to be given to mental prayer, quiet, sweet and dispassionate love which draws the soul of the contemplative, taking his little fears from him and slowly planting in his very depths confidence in God and hopes of reaching perfection, with a clear understanding that the soul of itself cannot work anything of great profit, and with a feeling of Divine favour of which it can scarcely tell from where and which way it has come. The heart is filled with a high appreciation for spiritual things which are not seen, but in which it has faith, and which unveil themselves more and more day by day, so that it no longer feels or understands how outside of them there can be anything worth appreciating . . . ."

There is a beautiful passage in his 'Spiritual Struggle between God and the Soul' (*Lucha Espiritual entre Dios y el alma*), speaking of the transforming power of Love and its effects on the lover:

"Love and Will transform themselves and become transmuted into the beloved object. He who loves, and that which is loved, these two are made one through the virtue of Love. Which union or transformation is not natural or violent, nor painful, but free, sweet to the will and of great delight. And so strong and intimate is it, that it cannot be undone by any other power, for Love and Will thus persevere in their very nature . . ."

"The power of love transforms itself into that which is loved. If it loves earth, it is of the earth earthly; if it loves the Divine, it is of Divinity Divine. So much nobility does it possess as can be found in that which is loved. And every time it loves any other than God, it is made inferior to itself and loses its nobility, for our will recognizes only God as immediately superior to itself, and by loving Him alone it rises above itself, improves itself and surpasses all other creatures in so far as the love it cherishes is surpassing; to which Divine Love alone, our love and will are rightly given. . . ."

Here one is reminded of the beautiful words of Sri Krishna when he says in the *Bhagavad-Gita* :—

"Occupy thy mind with Me, be devoted to Me, sacrifice unto Me, bow down to Me, thou shalt reach Myself; truly do I promise thee, for thou art dear to Me. Relinquishing all Dharmas take refuge in Me alone; I will liberate thee from all sins; grieve not."

In his 'Considerations on the Song of Songs' (*Consideraciones sobre el Cantar de los Cantares*), Fray Juan says in the introduction, showing the practical purpose of all his writings :

"As regards prayer and contemplation I expand most when occasion offers, for I wish that this book may come into the possession of spiritual people whom I set often in the right ways, and give admirable documentary aids to their desire, if such they have, to make progress in mystic theology and communion with God, through the practices of free, fruitive and seraphic love, which is the foundation of these Songs."

These 'Considerations' form a volume of more than 500 pages by themselves, and it is impossible to do them justice by quoting only some extracts or passages chosen at random. There is no doubt, however, that Fray Juan finds in the Song of Songs a subject after his own heart and thus rises to the greatest poetic heights to be found in his work.

We shall end our quotations by giving two extracts from a dialogue where Fray Juan speaks of the necessity of freedom of spirit and of prayer and its effects. Speaking of the necessary freedom of spirit, he says :

"He who loses this freedom loses more than the value of earth or heaven, or of any other creature, or of all created things. For what do they all profit me, if my heart is bound to them, or to the very least of them, so that I cannot turn it and raise it freely to the Creator?"

And on being asked about the conditions for effective prayer, he says :

"The first and foremost is purity of heart, without which we are neither fit nor disposed to receive the workings of Divine Grace, by which means our heart is linked to God, and there is wrought in us perfect self-denial and mortification of the passions and affections of man. And here I add that perfect self-denial and total self-surrender of ourselves to God, by which means we rise above ourselves and are emptied of all our properties, surrendering ourseves in all things to the will of God, is the secret of the highest perfection, of grace and glory. Love of self, alas!, how much harm to souls is done by thee! So long as this dwells in us it is for ever causing vice to spring up, and bringing forth evil thoughts, and exciting wrong inclinations and vain desires: which things separate us from God, stain our souls and harm our inward peace, so that love of self is the greatest obstacle that can be found to spiritual progress. . ."

Unfortunately space does not alow us to give anything but very scrappy and disconnected selections from Fray

Juan's writings which can in no way be exhaustive. The careful reader, however, may now and then catch a glimpse of the thought-world of this great Bhakta of Spain, who sincerely tried to follow Christ and his great teacher St. Francis, compelled by the overwhelming power of love in him which inspired so many of the great Franciscans, driving them out into the world to preach the secret of a care-free spirit resting in the Divine through the miracle of 'Naughting'.

Of them, too, might be said :

"He who does work for Me alone and has Me for his goal, is devoted to Me, is freed from attachment, and bears enmity towards no creature,—he entereth into Me, O Pândava."

And now we shall end this short and fragmentary sketch with Fray Juan's own words :

"All the things that are in the world call and incite us to seek God so as to unite ourseves to Him, for in Him alone is our quietude, and the peace and calm of our heart. He is the centre of our soul, the goal of all our desires, and the true sphere of our love."

THE PHILOSOPHY OF THE VEDAS

By Swami Prabhavananda

Peace Chant

May my speech be united with the mind and may my mind be united with the speech.
O Thou Self-luminous (Brahman), may Thy Light shine forth in me (by removing the veil of ignorance).
Do Thou reveal the spirit of the Vedas unto me.
May the truth of the Vedas never forsake me.
May I seek day and night (to realize) what I learn from my study. May I speak the truth (Brahman).
May I speak the truth.
May It (Brahman) protect me .
May It protect my teacher.
Om, Peace, Peace, Peace.

The Rig Veda

I

Origin of the Vedas

With the important exceptions of Buddhism and Jainism, all schools of Indian philosophy and all sects of Indian religion recognize in the *Vedas* their origin and final authority. This is true even of all those sects and schools which have arisen in modern times. What is known as Hinduism or Hindu Philosophy is in reality a misnomer; it should be properly called the Vedic religion, which is also the universally accepted religion and philosophy of modern India known as Vedânta.

Even beyond the other scriptures of the world, the *Vedas* make a special claim to be divine in their origin. Whereas, the *Bible*, the *Koran*, and other revelations of the word of God owe their sacred authority either to divine inspiration or to delivery of the sacred message through an angel or other special messenger from God unto certain chosen persons, the *Vedas* are said to be Apaurusheya, or simply divine in their origin. They are themselves authority, being the knowledge of God.

This mysterious distinction between the Indo-Aryan scriptures and other

divine revelations needs some elucidation.

"Yo vedebhyo akhilam jagat nirmame."—"God created the whole universe out of the knowledge of the *Vedas*" (That is to say, the knowledge of the *Vedas* comes even before creation.) In these words of Sâyanâchârya, the learned commentator on the *Vedas*, is expressed the universal belief regarding them. So the attempt to discover the date of the origin of the *Vedas* is like trying to discover the origin of the knowledge of God, or of God Himself. The search for the beginning of Vedic literature is similar to the search for the origin of the universe. While it is true that the universe has undergone an evolution from primitive forms through successive stages to its present stage of development, the *Vedas* are themselves a completed development.

Indian philosophers are of course believers in the theory of evolution. They were in fact evolutionists long before the word evolution meant anything to the Western world. But they insisted that evolution implies involution, which means that the present universe is only one of a series of universes existing in past time, and that there can therefore be no beginning to creation. So to the Indian mind creation is without beginning and without end. Every Brahmin boy repeats daily this Vedic prayer, "The sun and the moon the Lord created like the suns and the moons of previous cycles."

What a Hindu means when he declares that the *Vedas* are eternal is not that the particular books which contain the scriptures have lasted from the beginning of time. Just as creation is infinite and eternal, without beginning and without end, so is the knowledge of God; and this knowledge is what is meant by the *Vedas*. At the beginning of a cycle this knowledge is made manifest, to return when the cycle ends to its minute form. It is mere sophistry to claim that these books, the Indo-Aryan scriptures are eternal; but rather eternal are the great laws of God discovered and recorded in these books by the Rishis, the seers of thought who have lived close to God in every age. They discovered these spiritual laws by directly perceiving them while in a transcendental state of consciousness. And these truths can be perceived again and again at all times and in all ages through this same means. In the words of Swami Vivekananda, "Of all the Scriptures of the world, it is the Vedas alone that declare that even the study of the Vedas is secondary. The real study is that 'by which we realize the unchangeable'."

In the Purusha Sukta from the *Rig Veda* we read about the origin of the *Vedas* :

"The gods then performed a mental sacrificial rite meditating on the transcendental Purusha as the sacrifice itself. From that sacrifice which is the Purusha (the transcendental Being) came out Rik, Sama, and Yaju (the different *Vedas*)."

Another passage from tne *Vedas*, in the *Satapatha Brâhmana*, reads, "As clouds of smoke come out from a damp wood on fire, so have the *Vedas* come out like breath from the Supreme Being." According to tradition, Brahmâ (the Creator in the Hindu Trinity) first received the knowledge contained in the *Vedas*, and from Brahmâ it descended to the Rishis, who were born in the beginning of each cycle. At the beginning of a cycle Rishis are born with the full knowledge which they had attained through a high state of

evolution in previous cycles; they are therefore the special messengers of God for the transmission of knowledge of Him through the great cycles of creation.

So it is the belief of all Hindus that in the very earliest stage of each cycle of creation, there are born on earth highly endowed as well as primitive peoples, and through these highly endowed people religion first enters the world. This belief in full intellectual and spiritual maturity without the necessity of a gradual unfoldment of powers distinguishes the Hindu theory of the origin of religion from that held by Western scholars that religion has evolved from primitive forms of nature worship and fetish ritual. The Hindu theory of evolution is one of a continuous birth of worlds in an infinite series with the knowledge of God descending throughout the entire process.

We may readily understand therefore how impossible it is to fix any date for the origin of Vedic knowledge. The extant records as revealed in the Indo-Aryan scriptures are accepted as of divine origin, and they may be called, without fear of contradiction, the earliest spiritual records in our present world. They are not primitive in their ideas and conceptions of spiritual life; on the contrary they contain the true lofty metaphysical and spiritual ideas which have inspired saints and philosophers from earliest times and which continue to be the source of modern Indian spiritual life.

It is true that we can discover in the *Vedas* ideas apparently primitive resting beside the highest spiritual inspiration. That is because these Scriptures represent the intellectual gropings of primitive men as well as the most advanced conceptions of Deity and spiritual power. There are present in these books both higher and lower forms of thought, just as today religious teaching conforms to the capacity of those who would receive it. The *Vedas* reveal both genuine inspiration on the part of a few divinely gifted men and a slow fumbling search for spiritual consolation on the part of a great many others.

II

Legendary Account of the Origin of the Vedas

Traditional Indian legends give the following account of the beginning of Vedic literature.

Once upon a time, before the historic account of man, Brahmâ, the first-born of God, was meditating upon the Supreme Brahman when through His grace there was manifested within the shrine of His heart the eternal Word Om (the Logos), the seed of all knowledge and of all thought.[1] There were also manifest one by one all the sounds of the different alphabets. Through these alphabets there became known unto Brahmâ the knowledge of the *Vedas*. In order to spread this knowledge throughout the world, he taught it to his disciples Marichi, Atri, Angiras, and other Rishis. In this way the *Vedas* became known to all humanity.

After many cycles came Dwâpara Yuga (perhaps the Copper Age). The Lord Nârâyana incarnated himself as the son of the Rishi Parâsara and Mother Satyavati, taking the name Krishna-Dvaipâyna. To give the *Vedas* greater simplicity, he compiled and divided them into the four *Vedas*, the

[1] *Cf.* the Platonic philosophy of Logos—the identity of word and thought. See also the Gospel according to St. John—"In the beginning was the Word, and the Word was with God, and the Word was God."

Rik, the Sama, the Yaju, and the Atharva, and taught each of them to his four chief disciples, Paila, Vaisampâyana, Jaimini, and Sumantu, who in turn taught the *Vedas* to their disciples.[2]

An interesting legend is told about *Yajur Veda* and its teacher, Vaisampâyana, who taught his many disciples. On a certain occasion many Rishis met together for a conference at which it was desired that all Rishis should be present. "Whoever fails to attend", they announced, "will commit a great sin, equal to that of killing a Brâhmana." Now the great Rishi Vaisampâyana failed to attend, and as a consequence the curse of all the Rishis fell upon him. In order to expiate the sin he requested his disciples to practise austerities. One disciple, however, Yâgnavalkya by name, said, "Master, how can you expiate your sin by the austerities of these thy worthless disciples? I am the one amongst them who can bring good unto thee by my practices." At this the master grew angry saying, "How dare you? I do not wish such a hot-headed and egotistical disciple as you. Give back what you have learned from me and be off."

So the egotist Yâgnavalkya cast from him what he had learned and went forth. The other Rishis, not enduring this insult to their knowledge, assumed the forms of tittiri birds and gathered up the knowledge that had just been ejected and taught it to their own disciples. And this knowledge was henceforth known as *Krishna-Yajur Veda* and the branch Taittiriya.

Now Yâgnavalkya, having cast out knowledge of the *Vedas*, felt how empty he was as he realized what a very beast a man becomes without any Vedic knowledge. Where then might he find a teacher? And it came to him that the Sun God is never separated from the *Vedas*; for in the morning he is adorned with the *Rik Veda*, at noon with the *Yajur Veda*, and in the evening with the *Sam Veda*. And so, accepting the Sun God as his teacher, Yâgnavalkya prayed to him for knowledge. The Sun God, pleased with the devotion of his new votary, taught him the *Vedas*. This particular branch of knowledge was henceforth known as *Sukla-Yajur Veda*. Yâgnavalkya then taught it to his disciples.

According to tradition, none can study the *Vedas* without a teacher. "Approach a teacher," it is said in the *Vedas*, "being 'samitpâni' " with humility and a spirit of service. Only thus can the spirit of the *Vedas* be revealed.

The following hymn from the *Satapatha Brâhmana* tells of the good effects of such study:

[2] In India there still live Brahmanas claiming to be descendants of these Vedic Seers. And they are followers of one or another of the *Vedas*.

"The study and teaching of the Vedas are pleasing indeed.
He who follows this attains concentrated mind,
He does not become a slave to his passions;
His desires come true, and he rests happily,
Verily does he become a healer of his own self.
Self-controlled, devoted, with well-cultivated mind,
He attains fame and does good to the world."

III

Import of the Teachings of the Four Vedas

Indian philosophers differ in but minor details as to what the *Vedas* teach. We may, therefore, safely say that they give the knowledge of Brahmân and impose work as a means to that knowledge. When through work (and by work is meant sacrificial rites as well as selfless labour) our hearts are purified, we become fit to inquire into the highest knowledge of Brahman.

The *Vedas* are accordingly divided into two parts—Karma Kânda, devoted to work, and Jñâna Kânda, devoted to knowledge. The *Upanishads*, the latter part of the *Vedas* (also called Vedânta, meaning "the end of the *Vedas*) comprise the part given over to knowledge.

The Karma Kânda may be roughly divided into three parts : (*a*) the Mantras or hymns addressed in adoration of Brahman or God in His various aspects; a collection of these hymns being called Samhitâ; (*b*) the Brâhmanas, written in prose describing the sacrificial rites and including precepts and religious duties; and (*c*) the Âranyakas or forest treatises which supplant the external rituals with symbolic meditations.

Professor Deussen has declared that this division of the *Vedas* is based on the principle of Âshrama life in India. According to Vedic teachings, man's life has four stages. First is Brahmacharya, or student life, when a boy lives with his teacher and receives both religious and secular instruction. The youth is trained in self-control and acquires such virtues as chastity, truthfulness, faith, and self-surrender. The next stage is Gârhastya, or married life. The chief injunction in this stage is to practise the ritualistic sacrifices as explained in the Brâhmanas. At the stage of retirement, or Vânaprastha, he is no longer required to adhere to ritualism, but is enjoined to follow the Âranyakas or symbolic meditation. Finally he enters upon the life of renunciation, in which he is bound neither by work nor desire, but is dedicated wholly to acquiring the knowledge of Brahman.

Thus the general plan of life as taught in the *Vedas* is, successively, student life, married life, the life of retirement, and the life of renunciation. Each of these periods of a man's mortal existence has its special duties and observances, though it is also true that through a special rule of conduct a student may enter immediately into a life of renunciation without passing through the two intermediate stages of probation.

Through the institution of monasticism a man may enter early the life of renunciation. When one enters a monastery, he passes through a Vedic ritual the while he meditates upon the truths of the *Upanishads*. According to Vedic teaching this monastic life is the highest stage a man may attain. Modern India retains this ideal, and there are not wanting today men highly trained in Western science and literature who are willing to assume these monastic vows. Thus the influence of the *Vedas* has been perpetuated through all ages.

Parenthetically it may be said that the daily life and conduct of the people of India even today are guided by the injunctions of the *Vedas*. This is particularly true of the ceremonies connected with birth, marriage, and death. In the words of Professor Das Gupta, "The laws which regulate the social, legal, domestic, and religious customs and rites of the Hindus even to the present day are said to be but mere systematized memories of old Vedic teachings and are held to be obligatory on their authority." Every Brahmin repeats

thrice daily the Vedic prayer called the Gâyatri mantra, which is a verse in the *Rik Veda*.[3]

(a)

THE SAMHITAS

The Samhitâs form the first division of the work portion of the *Vedas*. They are collections of hymns sung in praise of the devas, or gods, the bright ones. These devas are quite numerous in early Vedic literature,—Indra, Varuna, Mitra, Parjanya, and many others. They appear to be mythological figures representing the forces of nature, though again each one of them in time is exalted and sublimated by the highest epithet of Godhead—that He is infinite, omnipresent, omnipotent, sees the hearts of all beings. Indra, for example, one of the popular Vedic gods, possesses a body, is very strong, wears golden armour, and descends to earth where he lives and eats with his votaries, fights their enemies, overcomes the demons, and establishes his rule in heaven and upon earth. Another hymn tells how the whole universe exists in Indra, who is omnipotent and omnipresent. So also with Varuna, god of the air with control over the waters, who at another time is called omnipresent and omnipotent.

A hymn from the *Atharva Veda* addressed to the God Varuna[4] gives utterance to this sublimation of God :

The mighty Lord on high our deeds,
as if at hand, espies;
The gods know all men do, though
men would fain their acts disguise.
Whoever stands, whoever moves, or
Steals from place to place,
Or hides him in the secret cell—the
Gods his movements trace.
Wherever two together plot, and
deem they are alone,
King Varuna is there, a third, and
all their schemes are known.
This earth is his, to him belong
these vast and boundless skies;
Both seas within him rest, and yet
in that small pool he lies.
Whoever far beyond the sky should
think his way to wing,
He could not there elude the grasp
of Varuna the King.
His spies, descending from the
skies, glide all the world around;
Their thousand eyes all scanning
sweep to earth's remotest bound.
Whatever exists in heaven and earth
Whate'er beyond the skies,
Before the eyes of Varuna, the King,
unfolded lies.
The ceaseless winkings all he counts
of mortals' eyes.
He wields this universal frame,
as gamester throws his dice.

We thus find in the *Vedas* a peculiar situation. While there is evidence that the outlook of primitive man, with his nature worship and his polytheism, is present, and hymns are addressed to many gods; yet each of them is at times sublimated into a single universal conception which possesses the character of the infinite, personal God of the universe. So does polytheism merge into a monotheistic, though still anthropomorphic, view of a creator. Professor Max Müller designates this process as *Henotheism*.

[3] Om bhuh, bhubah, swah, tat savitur varenyam, bhargodevosya dhimahi, dhiyo yo nah prachodayât Om."

"May we meditate on the effulgent Light (or power) of Him who is worshipful, and who has given birth to all worlds. May He direct the rays of our intelligence towards the path of good."

[4] Translation by Muir.

The real explanation of this phenomenon, however, is to be found in the *Rik-Veda*, "and it is a grand explanation," declares Swami Vivekananda, "one that has given the theme to all subsequent thoughts in India, and one that will be the theme of the whole world of religions—*Ekam sat viprah bahudhâ vadanti*—They call Indra, Mitra, Varuna—That which exists is One : Sages call It by various names."

Extraordinary results followed in India from this verse, for in it we find the germ of a universal religion. For this reason India has never known either religious fanaticism or wars in the name of the gods. Through all the ages India has sought the truth in every religion; not only does she tolerate other religions but she has an active sympathy for faiths not her own. Sri Ramakrishna in the modern age echoes this truth of universality when he says: "There is but one God, but endless are His names and endless the aspects in which He may be regarded. Call Him by any name and worship Him in any aspect that pleases you, you are sure to find Him. So many religions, so many paths to reach the same truth. You will advance yourself in whatever way you may meditate upon Him or recite His holy name. The cake made with sugarcandy will taste equally sweet whether it be held straight or obliquely when you eat it."

Western Vedic scholars in explaining the *Vedas* are not ready to give up their theory of a gradual evolution of the conception of Godhead from simple nature-worship through personification of the powers of nature to henotheism and the higher conception of monotheism. Whatever may have been the historical *popular* development of religious ideas, a Hindu brought up in the Vedic tradition, finds no difficulty in realizing that even the earliest Vedic seers were also worshipping the one God under various names; for they knew that infinite is God and infinite are His expressions. Indra, Varuna, Mitra are as it were so many doors through which to penetrate into the Inner Being of the One Existence. Ishtam, the chosen Ideal of Deity, is to a Hindu worshipper both the Supreme Being and He in whom the other gods reside.

The famous hymn to Hiranyagarbha in the *Rik Veda* (X, 21) gives expression to the conception of a Supreme Being.

"Before the universe became manifest, there was manifest Hiranyagarbha. He being manifest became the one lord of the manifested universe. He held within Himself the invisible world, the sky and this earth. Unto Him who is Ka[5] we offer our sacrifice.

He who is the purifier of our hearts, He who is the giver of strength, whose command all beings together with the gods revere, whose shadow is immortality as well as mortality—unto Him, who is Ka, we offer our sacrifice.[6]

The Vedic seers, however, did not stop with the concept of a personal God. They realized that whether they con-

[5] In the original Sanskrit there is the word Ka-smai at the end of each verse. Professor Max Müller has translated the word "who is the god to whom we should offer our sacrifice?" And he has entitled the hymn, *Hymn to the Unknown God*. But Sâyana mentioned above, renders the word differently. He declares that *Ka* means unknown; that is, whose true being remains unknown and unknowable. Secondly, *Ka* denotes the one who *desired* the creation or manifestation of the universe. Third, the word means one who is *the source of happiness*. Thus these three renderings of the last sentence are possible:

1. Unto Him whose being is unknown and unknowable we offer our sacrifice.
2. Unto Him who desired that this universe be created we offer our sacrifice.
3. Unto Him who is the source of happiness we offer our sacrifice.

[6] We have translated the above following the commentary of Sâyana.

ceived Him as a God of revenge or of justice, as a benevolent Creator loving His creatures, or as Ritasya Gopa, the keeper and dispenser of physical and moral laws and order, He yet remained an anthropomorphic God. So these bold Vedic thinkers are found asking, "Who has seen the first born, when he that had no bones (form and personality) bore him that has bones? Where is the life, the blood, the self of the universe? Who went to ask of any who knew?" Swami Vivekananda remarks of the Vedic seers, "The monotheistic idea was much too human for them, although they gave it such descriptions as 'the whole universe rests on Him', and 'Thou art the keeper of all hearts'. The Hindus were bold, to their great credit be it said, bold thinkers in all their ideas, so bold that one spark of their thought frightens the so-called bold thinkers of the present-day world."

A creator, a ruler of the universe is not his own explanation; and a God who is but an architect does not satisfy man's insistent urge to understand Him. So the Vedic seers continued to question, and so we discover in various Vedic hymns answers formulated and poetically rendered. The following sublime hymn[7] is such an answer:

"Then there was neither existence nor non-existence; the worlds were not, nor the sky, nor anything beyond. Were there any of the subtle elements which by their appearance cover the reality behind? Where would they exist? And for whose experience? Was there the deep fathomless abyss of water?

"Then there was neither death nor deathlessness. Nor was there the knowledge of the distinction between night and day. That One, the source of light, existed without motion of life. It existed united as one with its Power (Mâyâ). Other than It, there was nothing.

"In the beginning there existed gloom hidden in gloom. This universe then remained undistinguished from its cause. This universe which lay hidden in gloom though it remained undistinguished became manifested by the power of *tapas* (the will of that one—the source of life and existence).

"Because in the heart there existed the seed continued from the cycle of the previous universe there arose the will. And the sages searching within themselves found the manifested existence hidden in the unmanifest.

"Who in reality knows and who can truly say how this creation came into existence and from what cause? Even the devas were born after the creation came into existence. Hence who can know the cause of this universe?

"The source from which the universe sprang, that alone can sustain it, none else. That One, the Lord of the universe, dwelling in Its own being, undefiled as the sky above, alone knows the truth of Its own creation, none else.[8]

Sâyana, the great commentator, states that in this hymn is brought out the truth that God is the efficient as well as the material cause of the universe. Here also is the advanced hypothesis that the universe, without beginning or end, alternates between the phases of potentiality and expression. This hymn is the source and authority for a great deal of later philosophical speculation.

We have already seen that the Vedic seers did not rest with the concept of a monotheistic God. God in this hymn is

[7] Rik-Veda.

[8] We have translated it following the commentary of Sâyana.

described as *Tad Ekam*—That One neither masculine nor feminine but neuter—That.

Another hymn, the famous Purusha Sukta in the *Rik Veda*, attempts to express the inexpressible nature of the Infinite Impersonal Absolute Truth.

"The Universal Being (the Purusha) has infinite heads, un-numbered eyes, and un-numbered feet. Enveloping the universe on every side, He existeth transcending it. All this is He, what has been and what shall be. He is the lord of immortality. Though He has become all this, He is not all this in reality. For verily is He transcendental. The whole series of universes (the past, present, and future) express His glory and power, but indeed He transcends His own glory. All beings of the universe form as it were a fraction of His Being. But the rest of His being is self-luminous and unchangeable. He who is beyond all predicates existeth as the relative universe. That part of His being coming within relativity becomes extended as sentient and insentient beings. From the part of Him was born the body of the universe. Out of it were born the gods, the earth, and men."[9]

In this hymn a definite rejection of pantheism is made in the words, "Though He has become all this, He is not all this in reality. For verily is he transcendental."

But the conception of a personal God still persists in spite of the acceptance of an impersonal Absolute Ideal of Godhead. The truth is that the infinite names, forms, attributes and expressions of God are but different ways of viewing a single truth—That One Existence. "*Ekam sat viprah bahudhâ vadanti*—Truth is one; sages call It by various names." Absolute is too much of an abstraction to be loved or worshipped or meditated upon. It is to be realized by being or becoming, and the process of realization is worship and meditation upon That in Its personal aspect. "Personal God is the reading," declares Swami Vivekananda, "of the Impersonal by the human mind." A Hindu, when taught to love and worship God, loves and worships Him as Personal-Impersonal.

In this connection, Max Müller says pertinently:

"Whatever is the age when the collection of our Rig-Veda-Samhita was finished, it was before the age when the conviction was formed that there is but One, One Being, neither male or female, a Being raised high above all the conditions and limitations of personality and of human nature, and nevertheless the Being that was really meant by all such names as Indra, Agni, Mâtariswan, nay even by the name of Prajâpati, lord of creatures. In fact the Vedic poets had arrived at a conception of the Godhead which was reached once more by some of the Christian philosophers of Alexandria, but which even at present is beyond the reach of many who call themselves Christians."

The Brahmanas

The second part of the work portion of the *Vedas* is called the Brâhmanas. They are written in prose, and lay special emphasis upon sacrifices and sacrificial rites. "*Brâhmanah vividishanti yajnena dânena.*" "When the heart becomes purified by the performance of sacrifices, there arises the hunger for the knowledge of Brahman." Thus is acknowledged the need for the observance of sacrifices and the ceremonials and rites of religion. But it is

[9] We have translated the hymn following the commentary of Sâyana.

also true that at times undue importance was laid upon these rites as well as on the chanting of the words of the *Vedas;* so much so that the sacrifices themselves often took the place of a living religion—a circumstance that occurs in the development of all religious institutions.

When such a contingency exists, prayer or supplication before the object of worship becomes unnecessary; the performance of elaborate and fixed sacrifices will *force* the gods to grant one's desires. Professor Das Gupta rightly believes that in these sacrificial rites is to be found the germ of the law of Karma, which the Hindu lawgiver Manu subsequently systematized philosophically in his code of laws. "Thou canst not gather what thou dost not sow. As thou dost sow, so wilt thou reap."[10]

This hardening of the institutional parts of religion in time exalted the power of the priests, and it was in opposition to this externalizing and crystallizing of what should remain living symbols of deeper truths behind appearance, and also in opposition to the tyranny of a rising priesthood, that Buddha rose in revolt. The *Bhagavad-Gitâ* also condemns the tendency to attribute undue importance to ritualistic sacrifices.

Apart from their consideration of ritualism, the Brâhmanas lay emphasis upon duties and conduct. "Side by side with its insistence on the outer," writes S. Radhakrishnan, "there was also the emphasis on inner purity. Truth, godliness, honour to parents, kindness to animals, love of man, abstinence from theft, murder and adultery, were inculcated as the essentials of a good life." We find also certain injunctions which everyone must follow. The Brâhmanas declare that we owe debts both to the world and to God, and certain duties must be done as repayment of these debts. Five of these debts are named : (1) to the gods; (2) to the Rishis or seers; (3) to the pitris or manes; (4) to men; and (5) to the lower creation. Our debt to the gods we repay by observing the sacrifices; to the seers by feeling devotion in our hearts for their greatness; to the manes by praying for them; to men by feeling love and sympathy and doing kind deeds; and to the lower creation by offering them food and drink. When we partake of our daily meal, we must offer parts of it every day to gods, manes, men and animals as we repeat our daily prayers. These are *debts* and must be paid. No merit is therefore acquired by virtue of payment, for if we do not pay we degenerate below the worth of a human being. These duties and this conduct as enjoined in the Brâhmanas must not be performed from ulterior selfish motives but for the sake of purity of heart and right living.

The Âranyakas

The third part of the *Vedas*, the Âranyakas, regards the rites as explained in the Brâhmanas as true symbols for meditation, with a far greater stress laid upon retiring within one's own self than upon the intrinsic value of outer exercises. Swami Vivekananda explains the change in these words :

"Thus we find that the minds of these ancient Aryan thinkers had begun a new theme. They found out that in the external world no search would give an answer to their question. So they fell back upon this other method, and according to this, they were taught that these desires of the senses, desire for ceremonials and externalities, have

[10] *Cf.* "Whatsoever a man soweth, that shall he also reap." Gal. Ch. 6, V. 7.

caused a veil to come between themselves and the truth, and that this cannot be removed by any ceremonial. . . . They seem to declare, —look not for the truth in any forms of religion; it is here in the human soul, the miracle of all miracles—in the human soul, the emporium of all knowledge, the mine of all existence—and they found out step by step that that which is external is but a dull reflection at best of that which is inside. . . . Just at first it was a search after the devas, the bright ones, and then it was the origin of the universe, and the very same search is getting another name more philosophical, clearer—the unity of all things—'Knowing which everything else becomes known.' "[11]

[11] *The Complete Works*—Vol. 1, p. 854-855.

SIVA MAHIMNAH STOTRAM

OR

THE HYMN ON THE GREATNESS OF SIVA

BY SWAMI PAVITRANANDA

किमीहः किंकायः स खलु किमुपायस्त्रिभुवनं
किमाधारो धाता सृजति किमुपादान इति च ।
अतर्क्यैश्वर्ये त्वय्यनवसरदुःस्थो हतधियः
कुतर्कोऽयं कांश्चिन्मुखरयति मोहाय जगतः ॥ ५ ॥

खलु Indeed सः धाता that creator किमीहः with what desire किंकायः with what body किमुपायः with what instruments किमाधारः with what support किमुपादानः with what materials त्रिभुवनं three worlds सृजति creates इति च of this nature अतर्क्यैश्वर्ये whose Divine nature is beyond the reach of reasoning त्वयि with regard to Thee अनवसरदुःस्थः though having no scope for अयं such कुतर्कः argumentation जगतः of people मोहाय for delusion कांश्चित् some हतधियः wrong-headed persons मुखरयति makes vociferous.

5. To[1] fulfil what desire, having what body, with what instruments, support and materials does that creator indeed create the three worlds?—this kind of vain argumentation with regard to Thee whose Divine nature is beyond the reach of intellect makes the perverted[2] vociferous to the delusion of mankind.

[1] *To fulfil etc.*—When a man does anything, he has a definite purpose; he can work because he has a physical body; and while making anything he needs three things—some instruments, some materials, and a support. Ignorant people want to see these conditions fulfilled in the God's act of creation. But such expectations are idle, for God is God—He cannot be judged by any human standard.

[2] *The perverted*—The atheists referred to in the previous Sloka. Their wrong thinking is due to their being under the sway of Mâyâ.

अजन्मानो लोकाः किमवयववन्तोऽपि जगता-
मधिष्ठातारं किं भवविधिरनादृत्य भवति ।
अनीशो वा कुर्य्याद् भुवनजनने कः परिकरं
यतो मन्दास्त्वां प्रत्यमरवर संशेरत इमे ॥ ६ ॥

अमरवर O Lord of gods अवयववन्तोऽपि though having body लोकाः the worlds अजन्मानः birthless किं whether ? जगतां of the worlds भवविधिः creation अधिष्ठातारं creator अनादृत्य without भवति becomes किं whether ? भुवनजनने in the creation of the worlds अनीशः except God कः वा who else परिकरं attempt कुर्य्यात् can make ? यतः because इमे these मन्दाः fools (अतः therefore) त्वां प्रति with regard to Thee संशेरत raise doubt.

6. O Lord of gods, can the worlds be without origin though[1] they have bodies? Is the creation of the worlds (possible) without a creator? Who else but God can begin the creation of the worlds? Because they are fools, they raise doubt as regards Thy existence.

[1] *Though . . . bodies*—Whatever has a body must have origin.

त्रयी सांख्यं योगः पशुपतिमतं वैष्णवमिति
प्रभिन्ने प्रस्थाने परमिदमदः पथ्यमिति च ।
रुचीनाम् वैचित्र्यादृजुकुटिलनानापथजुषां
नृणामेको गम्यस्त्वमसि पयसामर्णव इव ॥ ७ ॥

त्रयी The three Vedas सांख्यं Sâmkhya योगः Yoga पशुपतिमतं the doctrine of Pasupati वैष्णवं the Vaishnava doctrine इति these प्रभिन्ने different प्रस्थाने paths (सति being) इदम् this path परं best अदः that path पथ्यं proper इति च thus रुचीनाम् of temperaments वैचित्र्यात् due to difference ऋजुकुटिलनानापथजुषां नृणां of people following different paths—straight or crooked पयसां of waters अर्णवः ocean इव like त्वं Thou एकः one गम्यः goal असि art.

7. There are different paths (of realization) as enjoined by the three[1] Vedas, Sâmkhya,[2] Yoga,[3] Pâsupata[4] doctrine and Vaishnava[5] Sâstras. Persons following different paths—straight or crooked—according as they consider that this path is best or that one is proper due to the difference in temperaments, reach Thee[6] alone just as rivers enter the ocean.

[1] *Three Vedas*—Rik, Sama, and Yajus.

[2] *Sâmkhya*—as propounded by Kapila.

[3] *Yoga*—as propounded by Patanjali.

[4] *Pâsupata doctrine*—which says that Pasupati or Siva is the creator of the world and that liberation can be had by meditating on Him.

[5] *Vaishnava Sâstras*—such as Nârada Pancharâtra which inculcate the worship of Vâsudeva or Sri Krishna.

[6] *Thee alone*—Paths are different, but all are unanimous that God alone is the goal.

महोक्षः खट्वाङ्गं परशुरजिनं भस्म फणिनः
कपालश्चेतीयत्तव वरद तन्त्रोपकरणम् ।
सुरास्तान्तामृद्धिं दधति तु भवद्भ्रूप्रणिहितां
न हि स्वात्मारामं विषयमृगतृष्णा भ्रमयति ॥ ८ ॥

वरद O giver of boons महोक्षः great bull खट्वाङ्गं leg of a bedstead परशुः axe अजिनं the tiger-skin भस्मः ashes फणिनः snakes कपालं a human skull च and इति this तव Thy तन्त्रोपकरणं principal possesions, तु though सुराः gods भवद्भ्रूप्रणिहितां given by the casting of eyes तां तां those ऋद्धिं treasures दधति enjoy हि indeed विषयमृगतृष्णा the mirage of sense-objects स्वात्मारामं one whose delight is in the Self न not भ्रमयति deludes.

8. O Giver of boons, a great bull,[1] a wooden club, an axe, a tiger-skin, ashes, a human skull and the like—these are Thy sole possessions, though[2] by the mere casting of eyes Thou gave to gods great treasures which they enjoy. Indeed,[3] the mirage of sense-objects cannot delude one whose delight is in the Self.

[1] *Bull etc.*—Bull is used for riding. The club and the axe serve as weapons. Tiger-skin is the substitute for cloth. Ashes are used for besmearing the body with. Snakes are a sort of ornaments to His body. Human skulls serve the purpose of drinking cups.

[2] *Though etc.*—His style of living is abjectly poor, though at His mere wish gods possess infinite treasures.

[3] *Indeed etc.*—The reason why He lives so poorly is that sense-objects have no attraction for one whose delight is in the Self.

NOTES AND COMMENTS

IN THIS NUMBER

. . . We have made in the Editorial a general survey of *Contemporary Indian Philosophy* edited by Sir S. Radhakrishnan and Prof. J. H. Muirhead. In it, our readers will have a bird's eye-view of the philosophical doctrines upheld by some eminent Indian philosophers of the day. . . . *Spiritual Talks of Swami Brahmananda* contains, in this issue, some valuable hints for spiritual life. . . . *Eternal life* by Prof. Nicholas de Roerich is thought-provoking and also illuminating. . . . Prof. Sheo Narayan Lal Shrivastava answers Dr. Albert Schweitzer, the author of *Indian Thought and its Development*, who raises some unjustifiable points in his analyses of Indian thought. . . . Dewan Bahadur K. S. Ramaswami Sastri is well known as a writer on philosophy and Indian culture. *The Inner Dyarchy* advocates the need of a religious philosophy and a philosophical religion. . . . Wolfram H. Koch gives us an interesting account of *Fray Juan De Los Angeles and his writings*. In it, our readers will find how a Western mystic realizes in his life the Indian conception of Madhura Bhâva, the highest form of Bhakti. . . . *The Philosophy of the Vedas* by Swami Prabhavananda deals mainly with the origin of the *Vedas*, the import of the

teachings of the *Vedas*, and an account of the philosophy of the Samhitâs, the Brâhmanas, and the Âranyakas.

CHRISTIAN MISSIONS IN INDIA

A good deal of what goes by the name of Christian missionary activity has long been suspect in India. Some recent happenings tend only to confirm the suspicion. Soon after Dr. Ambedkar startled the world by his stunt the Archbishop of Canterbury and Bishop Picket in England referred publicly to the millions in India who were only waiting for an opportunity to satisfy their spiritual hunger by embracing Christianity. No one knows where their holinesses found evidence of such a hunger. The circumstances of such an unthinking utterance do not point to a worthy inspiration. In India the threat appeared to have infused fresh energy into the activity of the missionaries who began increasingly to flirt with the Harijan community with a view to winning the latter's allegiance to their official creed. To gain their end they do not hesitate to enforce their spiritual arguments with various kinds of subtle temptations to which palsied limbs and paralysed intellects are heir. The way most of the missionaries are working here has become quite a serious problem. Doubtless, certain sections of the people derive some amount of good socially from their activities. But it is more than counterbalanced in a hundred ways. In general the effect of their activities has been to cut away sections of the people from the moorings of their indigenous culture, to alienate their sympathies for their neighbours, society, and country and to make them ape the habits and manners of an alien culture. There is much truth in the gibe that Christianity means 'Europeanity'. We have long felt that India needs to be taught no religion by the missionaries and that if they are to be of any help to India from the social standpoint they must radically change the method and spirit of their work. They must make absolutely no mental reservations in what they outwardly profess. In this conection we give below portions of answers by Gandhiji to questions about the Christian missions in India in an issue of *Harijan* with which we find ourselves in complete agreement.

Answering to a query whether he saw any reason for Christian workers in the West to come here Gandhiji replied, "In the manner in which they are working there would seem to be no room for them. Quite unconsciously they do harm to themselves and so to us . . . . They do harm to those amongst whom they work and those amongst whom they do not work, i.e. the harm is done to the whole of India. They present a Christianity of their belief but not the message of Jesus as I understand it. . . . " Asked if there could not be a different approach free from such defects he answered, " . . . . That can only happen if there are no mental reservations. If you come to give education, you must give it after the Indian pattern. You should sympathetically study our institutions and suggest improvements. But you come with preconceived notions and seek to destroy. If people from the West came on Indian terms, they would supply a felt want. When Americans come and ask me what service they could render, I tell them : 'If you dangle your millions before us, you will make beggars of us and demoralize us.' But in one thing I do not mind being a beggar. I would beg of you your scientific talent. You can ask your engineers and agricultural experts to place their services at our disposal. They must not come to

us as our lords and masters but as volunteer workers. A paid servant would throw up his job any day, but a volunteer worker could not do so. If such come the more the merrier. A Mysore engineer (who is a Pole) has sent me a box of hand-made tools made to suit village requirements. Supposing an engineer of that character comes and studies our tools and our cottage machines and suggests improvements in them, he would be of great service. If you do this kind of work in a religious spirit you will have derived the message of Jesus."

SCIENTISTS KICK AT THEIR OWN CHILD

Some have wondered whether Dr. Einstein did not present the spectacle of kicking a dead horse when, at the last convocation of the New York University, he attacked the type of reasoning that has led to the formulation of the Nietzscheian doctrine of *Uebermensch* and the Bernhardi school of military philosophy that still dominate some countries. The analogy between the jungle and communal life is said to have been beaten down often enough. But is the horse really dead after all? On the contrary it seems to be more alive than ever both as a theory and as a fact. One needs only to remember the missions 'to civilize,' the 'heroic conceptions of life' and the covert assumptions behind a host of activities reminiscent of the law of the jungle.

In a vein similar to that of Dr. Einstein Professor Julian Huxley asked at the last meeting of the British Association for the Advancement of Science whether the aim of evolution should not be "to let the mammal die within us, so as the more effectively to permit the man to live." The extension of the Darwinian principles of competition and survival of the fittest, he said, was anachronistic and belonged to a ruthless past. The tiger and the ape within us are the vestiges of a past struggle and not the harbingers of what we may become.

If now a few scientists find themselves disposed to kick at their own child they do so from a sense of value for which they are unable to find any justification in their science. Thomas Huxley failed to discover any explanation of the feelings of love and compassion in man in the Darwinian formulæ. The earlier Darwinians, however, in their eagerness for an all-embracing law assimilated the man to the animal and thus produced a philosophy which excused the nourishment of the worst traits of humanity as its real assets. If staunch Darwinians are now inclined to separate part of man from the animal and to look upon his humane qualities as the promise of a new evolution it is a sign either of their unreasonableness or their willingness to recognize a higher approach to truth than mere science. For, in so far as they adhere to the higher values and yet are unable to account for them, they talk without authority and without effect. No man can in the long run continue to pay homage to illusory ideas which are grounded in mere pious wishes. Such a situation can only be avoided if they openly recognize other means of arriving at true knowledge than those of sense-organs and reasoning. It is only when values are grasped as expressions of intuited realities and intuition is regarded as an authentic approach to the heart of reality that the allegiance of man can be turned away from the goals of flesh.

REVIEWS AND NOTICES

THE NEW EVOLUTION. THE NEW EVOLUTION OF MAN SERIES—BK. I. BY NARAYANA KAUSIKA. N. G. V. AIYER. NEMMARA (COCHIN), S. INDIA. PP. 171. PRICE INDIAN. RE. 1-8 AS. FOREIGN 3S. 6D.

The work under review is the first of a contemplated series entitled 'The New Evolution of Man Series' whose object is to present "the philosophy of the new way of life for humanity for its progress towards the right ends of life", and to outline a plan of social and political organization for the realization of those ends. The first book aims to set out broadly only the theoretical basis and the philosophical background of the 'new civilization' to come. It contains a point of view that does not strike as novel. In the new evolution the objective knowledge of science has to be subordinated to the higher ends of life which are revealed in the subjective experiences of humanity. The supreme values that our rarer insights reveal must dictate the employment of power that science endows us with. Today mankind in possession of this power is like a child who has been given an extremely dangerous weapon to toy with and who does not know its right use. The fundamental postulate of this view evolution is the unity of all existence. The desires and instincts of man have to be slowly trained and sublimated for the realization of this end. The goal is set both for the individual and society. Such an ideal naturally involves a revaluation of current values. The present social and political organizations have, therefore, to be revolutionized. The society of the future must for the benefit of all assume some such shape which the leaders of the early Indian community tried to give to their own and which, perhaps, Plato dreamed in his *Republic*. In the political and economic sphere a type of liberal socialism or a curbed capitalism must take the place of present anarchic economic conditions. The author eyes with disfavour the political and economic shibboleths of equality.

The author is inclined to find support for his postulate of new evolution from the data of certain sciences. For this purpose he employs ample quotations from the writings of scientists like William McDougall, Eddington, Taylor, and others. But the voices of science are discordant today, and it is premature to assert that certain hypotheses shadow to us the image of reality which man contacts in moments of deeper contemplation.

THE SIDDHÂNTALESASANGRAHA OF APPAYYA DIKSITA. VOL. I. EDITED WITH AN ENGLISH TRANSLATION. By S. S. Suryanarayana Sastri, *Department of Indian Philosophy, University of Madras. Pp. 413. Price Rs. 5.*

The *Siddhântalesasangraha* is one of the earliest works of the celebrated Indian philosopher, Appayya Dikshita. The book was written by the author at a comparatively early stage of his mental development. It shows undoubtedly his mastery of the varieties of Advaita doctrine but exhibits very little of his own genius, except in the discussion of Sarvamukti at the end of the fourth chapter. The doctrine of Sarvamukti or Universal Salvation is clearly advocated by the author and it is in the light of this doctrine that he discards certain other views pertaining to Advaita philosophy. The value of this book, the merits of and the difficulties in the doctrine of Sarvamukti have been discussed at length by the learned translator in the Introductory portion of the present volume. They give a critical survey of many important questions concerning Advaita doctrines and as such will be found highly interesting and informative to a general reader. The translator has taken pains in preparing an exhaustive analytical table of the contents in the four chapters of the book. It will help one in having a bird's eye view of all the discussions found in them. The translation has been done in good English with very useful notes on important and difficult topics in which readers may expect some hints as well as references. The translator has earned the gratitude of the English-reading public by doing full justice to the task he has chosen for the spread of Indian philosophy in original Sanskrit. The printing, paper, and get-up of the book deserve all praise.

BENGALI

SURYAMUKHI. BY DILIP KUMAR ROY. GURUDAS CHATTOPADHYAYA & SONS. 203-1-1, CORNWALLIS STREET, CALCUTTA. PP. 442. PRICE RS. 3.

This new publication of Srijut Roy more than sustains the reputation he already

enjoys as a poet who combines genuine poetic inspiration with high literary skill. This book of poems is divided principally into three sections. The first consists of poetical versions of a few parables of Ramakrishna, the second of certain letters in verse and the third of lyrics. The appendix contains a number of thoughtful letters in English on religious and philosophical subjects written by Sri Aurobindo, Krishnaprem, Dr. Mahendranath Sircar, Sister Raihana, and the author. There are also a few translations of poems by A. E., Aurobindo, and others.

A poet like Srijut Roy who weaves in delicate forms the thoughts that well up from the depths of his devotional heart is not a common enough sight today in Bengal. But what specially distinguishes him from those with whom he shares his designation is his recognition of the limitations of a mere poet. He believes that the grandeur and immensity of the vision which a mystic and a seer possess far exceeds that of an earth-bound poet whose glimpses of the True and the Beautiful in rare moments of poetical insight are faulty and at best partial. This belief finds a most artistic expression in the dramatic lyric entitled "The Seer and the Poet". It is difficult to over-emphasize the point today when Truth and Beauty are in danger of being fully equated with a mere poetic vision. Real poetic vision may partake of the mystic spirit and realization to a certain extent but it falls far short of a mystic's *knowledge*.

NEWS AND REPORTS

BIRTHDAY OF SRI RAMAKRISHNA

The birthday of Sri Ramakrishna falls this year on Sunday, the 14th March.

SRI RAMAKRISHNA BIRTH CENTENARY CELEBRATIONS

ADRA

The Birth Centenary of Sri Ramakrishna was observed here in a befitting manner in September last.

About 2,000 poor persons were fed and 200 pieces of new cloth were distributed.

Competitions in recitations and essay-writing were held and medals and prizes were awarded to the winners at a public meeting, held under the presidency of Mr. N. Senapati, I.C.S., Deputy Commissioner of Manbhum.

Swami Nirlepanandaji of Belur Math, N. Ahmed, Dist. Medical Officer, Gaya, and Mr. Moses of the British and Foreign Bible Society, Calcutta, gave short speeches on the occasion.

BANIYACHONG

The Sri Ramakrishna Centenary was celebrated at Baniyachong. A public meeting was held in this connection at No. 5 and 6 Zaminderi Kachari Bari, Mr. Jogendra Mohan Palit, Manager of No. 1 Zaminderi Estate, presiding. Swami Gopeswarananda and Swami Chandikananda, among others, spoke on the life and teachings of Sri Ramakrishna. This was followed by a well-attended ladies' meeting. Other prominent features of the celebration were the feeding of the poor, offering of Puja to the Master and the organization of a boat procession.

NARKELDANGA

Mr. B. C. Chatterjee, Bar-at-Law, M.L.C., who presided over a largely attended meeting at the Sir Gooroodas Institute Hall, Narkeldanga, under the auspices of the Sri Ramakrishna Centenary celebrations, delivered a highly illuminating speech.

"Sri Ramakrishna" he said, "appeared as a protest against the contemporary sceptical spirit of the age. It was Sri Ramakrishna who showed that religious experience is not a myth and that the eternal truths of scriptures are not to be shelved aside as fantasies".

Swami Sundarananda and Mr. Sundara Sarma then addressed the audience.

KAMARPUKUR AND JOYRAMBATI

The quiet villages of Kamarpukur and Joyrambati were the scenes of great human activity in January last when more than half a lac pilgrims, hailing from different parts of the country, such as Bombay, Assam, South India, C.P., U.P., Behar and Orissa assembled there to pay their homage to Sri Ramkrishna and the Holy Mother at their birth-places. The pilgrimage was

undertaken in pursuance of the general scheme of the celebration of Sri Ramkrishna Centenary.

As usual, special puja, bhoga, kirtan and kathakatha were held with great solemnity.

The next day, another celebration was organized by the local people in co-operation with those of neighbouring villages of Hooghly district. The feeding of the poor and a public meeting were two of the main features of the second day's celebration. More than one thousand poor were fed.

At the public meeting which was presided over by Sj. Pramatha Nath Roy, the Head Master of a neighbouring High School, Swami Sambudhananda and others spoke.

At Joyrambati, special huts were erected round a giant banyan tree for the accommodation of pilgrims. A life size photo of the Master tastefully decorated by the students of the Ramkrishna Mission Industrial School was placed in the middle.

In the morning special puja was offered at the Matri Mandir which was followed by kirtan and bhajan. At about 11 A.M. a great public meeting was held at which Sj. Barada Prasanna Roy, a retired Sub-Judge, who had the privilege of meeting the Master, in his life-time, presided. The meeting was addressed by, among others, Dr. Satish Ch. Chatterjee, M.A., P.R.S., Ph.D., Swami Jnanatmananda, Swami Sambhudhananda and Sj. Girindranath Sarkar. A Sanskrit Pandit of the locality read a Sanskrit Stotra composed by himself for the occasion.

The meeting was followed by a mass feeding of Naranarayanas in which about twelve thousand people participated and which brought the function to a close.

The Exhibition in Calcutta

The Ramakrishna Centenary Committee organizes an Exhibition from the 1st of this month. The Exhibition is expected to be a very important medium for the display of all that creative India has to show from the Mohenjo-Daro times until our own days. Among other things the Exhibition will demonstrate that the spiritual messages of Ramakrishna, the prophet of modern India, are synthetic enough to comprise, on the one hand, the activities in the domain of arts, crafts, industries as well as domestic and worldly life generally and, on the other hand, the ideals of self-control, self-sacrifice, and social service. The Exhibition will seek to illustrate Indian Culture in its historic developments and in all its phases. It will be of an All-India character representing the different races and religions. It will be composed in the main of illustrative materials, old paintings, diagrams, photographs, statues, relics, etc.

A special Pavilion will be set apart to illustrate the evolution of Indian arts and letters embracing the different schools of literature, architecture, scripture and painting as well as music. The religious institutions of the Indian people also will receive special recognition.

In connection with the diverse aspects of modern life, while emphasis will be laid on handicrafts and hand-made products, a section shall be devoted to the new phases of modern Indian industries planned and carried out by Indians with Indian capital and labour.

There will be a special Ladies' section to exhibit the contributions which Indian women have made to the development of Indian civilisation. In this section, women's contribution to Indian culture in the past, as well as women's activity in modern life will likewise be illustrated by suitable exhibits and also by specimens of weaving, embroidery, paintings, alpanas, and other handicrafts.

PUBLIC RECEPTION TO SWAMI VIJOYANANDA

A public reception was given to Swami Vijayananda on the 26th of January, 1937 by the citizens of Calcutta at the Albert Hall, as a mark of their warm appreciation of the service he has rendered to the cause of Vedanta in South America. The meeting was held under the presidency of Maharaja Srish Chandra Nandi of Kashimbazar and was largely attended by the public which included Sir Harisankar Paul, the Mayor and other distinguished persons of the city. In reply to the address of welcome the Swami conveyed his grateful thanks to the public for the honour they had shown him and gave a graphic and inspiring account of his manifold experiences in the foreign land in the fulfilment of the mission for which he was deputed to Buenos Aires, the capital of Argentina, by the Ramkrishna Mission. The President spoke very feelingly on the occasion and the meeting terminated with a hearty vote of thanks to all by Prof. Benoy Kumar Sarkar.



SRI RAMAKRISHNA

PRABUDDHA BHARATA

VOL. XLII — MARCH, 1937 — No. 3



"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।"

"Arise ! Awake ! And stop not till the Goal is reached."

SWAMI AKHANDANANDA

The Ramakrishna Math and Mission has sustained an irreparable loss in the sudden passing away of its President, Srimat Swami Akhandananda, nearly at the age of 71. The melancholy event took place at the Belur Math on the 7th February, 1937 at 3-7 P.M. The Swami had been suffering from diabetes and other ailments incident to old age, but there was nothing to show that the catastrophe was so imminent. Immediately on receipt of the news from Sargachhi (Dt. Murshidabad) that he was seriously ill, he was removed to Calcutta for treatment, attended by doctors. A coma set in during the journey, and despite the best efforts of the attending physicians, the condition of the Swami rapidly declined, and the very next afternoon he entered into Mahasamadhi. After the last homage was offered by the monks and devotees, numbering about four hundred, the body was cremated with appropriate ceremonies on the Math grounds the same night.

Swami Akhandananda, or Gangadhar Ghatak, as he was called in his previous life, came of a respectable Brahmin family of Baghbazar, Calcutta. Even from his boyhood he was of a deeply religious turn of mind, and had extremely orthodox habits. He bathed several times a day, cooked his one daily meal himself, read the *Gita* and other scriptures, and regularly practised meditation. This was his mode of life when he first came in contact with Sri Ramakrishna. It was in 1884, at Dakshineswar, which he visited in company of his friend Harinath, the future Swami Turiyananda. Sri Ramakrishna, as was customary with him, received him cordially, and asked him if he had seen him before. The boy answered that he had : it was at the

house of Dinanath Bose, a devotee who lived at Baghbazar, but he was then too young. The Master made him stay overnight, and when he was taking his leave the next morning, he asked the boy, in his characteristic way, to come again. Then began that close association between the Master and the disciple which afterwards ripened into a strong urge for renunciation of the world on the part of Gangadhar, and his dedication to the service of God in man. Every time he visited Dakshineswar, he was charmed to see some new phase of Sri Ramakrishna's God-intoxicated life, felt the silent transforming influence of his love, and received practical instructions from him on spirituality. Under his tutelage, Gangadhar gradually dropped his over-orthodox observances, which the Master described as "oldish," saying, "Look at Naren (Swami Vivekananda). He has such prominent eyes! He chews a hundred betel-leaves a day, and eats whatever he gets. But his mind is deeply introspective. He goes along the streets of Calcutta, and sees houses and chattels, horses and carriages, and everything as full of God! Go and see him one day. He lives at Simla (a district of Calcutta)." The next day Gangadhar saw Narendranath and at once understood the truth of Sri Ramakrishna's remarks. He reported his impressions to the Master, who wondered how the boy could learn all that in a single interview. Gangadhar said, "On reaching there, I noticed those prominent eyes of his, and found him reading a voluminous English work. The room was full of dirt, but he scarcely noticed anything. His mind seemed to be away beyond this world." Sri Ramakrishna advised him to visit Narendranath often. This was the foundation of his abiding devotion and allegiance to Swami Vivekananda, the hero of his life.

Gangadhar went often to Dakshineswar, and lost no opportunity of serving the Master. This attained its climax during the prolonged illness of the Master (cancer of the throat) which necessitated his removal to the villa at Cossipore, where he finally entered into Mahasamadhi in August, 1886. In the course of those last few months, Sri Ramakrishna succeeded in binding his pure and selfless band of young disciples together in indissoluble fraternal ties, and placed them under the care of Narendranath as leader. Shortly after the Barnagore monastery was started, Gangadhar joined the all-renouncing group of monks and led an ascetic life with them, determined to realize the highest truth as taught by Sri Ramakrishna, or die in the attempt. From now on Gangadhar became Swami Akhandananda ('one who has his bliss in the indivisible Brahman'). No amount of privation could deflect them, even by a hair's breadth, from their life of absorption in God. It was the traditional ideal of monasticism venerated in India from time immemorial.

Not caring to be confined to one place, and fired with the ideal of leading the unfettered life of a wandering monk, Gangadhar started, early in 1887, on a long pilgrimage to the Himalayas, and after visiting the sacred Kedarnath and Badrinarayan, he crossed over to Tibet, where he lived at Lhassa and elsewhere for three years, returning to India in 1890. After his return, he was full of the grandeur of the Himalayas and Tibet, had frequent correspondence with Swami Vivekananda, then at Ghazipur, and succeeded in inducing the latter to visit those regions in his company. Accordingly, Swami Akhandananda came to the Barnagore monastery, and after spending a few

happy months with his brother-disciples, sharing his experience with them, he set out in July, 1890, with Swami Vivekananda, on a pilgrimage to the Himalayas. Visiting important places on the way they reached Almora, whence they proceeded to Karnaprayag, on the route to Badrinath. But illness of the one or the other prevented their proceeding further, and they returned after some weeks, *via* Tehri, to Dehradun, whence Swami Akhandananda went to Meerut for treatment. Soon after he was joined by Swami Vivekananda, who had been seriously ill while practising austerities at Hrishikesh, the great resort of monks at the foot of the Himalayas, and by some other brother-disciples of his, including Swami Brahmananda. When, after five delightful months of association with his brothers, Swami Vivekananda, impelled by an inner hankering to remain alone, left them to make a tour of the country as a wandering monk, Swami Akhandananda, unable to bear his separation, followed him from province to province, determined to find him out. But at



SWAMI AKHANDANANDA

every place he visited, he got the disconcerting news that Swami Vivekananda had left it a few days ago. He persisted in his search with unflagging resolve, till at last he discovered the object of his search at a port called Cutch Mandvi in distant Cutch. He, however, yielded to the leader's earnest desire to be left alone, and continued his pilgrimages.

Shortly after Swami Vivekananda's departure for America in May, 1893, Swami Akhandananda learnt from his brother-disciples, Swami Brahmananda and Turiyananda, at Mt. Abu that the real motive of the leader's journey to the West was to find bread for the hungry masses of India; for the sight of their crushing poverty and misery was too much for him, and he considered it absurd to preach religion to them without first improving their material condition. This communication made little impression upon Swami Akhandananda at the time. Then he fell ill and went for a change to Khetri, where, after six months' rest and treatment, he regained his health. But those months gave him ample opportunity to come in close touch with all sections of people, high and low, rich and poor, and it was then that he realized the truth of Swami Vivekananda's words. Burning with the desire to serve the poor and helpless masses, he wrote to the Swami in America, asking for his permission. The encouraging reply he received pushed him on, and in 1894 he began his campaign against poverty. He found that at the root of it all was the appalling ignorance of the masses. Hence that became his first objective. He moved from door to door, impressing upon the residents of Khetri the need of educating their children, and succeeded by strenuous efforts in raising the strength of the local High School from 80 to 257, as well as in improving the teaching staff. He next visited the villages around Khetri, and started five Primary Schools for the village boys, Seeing all this the Maharaja of Khetri afterwards made an annual grant of Rs. 5,000 for the spread of education in his territory. At the instance of the Swami, the Sanskrit School at Khetri was converted into a Vedic School, and as the students were too poor to purchase books, the Swami raised subscriptions, purchased books and had them distributed free to the boys by the Political Agent. He also induced the Maharaja to lift the ban against his poor subjects getting admittance on Durbar days to have a sight of him.

Next year the Swami happened to visit Udaipur, where he was much pained to see the condition of the Bhils, the aboriginal inhabitants of the place, and with the help of a friend had them sumptuously fed one day. He also took great pains to start a Middle English School at Nathadwara, and founded at Alwar and other places of Rajputana a number of Societies, which regularly discussed useful social, religious and educational topics. Finally he left Rajputana and returned to the monastery, then at Alumbazar, early in 1896.

Here also he was not idle. Whenever a cholera case was reported in the neighbourhood, he would run to the spot and try his utmost to nurse the patient to recovery, without any regard for personal safety. A few months later, he started northwards on foot along the Ganges, till he came to a village some twenty miles off Berhampore, in the district of Murshidabad, where he met a poor Mahomedan girl weeping. On inquiry he learnt that she had broken her pitcher, the only one in the family, and there was no means to replace it. The Swami had only four annas with him. He bought a

pitcher from the grocer's shop for the girl, and gave her half-anna worth of popped rice to eat. While he was resting there, a dozen emaciated old women in rags surrounded him for food. Immediately he spent his little balance in purchasing some lunch for them. Shortly after, he came to learn that a famished old woman was lying sick and helpless in that village. He at once went there and did what he could to help her.

This was his first contact with famine. The further he proceeded, the more frightful spectacles he met, till at Mahula he cried halt. He resolved not to move from the place until he had relieved the famine-stricken people, and wrote to the Alumbazar Math asking for help. Swami Vivekananda, who had returned to India about three months ago after his four years' epoch-making work in the West, was staying there at the time. He despatched two of his monks with some money to the scene, and on the 15th May, 1897, the first famine relief work of the Ramkrisha Mission was inaugurated with Mahula and Panchgaon as centres, which lasted for about a year. In the course of it Swami Akhandananda had to take charge of two orphans, and the idea of founding an orphanage first entered into his brain. With encouragement from the district officers, the Swami, after taking temporary care of a number of orphans, founded in May, 1898, at Mahula, the orphanage entitled the Ramakrishna Ashrama, which was removed shortly after to a rented house at Sargachhi. After continuing there for thirteen years, the Ashrama has been occupying its premises in the same village since March, 1913.

From its foundation right up to the last day of his life, the Swami bestowed his best attention on the improvement of the institution, which has saved a good number of orphan boys from starvation, illiteracy and degradation. Many of these have been put in a position to earn an honest living. Under the Swami's supervision, the Ashrama has all these years been continuing a day and a night school for the village boys and adults and an outdoor dispensary, which has of late developed considerably and treats thousands of sick people every year, the daily average of attendance being no less than 45. From 1900 to 1910 the Ashrama ran a full-fledged industrial school, teaching weaving, sewing and carpentry, as also sericulture for part of the period, which was the pride of the locality. The handicrafts turned out by its boys won first prizes for several successive years at the Banjetia Industrial Exhibition organized by Maharaja Manindra Chandra Nandi of Cossimbazar, who, by the way, was a staunch patron of the institution. Unfortunately, for want of accommodation the school had to be discontinued, and has never been revived since.

The Swami not only attended to the general education of the Ashrama boys, but also paid due regard to their spiritual training, the chanting of prayers morning and evening being compulsory for them. Select passages from the sacred books like the *Ramayana* and the *Mahabharata* were read and explained to them. Orphans were admitted into the Ashrama without any distinction of caste or creed. Thus a few Mahomedan boys also were maintained at the Ashrama for several years, and trained so that they might develop faith in their own religion.

The training given at the Ashrama had enough scope for the culture of the heart as well. Through example as well as precept Swami Akhandananda encouraged his boys to noble acts of service whenever there was any out-

break of pestilence or any other calamity in the neighbouring villages. Thus hundreds of cholera patients were nursed by them and saved from untimely death, while prophylactic measures were adopted in many villages with satisfactory results.

Even after the opening of the orphanage, Swami Akhandananda could not help bringing succour to the distressed in distant places. During the heavy flood at Ghogha, in the Bhagalpur district of Bihar, he forthwith started a relief work in which fifty villages were helped for ten weeks, and himself nursed a large number of cholera patients on the occasion. Again, during the terrible earthquake in Bihar in 1934, he, old as he was, personally inspected the scene of ravages at Monghyr and Bhagalpur, and gave impetus to the Mission's relief work in those areas. These are only a few of the hundreds of instances of his overflowing sympathy for the poor and helpless. His whole life was full of such disinterested acts. To him all human beings in distress were veritable divinities, and he found intense joy in serving them to the best of his might. In this he literally carried out Swami Vivekananda's behest: "The poor, the illiterate, the ignorant, the afflicted —let these be your God. Know that the service of these alone is the highest religion."

Space does not permit us to do even a semblance of justice to this large-hearted great soul. He loved to work silently and unobserved among the dumb masses, and this is why, in spite of his indifferent health, he stuck to the village work at Sargachhi. He was made the Vice-President of the Ramkrishna Mission in 1925, and President of the Math and Mission in March, 1934, on the passing away of Srimat Swami Shivananda, the second President. The duties of the latter post required his presence at the Belur Math, but he prefererd the solitude of Sargachhi, and was quite happy with his orphan boys, supervising the agricultural work and taking care of his valuable collection of trees and plants in the orchard. Routine-work was distasteful to him. Throughout his life, however, he was a lover of books and gathered a great store of knowledge on diverse subjects. He had a prodigious memory, which, coupled with his strong power of observation and dramatic sense, made him a first-rate story-teller. His adventurous life of a penniless itinerant monk, throughout northern and western India, particularly his experiences in Tibet, furnished him with inexhaustible materials for this, and he would keep his audience spell-bound with narrations of the privations and dangers he had gone through, and the rare experiences he had gained in exchange for them. He was an authority on Tibet, having visited that little-known country long before the late Rai Bahadur Saratchandra Das, and he had great opportunities of studying the people at close quarters on account of his knowledge of the language. He had a special aptitude for learning languages; while in Rajputana, he mastered the intricacies of Hindi Grammar in the course of four short days. He knew Sanskrit as well as English, and his particular interest was in the Vedas. Not only could he recite and explain choice passages from the Samhitas, but at one time he was keen about founding institutions in Bengal for the study and propagation of Vedic culture, visiting scholars and persons of distinction for this purpose. He was a forceful writer in his mother tongue and occasionally contributed serial articles to magazines, such as the unfinished "Three Years in Tibet," in the

Udbodhan, the Bengali organ of the Ramakrishna Order, and his Reminiscences in the monthly *Vasumati*, left, alas, incomplete by his sudden passing away. Sometimes also he diverted himself by writing under a pseudonym in the daily *Vasumati*. He was an extempore speaker too, though he was extremely reluctant to appear before the public in that rôle. His impromptu speech at the memorial meeting in honour of the late Nafar Chandra Kundu, who gave his life to save two sweeper boys from a man-hole in Calcutta, was much appreciated.

Above all, like many a great saint, he loved fun. In fact, the boyish element was uppermost in him, so much so that even in the midst of a serious conversation he could make his audience laugh with some droll anecdote. His brother-disciples, knowing this lighter side of his nature, would tickle him by creating humorous situations, which he too relished. Swami Brahmananda was a pastmaster in this game. Once the two brothers stayed together for some weeks at Kothar, in the district of Balasore. Swami Akhandananda, who had been long absent from Sargachhi, wanted to return. A day was finally fixed for the departure. In the evening a palanquin was brought for him, which he mounted to catch the train at the railway station some miles off. The bearers jogged on for the whole night. When finally they laid down their burden early in the morning, and opened the door of the vehicle for the Swami to step out, great was his astonishment to see Swami Brahmananda greeting him with the remark, "Hallo, Gangadhar, what makes you come back?" He at once understood all and took it in a sportsman-like spirit. The bearers, under the secret instructions of the senior Swami, had carried him round and round, without crossing the boundary of the village!

The love which the children of Sri Ramakrishna bore towards one another was etherial. It is indescribable. Swami Akhandananda, being almost the youngest of the batch, was the favourite of all. Swami Vivekananda loved him particularly, and affectionately addressed him as "Ganges" (the English equivalent for 'Ganga'); but he did not on that account spare the young Swami, when it came to indulging in practical jokes. The Master himself was a great lover of fun and used it as an effective means of imparting spirituality; and all his disciples shared this attitude towards life. Even if the joke was at one another's expense, it endeared them all the more to one another.

Since his assumption of the Presidential office, Swami Akhandananda was called upon to initiate disciples. Though he showed reluctance at first, perhaps out of humility, he soon overcame the scruple, and during the last three years blessed a good many earnest seekers of both sexes. He insisted on their observing a high standard of purity and moral excellence in their everyday life.

About a year ago he had a premonition of the approaching end, and told some of his disciples about it. With this in view he arranged the recital of the *Ramayana* and the *Mahabharata* in his presence. Quite recently he expressed his desire of celebrating the Vasanti Puja, the vernal worship of the Divine Mother Durga, at the Ashrama. But knowing that both his predecessors had had that desire and passed away without seeing the ceremony performed, he had misgivings about his own case too, and expressed himself to that effect. He had a shed erected for this purpose and said to the

Ashrama workers, "If I do not live to see the worship, at least I have the satisfaction of raising this Mandapa for the Mother. You will do the rest." Like the independent man that he was, he often pooh-poohed the idea of suffering long in death-bed. Chafing under the infirmities of old age, and the loving services of his attendants that he had to accept through sheer necessity, he would occasionally declare that he sometimes had a mind to break away from these ties and wander alone, away from the haunts of men. He loved Sargachhi dearly, and never liked to be away from it for long, if he could help it. But it was a cherished desire of his to give up the body not there, but at the Belur Math, the place that was sanctified with thousand and one memories of his beloved brother-disciples, from the great Swami Vivekananda downwards. This wish of his was providentially fulfilled.

A month before his passing away, Swami Akhandananda wrote to Mayavati asking for the wording of a Sanskrit couplet that had appeared in the April number of the *Prabuddha Bharata* in 1927, in an article entitled "Neo-Hinduism." it ran as follows :

न त्वहं कामये राज्यं न स्वर्गं नाऽपुनर्भवम् ।
कामये दुःखतप्तानां प्राणिनामार्तिनाशनम् ॥

"I do not covet earthly kingdom, or heaven, or even salvation. The only thing I desire is the removal of the miseries of the afflicted." The idea expressed in the couplet was so much after the Swami's heart that even after the lapse of ten years, on the eve of his departure from this world he wanted to know its precise reading. Could there be a more touching evidence of his burning love and sympathy for the suffering and the miserable?

We are too near the bereavement to judge of its immensity aright. Speaking from the human stand-point, the longer such spiritual luminaries live among us, the better for the world. But there is such a thing as Divine purpose behind everything that happens. Swami Akhandananda came to the world in accordance with that, and after his task was done, he has gone back to the Source of Light and Life from which he came. After his eventful life, he has attained eternal union with his beloved Master. Ours is but to submit to the Divine Will, and try to do our part in this life, profitting by the shining lesson that he has left for us all. May his glorious example of selfless love for humanity inspire us, may his rare combination of head and heart be our watchword, and may his pure and intensely active life set the standard for us!

MANKIND IN THE MAKING

By the Editor

I

In the world today men have become one whole so far as economic and political phenomena are concerned. So people are tempted to think that human unity can be achieved by means of economic and political adjustments alone. They ought to be disillusionized of the dream and be made awake to the disappointing reality which the present chaos in the world has brought about. Although commerce, currencies, and political fortunes are today interdependent, men are far away from feeling any

necessity of treating mankind as a unit. The present condition of the world is undoubtedly the sign of an inward crisis, and the age itself is in the state of a great transition. Wherein the hope lies and on what depends the future progress of mankind are some of the vital problems that modern men are confronted with. Sir S. Radhakrishnan, Spalding Professor of Eastern Religions and Ethics, discusses the problems in an inaugural lecture* delivered before the University of Oxford in October last and voices forth the messages of Eastern thought, indicating its enduring value as a living force in shaping the soul of the modern man. In the following paragraphs we shall examine the line of his arguments as an exponent of Eastern thought. At the very outset, the learned professor observes that human progress is marked by a series of integrations, by the formation of more and more comprehensive harmonies; as such, when any particular integration is found inadequate to the new conditions, man breaks it down and advances to a larger whole. "While civilization is always on the move," says he, "certain periods stand out clearly marked as periods of intense cultural change. The sixth century B.C., the transition from antiquity to the Middle Ages and from the Middle Ages to Modern times in Europe, were such periods. None of these, however, is comparable to the present tension and anxiety which are world-wide in character and extend to every aspect of human life. We seem to feel that the end of one period of civilization is slowly drawing into sight." According to him, attempts to bring about human unity in the world through mechanical means have proved fruitless. The future of the human race as of the individual depends on the direction of its life forces, the lights which guide it, and the laws that mould it. He recognizes a region beyond the body and the intellect, one in which the human spirit finds its expression in aspiration and which he calls the soul of a being, the determining principle of body and mind. It is in the souls of men today that there are clashing tides of colour and race, nation and religion; so people find division in the soul of mankind—which is absolutely a myth.

People nowadays desire to make all things new for the betterment of the world without pausing to think how they can completely detach themselves from the old. Professor Radhakrishnan admits that modern men cannot get away from their roots in the old. He traces the ideas that were in the past and that rule the present. The moulding influences of modern civilization, the spirit of science and rationalism, secular humanism and the sovereign state have been traced to the period of classical antiquity. It was the Greeks who laid the foundations of natural science for the European world, and again they were the first to attempt to make life rational. To test and prove all things in the light of reason was the ambition of the Greek mind. Socrates used to warn people against the unexamined life and Plato stressed that the universal or the general idea determines the nature of a particular individual and has greater reality than the latter. Yet the Greek mind was mainly concerned with man in his full concrete reality. He observes here: "The Greeks were not famous for their religious genius or moral fervour. We do not come across any hunger for the eternal or any passionate indignation against injustice. The main religion of the Greeks was the worship of the Olympian gods, who were conceived on the analogy of man. Dionysus, Aphrodite, Hermes, Artemis, each of them

* *The World's Unborn Soul.* Oxford University Press. 31 pp. Price 2s.

represents some quality of man. If we measure the nature of a religion by the sense of mystery it induces in its followers, the mythology of the Greeks is not religion of a high quality. The Sophists questioned the right of what religion taught to control man's conduct. It was at best a human convention.

"Religious beliefs, however, were useful for political purposes. Some god or other guards every city with special care. The religious festivals were open to the Greeks and closed to others. If Socrates was executed and Anaxagoras exiled for attacking traditional beliefs, it was because of their unpatriotic impiety. It was more political oppression than religious persecution. If the Sophists did not for long subvert the piety of the ancients, if Epicurus admitted the existence of the gods, even while he denied them any part in the government of the world, if the Stoics with the most pronounced rationalism still employed the old religious dynamic, it was because they knew the social value of religion."

Greek civilization came to an end on account of its adherence to the false religion of patriotism to which modern nations more or less cling even today. Then, Rome followed but she lacked the spiritual unity which could bind her different provinces. She exposed herself to foreign religious influences, and the old traditions were washed away by the surging tide of Christianity.

II

The vital urge to the development of medieval culture was, according to Prof. Radhakrishnan, derived from the Judaic-Christian conception of life. Christianity imbibed from the Jews an ethical passion and a sense of superiority, from the Greeks a logical setting of the vague mysteries of the spirit, and from the Romans the love of organization which helped to institutionalize the religion. The desire for world dominion made Christianity a fiercely proselytizing creed. He observes, "While Christianity gave to Europe a sure sense of the reality of the unseen, which holds the key to the destiny of man and the clue to right conduct, and thus redeemed even the intellectual and artistic pagans from an easy, self-centred, self-complacent superficiality, it imposed on Europe religious bigotry, which stifled free intellectual inquiry and fostered narrowness and obscurantism. But people whose physical and mental powers are unexhausted cannot remain content with such an order. The elements of a freer life gradually asserted themselves." The scholastic movement prepared the way for the Renaissance, the age of disintegration and rebirth. The Renaissance has been a progress in one sense, it has brought about political freedom, economic prosperity, intellectual advancement, and social reform. But in another sense it has been a sure decay of traditional religion, morality, and social order. It gave back to Europe the free curiosity of the Greek mind, the Roman's practicality and sense of social utility, and medieval religious discipline—all these were employed for the pursuit of science. Philosophy began to be shaped according to the dictates of science and it went as follows: "Truth is contained only in that which can be recognized clearly and distinctly. What is unclear and mysterious is not true. Truth lies where all men think alike, in judgments of universal validity. Mathematics is the great example of ideal truth." Kant and Spinoza aimed at a strictly scientific metaphysics. The passion for laws and rules dominated most of the philosophies during the Renaissance. The infallibility of the Church yielded to the infallibility of scientific reason. The reaction naturally set in under these circumstances and we find indications of

a transition from the period in the philosophical tendencies of voluntarism, pragmatism, and vitalism. The faith that the spread of reason will remove all irrational things began to disappear. The reaction against the Renaissance has been described by Prof. Radhakrishnan: "We long for freedom from convention, mistaking it for real freedom. Conventions are said to be mere inhibitions and habits an orthodoxy: A cold dissection of the deepest things men have lived by ends in libertarian experiments in morals. Intellectual and artistic refinement places no check on brutal lusts and savage passions. The faith that the spread of reason will abolish all irrational outbursts has disappeared. There are more violence, oppression, and cruelty than there used to be. Man tries to rule his conduct by means external to himself, by technique and not self-control. Morality as an individual regeneration, an inner transformation, is not accepted." The democratic conception of the right of individuals broke up feudalism and in its place we find the beginnings of economic individualism and the promise of modern industrialism. While people began to abolish capitalism, a tendency towards state absolutism rapidly grew in its place. Coercion became justified within and without the state. Although the Reformation insisted on the right of an individual to interpret the *Bible*, in practice different Churches imposed on their respective members particular interpretations of the scripture. Every Church thought its own exposition of the *Bible* as true and the only will of God. Philosophers of the time began to attack the traditional religion, and the theism of the Middle Ages lapsed into deism. The Christian theology got steadily rationalized and was recommended on the ground that it could be reconciled with scientific truth and ethical values.

III

Coming down to the modern age, Prof. Radhakrishnan observes that humanism is the religion of the intellectuals today. Most of them who profess to be religious do so by habit, sentiment, or inertia. They accept their religion even as they do the Bank of England or the illusion of progress. They profess faith in God but are not inclined to act on it. "We know the shapes of thought but do not have the substance of conviction. When men have lost the old faith and have not yet found anything solid to put in its place, superstition grows. The long starved powers of the soul reassert their claims and shift the foundations of our mind. The weak, the wounded, and the overstrained souls turn to psycho-analysis which deals with the problems of the soul, under the guise of rationality and with the prestige of science. It tells us that man is only rational in part. The authoritarian creeds, which take us back to pre-Renaissance days, appeal to those who find the life of pure reason so utterly disconcerting. Revivals overtake us and we yield to them in the faith that something is better than nothing. The age is distracted between new knowledge and old belief, between the cheap godless naturalism of the intellectuals and the crude revivals of the fundamentalists. As piety in any real sense has been effectively destroyed for large numbers, the national state absorbs all their energies and emotions, social, ethical, and religious." Aggressive nationalism must be said to have reached its climax, when we hear some people cry today that their country is the only religion. Man in the community is half civilized and the state being a huge beast of prey is still primitive.

People have no strong public opinion and there is no effective international law to restrain the predatory state. But for the fear of defeat or of an irrevocable break-down, modern nations would have engaged themselves in far greater and fiercer wars than the Great War. So the present position of men today is in the state of an uncertainty, a fundamental agnosticism, and a sense of uneasiness. The modern civilization is drifting towards an incalculable future. The worst state of the situation is that people do not know what they want. Because, "in previous periods men had a clear conception of the goal they were aiming at. It is either a life of reason or a triumph of religion or a return to old perfection. We are to-day aware of the void and the profaneness of our life, but not of a way of escape from it. Some advise us to retain our respect for reason and submit to fate. Others tell us that the task is too much for man and we are only to wait for a saviour who alone can set right the disorder in the heart of things. Some gaze back in spirit to the mellow vistas of the nineteenth century of industrial prosperity, colonial expansion, and liberal humanitarianism, honestly persuaded that the world was better off under the guidance of men of birth and breeding, and are prepared to fight a last battle for authority and order. A vision of the medieval order with Church and theocracy, militarism, and despotism for its principles is sometimes held up before us. All these efforts are irrelevant to our times. They are like doses of morphia which give us temporary relief but cause permanent injury to the health. Neither a contented fatalism nor religious expectancy nor reversions to the past can give meaning to a world which is in search of its soul." Then, wherein lies the hope and in what consists the resuscitation of the soul of man? The learned professor asks modern men not to despair of the slow dying of the old order, because it is the law of nature that life comes only by death. Every civilization is an experiment in life in the processes of time and can be dispensed with, when it has finished its legitimate career. The great periods of human history are marked by access of vitality coming from the fusion of national cultures with foreign influences. In times of trouble, men need inspiration from the sources round about them.

In Judaism we find that Abraham came from Mesopotamia and Joseph and Moses from Egypt. The Greek development was considerably influenced by Asia Minor and Egypt. In the medieval world, the creative impulse came from Palestine. So it may be presumed that the civilization of the East, their relilions and ethics may offer to the modern world some help in changing the course of the present-day civilization towards a happy and enduring good which mankind is eagerly awaiting. "The only past known to the Europeans," says Prof. Radhakrishnan, "emerging from the Middle Ages was the Biblical, and the Graeco-Roman and their classics happen to be the subjects studied in the great universities founded in that period. Now that we have the whole world for our cultural base, the process of recovery and training in classics cannot cease with listening to the voices of Isaiah and Paul, Socrates and Cicero. That would be an academic error, a failure of perspective. There are others also who have participated in the supreme adventure of the ages, the prophets of Egypt, the sages of China, and the seers of India, who are guide-posts disclosing to us the course of the trail. Of the living non-European civilizations the chief are the Islamic, the Chinese, and the Hindu. The Islamic

has the same historical background as Judaism and Christianity, which is well known in the West. The humanist civilization of China was considerably affected by the religious conceptions of India, especially Buddhists. Religion, however, has been the master passion of the Hindu mind, a lamp unto their feet and a light unto their path, the presupposition and basis of their civilization, and driving force of their culture, and the expression—in spite of its tragic failures, inconsistencies, divisions, degradations—of their life in God."

The Spalding Professor of Eastern Religions and Ethics now enters into his favourite Eastern thought, namely, the rationalist attitude of Hinduism in the matter of religion.

IV

The learned professor distinguishes the religions of the world into those which emphasize the object and those which lay stress on experience. For the former religion is an attitude of faith and conduct directed to a power without, while for the latter it is an experience to which the individual attaches supreme value. The Hindu and Buddhist religions belong to the latter. For the Hindus and the Buddhists religion is more a transforming experience than a notion of God. "Real religion," says he, "can exist without a definite conception of the deity but not without a distinction between the spiritual and the profane, the sacred and the secular. Even in primitive religion with its characteristic phenomena of magic, we have religion, though not a belief in God. In theistic systems the essential thing is not the existence of the deity, but its power to transform man. Bodhi, or enlightenment, which Buddha attained and his followers aim at, is an experience. Perfect insight (*sambodhi*) is the end and aim of the Buddhist eight-fold path. There are systems of Hindu thought like the Sânkhya and the Jaina which do not admit God but affirm the reality of the spiritual consciousness. There are theists like Râmânuja for whom the spiritual consciousness, though not God himself, is the only way in which God can be known." Thus, spiritual consciousness is the rock upon which a religious Hindu takes his stand, although there may be rites and ceremonies, authorities and dogmas, which are assigned a subordinate place in his religion. To declare that God exists means that spiritual experience can be attained, and the possibility of the experience is the most conclusive proof for the existence of God. The fact of God does not depend upon mere authority or miracles, as modern men may not believe in them but they cannot deny the fact of spiritual experience. While spiritual consciousness is the fact, the theory of reality is an inference therefrom. The process of spiritual realization does not consist in speculation or in any amount of information, but in the direct perception of the identity with the supreme, a dawning of insight into that which logic infers and scriptures teach.

The Supreme is interpreted by Prof. Radhakrishnan as the prniciple of search as well as the object sought, the animating ideal and its fulfilment. The impulse that makes the human soul strive for the infinite is also the Supreme. The distinction between the absolute self, the divine person and the human individual has been made by the professor in the light of Samkara's commentary on the *Brihadâranyaka Upanishad*, III. 8. 12 in which we find: "Therefore the unconditioned self, beyond speech and mind, undifferentiated, and one is designated as 'not this, not this'; when it has the limiting

adjuncts of the body and organs which are characterized by imperfect knowledge, desire, and work, it is called the empirical individual self; and when the self has the limitation of the creative power manifesting through eternal and unlimited knowledge, it is called the inner ruler and divine person. The same self, as by its nature transcendent, absolute, and pure, is called the immutable and supreme self." The fundamental truths of a spiritual religion like Hinduism have been pointed out by Radhakrishnan in the two main issues that our self is the supreme being, which it is our business to discover and consciously become, and this being is one in all. This is, in a word, the philosophy and religion of the Hindus, which are but two aspects of a single movement. This is the view which is humanistic in the deepest sense, as it looks upon religion as a natural development of a really human life. "The soul that has found itself is no longer conscious of itself in its isolation. It is conscious rather of the universal life of which all individuals, races, and nations are specific articulations. A single impulsion runs beneath all the adventures and aspirations of man. It is the soul's experience of the essential unity with the whole of being that is brought out in the words, 'Thou in me and I in Thee'. Fellowship is life, lack of fellowship death. The secret solidarity of the human race we cannot escape from. It cannot be abolished by the passing insanities of the world. Those who are anxious to live in peace with their own species and all life will not find it possible to gloat over the massacres of large numbers of men simply because they do not belong to their race or country. Working for a wider, all-embracing vision they cut across the artificial ways of living, which seduce us from the natural springs of life."

Due to the collapse of the modern civilization built on the elements of an antisocial and antimoral character, modern nations seem to be confused, and the thinking men and women all over the world are anxiously looking forward to a new emphasis in religion and a new call of the spirit. Prof. Radhakrishnan has undoubtedly succeeded in presenting to the distracted world of ours the message of harmony and peace which was proclaimed by the seers of India in the dawn of a great civilization in the history of the world. He is right in saying that a new world is struggling to be born and it is the task of a spiritual religion to go forward with the work of reforming the old world, and that the civilization of the East may offer the modern nations some help in establishing a kingdom of spirit on earth and in shaping the soul of mankind which is still in the making.

SPIRITUAL TALKS OF SWAMI BRAHMANANDA

At the Belur Math, 1915

Sri Maharaj, Baburam Maharaj, Mahapurush Maharaj, Khoka Maharaj and others were at that time staying at the Math. For sometime past Maharaj had made the rule that all the monks and the Brahmacharins should rise up at four in the morning and sit for meditation at half past four after finish-

ing their morning duties. After about a couple of hour's meditation there would be singing of Bhajans (devotional songs) for an hour or so in Maharaja's room. In order to wake up the boys punctually Maharaj himself would get up before four and ask one of the attendants to ring the bell at ten minutes past four. Occasionally, after the singing of Bhajans, Maharaj would counsel on spiritual practices and many other similar matters.

Maharaj: The mind which is the ruler of the senses has to be controlled. Again the mind and the intellect have both to be merged in the Self. It won't avail unless the mind is totally annihilated. The sense-appetites are sleeping now thanks to holy company; don't think they are dead. They don't disappear until one has Samâdhi. Just slacken a little, and you will find them biting at you with redoubled vigour. So one has to be very watchful till one gets beyond the mind and the intellect.

There is God; there is religion,—these are no mere words or make-believes for bolstering up morality. Truly He exists; He is an object of immediate experience and realization. There is nothing truer than Him. Fanaticism is bad. One must be calm, quiet, and controlled.

Practise meditations four times a day, in the morning, after ablutions, in the evening and at midnight. You have come here forsaking your hearth and home for the sake of God; you must have one-pointed devotion and must stake your life in the attempt to realize Him. You have to be restless like a mad dog for the sake of God. To tarry at the Math content with a bare sustenance is to drag on a most wretched existence. You lose here, nor will you gain anything in the world. You forfeit your opportunities in both. You will have success nowhere. If the mind refuses to dwell on Him you have to keep up your practice. It is necessary to read a chapter from the *Gitâ* every day. I have watched it myself that when the mind becomes unclean a little, the reading of the *Gitâ* makes it pure by sweeping away, as it were, all the dirt. To rest content with a pittance is to lose everywhere.

You must goad your mind every day and question yourself: "Why have I come here, how have I spent the day? Do I really want God? And if I want Him what am I doing then?" Just lay your hand on your heart[1] and say whether you are deporting yourself in a manner worthy of realizing Him. The mind will try to play tricks. You have to throttle it so that it cannot deceive. You must hold fast to truth and be pure. The purer you grow, the more you will acquire the power of concentration and detect the subtle tricks of the mind, which will then be fully extirpated. "Who are the enemies but the senses? Conquered, they themselves turn out to be friends." This mind is the enemy of the self, and again this mind becomes its friend. The more one is able to discover this flaw of the mind by cross-examining it and thus to remove it fully, the more quickly will one advance along the path of spiritual practice.

Practise meditation intensely. At first the mind dwells on gross objects. It learns to grasp finer things after some practice in meditation. The winter is just the time for meditation and contemplation, and this is the proper age. Go and sit for meditation with the vow: "Let my body dry up in this seat." Do try to find out once whether God exists or not. It is good to practise a little endurance e.g., to take one meal on the new moon and on the eleventh day of the fortnight. Remember Him all the day instead of spending it in idle

[1] A sign of sincere confession.

talk and gossip. Remember Him always,—while you eat, lie down or sit. If you do this you will find the power of Kulakundalini (the serpent power) awakening gradually. What's there more efficacious than the remembrance of the Lord? The veils of Mâyâ will fall away one after another. You will see what a marvellous thing abides within you,—you will be self-revealed.

The days are passing away one after another. And what are you doing? Those days will never return. Pray to Master. He is present still. He shows the way and leads if one calls on Him sincerely. Don't forsake him, else you will be ruined. Have this faith, "You are mine, I am yours." If after taking up this path you don't practise meditation and try to merge your mind in Him, you will come to great grief. The mind will always wander after lust and gold. It is good to have that Tamas which springs from Sattva, e.g., the feeling, "Alas! I have not found God as yet. What's the use of this wretched life? I shall end it now."

The bearing of the Sadhus at Hrishikesh is like that of emancipated souls; but in reality they have not reached that stage. They only delight in argumentation.

WHAT IS TRUTH ?

By Dr. Mohan Singh, M.A., Ph.D., D.Litt.

The Question

I

"What is Truth?" queried he and tarried not for an answer. Forsooth he must have been a supreme fool or an utterly wise fellow. Folly and wisdom in the absolute are indistinguishable.

On the ordinary plane, folly is absence of the spirit of inquiry and wisdom, the realization of the immediate, urgent need of persistent questioning. He was not an ordinary fool whose inner urge manifested itself in the face of silencing factors all round. From our personal action-senses and knowledge-organs to our parents, children, society, religion, all unabashedly and unitedly conspire to stifle the query within us. Until our mind disgusted by the sheer tragedy of dailiness rebels, the question cannot attain release for itself and for us.

But thanks to the perfect ordering or inspiration of the Lord, God, everyone does get that disgust with an unintelligent acquiescence in fact. The final, absolute cause of our rebellion is God's grace, but the immediate, relative cause may be death or pain or disappointment or mere ennui. Death in any case is there, and that is the greatest and surest mercy of the Benign Father.

Nature, in this respect, is fully in league with its God, for at every turn through its aberrations, accidents, breaches, blind thrusts it impells man, like a wounded hart or a half-crushed ant, to turn in agony and fling the tiny question in the face of the huge, horried oppressor, "What is Truth?"

Society itself is a great reminder to us of our need for the interrogation. We have in our great search for Truth made it constantly better and better hoping that its added improvements will help us to forget this inconvenient and fruitless quest, but alas! even our best friends betray us, our own creations land us in trouble and in sheer irony compel us to ask, "What is Truth?"

Society does that in various ways, getting out of our control, taking us napping or unawares and out of the very ingredients we prepared for the soporific powder, it produces a terrific explosion to awaken us and make us cry out in sublime helplessness "What is Truth?"

Often your own wife, your own children, your own hands and feet, ears and eyes produce the reaction ; they deny their responsibility for sin ; accept themselves as but loyal agencies. Left alone to bear the burden, you are forced to yell out, "What is Truth!"

Truth alone can set us free ; Truth alone can answer the grand question ; Truth alone can produce the soundest, dreamless sleep. Untruth is duty-bound to, must by very nature, keep your nerves ever on edge, keep you revolving in the cradle of ghastly dreams ; and annoy you with its infinite facets, divisions, and convex and concave images of itself.

Civilized man has become weak, is more satisfied, feels safer; hence there is greater need for him, if he cares to be told, to awaken to reality and ask "What is Truth?" for the danger he has exposed himself to is the greater ; the kick, the shaking, the disillusionment he will be inflicted with will be proportionately acuter.

The man with fewer wants and activities goes to sleep with fewer, simpler dreams; he whose interests are many-sided and artistic necessities plentiful, must despair of quick long, sound, dreamless sleep. The sage and the idiot both sleep well for the one Truth has touched to peace and the other untruth has not yet galvanized to activity in the right cause.

If then we went to know "What is Truth?", we must first wait for the day, hastening it, of course, if we can, when right from the inmost self of us will float up to our lips this great question. When circumstances, individual, social, moral or political, have successfully conspired against you, closed round you with their terrific faces and resources, and hounded you on to the edge of a gaping vacuity, when you sincerely and entirely feel the incompleteness, contrariness, futility, irony, tragedy, sweet mockery of things, you will have undoubtedly qualified yourself for putting the question to the powers that be.

Nations do not put that question ; nor religions, nor organizations, not even groups. Only individuals do and can do, for the mass, physical or mental, is essentially inert and its release or reaction or safety or continuity or existence lies in blind linear action, not in wise static contemplation. They do not want to die and their existence has limitation, "relativization", confinement as its first condition. Little circles cannot open up for they would cease to be circles. They are not infinite circles.

Particles break off, drops separate, alas! only to condense and form new planets and clouds and organizations. That is the way of the world; that is Mâyâ. It may be very tragic from the standpoint of Brahman. Truth must ever be awake as is untruth. But in the absolute every particle, every individual who detaches himself, who is released in the process, is so much addition to the strength of God. Glory be to the few who find themselves.

It is a Buddha here, a Christ there that dares utter the question in private as loudly as in public, in the court as caustically as in the temple. Vairâgya has never been the virtue of a nation or a section as a whole. Worst crimes have ever thrived side by side with finest virtues in all climes and ages. Why quarrel with and damn the West alone for its greed and acquisitiveness and mechanization and immorality.

More individuals are asking for what is Truth in the West than in the East.

They are dissatisfied most; their quest is the most earnest; their knocking is the most insistent. Kali Yuga is in full swing there. So much the better. They are the nearest to Satya Yuga. What can a lazy fool achieve who yet rolls in his bed with his eyes half-shut and the body reeking of the smells of a stuffy room? There is someone who has dressed up, gone out in full holy haste to ask "What is Truth?" of everybody he meets, begs Physics and Chemistry, Biology and Psychology, History and Philosophy, Ethics and Religion, War and Peace, Woman and Wine, Art and Artifice, Youth and Old Age, Patriotism and Internationalism, begs one and all to tell him "What is Truth?"

II

Untruth—its intensive, whole-hearted experience is the best guide to Truth. The child begins by going out, acquiring, breaking, frequent repetition. Youth is the time when individuals as the nations grapple successfully with the untruth about them ; home-coming is the phenomenon of the evening, neither morning nor noon. That is the normal process.

Each being is a centre; he or she starts from it without knowing the central self, the storehouse of all energy. The process consists in filling out, in spinning out, in expansion ; God or past Karma or heredity has wound up the spring to a particular point of power. From that centre he goes out in straight lines, radii, to a certain distance in time, space, and causation. There is return to the centre, unconscious, and another radius is drawn, till the flowering, petalling is complete. There is the relative, individual circle. Mâyâ has done her job well; evolution has served its purpose. Involution must begin, when? Under whose ægis? With how much strength? The return of the prodigal son will come about sooner or later, strongly or weakly, self-willed or forced, according as the outward adventure has been small or big, forceful or tardy, aided or unaided. The circle must, in any case, be completed, the circle of the full experience of the untruth, or relative truths, back to the glimpse of and residence in the Truth. Not in time or space but in thought must every going out be reversed, every Pravritti be transformed into Nivritti. Every sin when re-traversed, relived in contemplation, in repentance will have yielded a virtue-knowledge and thus fulfilled its mission.

Sin has a divine mission; the worst times draw the best spirits down to earth ; despair is a starting point for fresh hope; all the previous despairs mingling their essence of enlightened experience for the benefit of the capitalist's new venture. Every individual, every stage, every slip is a relative truth; evil is real as much as good; neither perishes, constantly giving place to newer evil and newer good and admitting of transformation of the one into the other. That is the greatest wisdom of the Lord, that no evil but can be transformed into good, no sin but can be redeemed into virtue, for evil is only one side, the going out, the filling out, in fact, the very purposes of existence, and divine play. Rid yourself of your false, unworthy ideas about evil. Evil in the absolute sense is the purpose of all existence. We are born to sin, we must live in sin and so die.

All life, manifestation, union, creation is untruth but then it receives its sanction, its substenance, its liberation in Truth; in this sense, only, the end of untruth is truth; of evil, virtue; of darkness, light; of pain, joy. There is

just continuity and that continuity need not necessarily involve mathematical time and space (and causation); at any point the one may end in the other. That is the Beauty of Infinity, that is its Wonder, that is its Art, that is its Strength. The Infinite is infinitely removed from the finite, the Brahman is eternally, infinitely apart from the Mâyâ and yet He touches the finite, the Mâyâ at one and all points, so that there need be no fear or pessimism. The most sinful one can be very near his liberation and fulfilment in virtue. The child has always the whole man in him, the whole mankind, in fact; the whole universe is literally at the back of every point in it; only the point, not conscious of it, starves, pants, wilts, or, conversely, plays, enjoys in a disproportionately small measure, smaller than its rightful share. But in time and for the time the smaller share is just what is needed. So that Untruth is Truth in partial, acceptable utility.

The wisest do not ask only "What is Truth?"; they also inquire what is "Untruth?". What is Brahman and what is Mâyâ. In history what is Mâyâ has been the prior, more useful, more persistent question. We first set our eyes on Mâyâ, treat it as Truth till we in our upward march are startled at some point into the realization that it may not be Truth; what then is it? What is Untruth?

Science is just flapping its angelic wings to glimpse the untruth, the Mâyâ; the more it realizes it, the nearer will it approach Truth; but what about the ultimate vision of Truth, how much will be the shock,. the pain of that transformation, that birth or death, if you like?

Great is the labour Science has put forth and greater must be its reward. "What is Truth?" does not requie much answering; it is a simple affair, like the birth of a child, the breaking asunder of a bit of matter from the sun, the inspiration of an idea, the unveiling of a statue. Untruth is a far more complex organization, not an organism; all organisms are alike, they but reproduce the first process, the first mixture, the first union, but no two organizations are alike for the growth of the universe takes place in time and space which are manifold, never complete, ever diverse and diversifying, conflicting, indeed.

The answer to his problem, physical or metaphysical, artistic or social, comes to the seeker in an infinitesimally small part of time but to manifest that answer, to realize it, to frame it in thought, word and deed requires all eternity. God's universe, creation is not complete; it can only be completed in eternity; He is therefore so much the imperfect God at any moment. In union with Mâyâ He is imperfect; it is only in and as Himself that we can call Him Perfect. The wise have, therefore, always called Him, when it was a question of calling Him, of expressing the perfect realization, Truth, Existence, in the terms of finite knowledge that He is Sat-Asat, Good-Evil, Life-Death. As of God, so of Man. In creation He is imperfect without Woman and His experience of love must be infinitized, must continue to vary, progress, expand.

It is no wonder, therefore, that as Creator the Lord is represented as androgynous, later splitting into Isvara and Sakti, in fact committing incest, for Umâ, was born out of Brahman and then for creation, propagation He united with His own daughter. The Truth—Untruth, the Life—Death, the Light—Shade splits itself and then Truth and Untruth separated go on uniting and dividing and subdividing eternally, ever "relativizing" themselves separating and meeting, conflicting and harmonizing—so goes on the play. Every new shape

is, however, the shape of Mâyâ, every new name and cause, too. The Lover is the same; it's the beloved who is changing and acquiring and giving newer and newer joy and conciousness and power by its fresh fashionings of itself, fresh dressings-up, fresh flights and embraces.

It is the Untruth which is taking a new line, sounding a new note each time. You must tackle it first and at as many points as you can. Truth cannot reveal itself except through Untruth; you must, therefore, proceed from Untruth to Truth after having known something of the Untruth. The whole of Untruth you can never know for it is never whole, ever on the way to perfection, ever elusive, ever changing; while Truth in the absolute is soon said and sooner known. For you are at the very bottom Truth yourself and it is just feeling yourself to be It, what you ever are, have been and will be.

The Absolute

I

If the wise man asked, "What is Truth?" and did not stop for an answer, he, indeed, did well for he knew Truth, the moment his lips had framed the query. There is nothing much to know about Truth. Every metaphor is Truth, every symbol, every hyperbole, every paradox is Truth. Shaw is the fullest with it and so were the Upanishads. There is no contradiction in Truth, only assertions; the centre of Truth is everywhere. Truth is a centre; Untruth is its circumference. You can know the Truth about yourself at once but what untruths you are capable of perpetrating eternity alone can show. There is no end to adventure, to wrong, to sin, to work, to thought, to combinations and permutations; but rest, peace, virtue, contemplation are the very end itself. There is no end to life, to Mâyâ. Poor Brahman! He is just the beginning and the end, nowhere to go to, nothing to do, just to be; and if He wants to play, well let Him create, tolerate and suffer an endless companionship and eternally repetitive union, resolution, evolution, involution. Giving up His rest, He shall know no rest.

Identifying Himself with time, space, and causation, action, thought, and inertia, He ceases just to Be as such; He perpetually becomes and hence from the plane of Becoming, we can describe Him in any terms and those must be acceptable, for they are applicable, to Him. If He, the Truth, has chosen, or at least appear, to identify Himself with Untruth, non-Truth, Mâyâ, well, He cannot object to our talking of everything we see and hear and touch and smell and taste as True, the very Truth. There is no evil, no pain, no darkness, no untruth, no shadow, no poison, no death, no destruction, no disease.

"What is Truth?" in the Absolute, is very simply answered by Guru Arjan Deva,[1] a saint of the Punjab (1563-1606), thus:

> "He is Truth and verily all His Creation is True. He alone knows His Limits and Movements.
>
> "Truth is He and True is all which He sustains and shall support.
>
> "For him who knows, everything is Truth, indeed. Truth is He, the Lord."

When He is Truth, everything that has proceeded from Him is True. The *Upanishads*[2] are perfectly justified in glorifying every glaring single fact of Nature as Truth, the Creator, the Preserver and the Destroyer of the World. Prâna, Breath, is He, the

[1] *Adi Granth, Sukhmani,* 16 and 17.

[2] *Brihadâranyaka Upanishad:* Speech is Brahman, Life is Brahman, the eye is Brahman, the ear is Brahman, the mind is Brahman, the heart is Brahman.

Truth, the Creator; Fire is the Creator; Ether is the Creator; Earth is the Creator; Mind is the Creator. Modern Science is equally justified. Sex is Truth; Motion is Truth; Power is Truth; Matter is Truth.

For me every wheel, every tree, every mountain, every face, human or animal, is Truth. Why should anyone bother about the question at all, might I well ask? There is no Untruth; I should better go ahead logically and say there was no Mâyâ, no Untruth, there is none and there will be none. Rendered positive, here is the first and greatest utterance of the founder of Sikhism, Nanak, which every Sikh must read the first thing in the morning:

> "He is One; His Name is Truth; He was True in the beginning; He has been the True One, the whole Truth, all through Time; He is True; and He shall be True ever after."

But you will protest rightly; this is sheer casuistry, begging the whole question. Everything is Truth; Truth is everything; Truth is God; God is Truth; Nothing but Truth has existed, exists and will exist; Truth is Life, Truth is Death; Life is Truth, Death is Truth; Mâyâ is Truth; Untruth is Truth: Where does all that lead us to? By indulging in such paradoxes, metaphors and absolutisms how is the question answered?

Yes, absolute Truth does not lead anyone anywhere. That is why the absolute Truth in every religion has proved a stumbling block, a drag, a damned brake on the progress of that religion. Why religion alone? Take philosophy, history, sociology, art: the absolute truth, mere statement of the final position, the completest acceptance of all possible positions, situations, compromises, universal sympathy, forgiveness, understanding, etc., etc.,—they would just atrophy all action and thought, and spell perfect death, stagnation. If the world has to be, well, it has to have struggle and error and disease and so on, and upon the dead bodies of untruth, if you so call it, we are fated to reach up to Truth.

Even literature, a small affair that it is, as opposed to action, does not thrive on Truth. The Literature of Absolute Truth would be just so many barren, bald, bare statements. Wherefore, the most perfect literature of the Absolute Truth is Mathematics, the science of numbers, and Astronomy, the science of time and space, and basic Grammar, the science of single or Bija letters and the rules of word-formation.

Alas! however, for to the ordinary man Mathematics and Astronomy and Grammar yield no ethics, no petrol, no bread, no shelter, no pleasure. There comes the piercing call of the hungry to drape truth for them in the terms of men and women in action, in thought, at rest. Brahman must reveal Itself through Mâyâ. The *Vedas* arose and the *Upanishads* and the *Purânas*—each attiring the same one Truth in social, economic, physical, physiological, psychical, material terms. But those terms, those images, symbols, events, are not mere images, symbols and events. They are the eternal Truth. They are not mere representations. The mountain is not a spiritual figure of speech, does not merely represent spiritual grandeur. It *is* spiritual grandeur, just as it is physical immensity. Ours is an entirely spiritual world and we are wholly, completely spiritual beings. We are as much true and real as the idea in Plato's Realm of Divine Ideas which we represent, incarnate, enflesh and encircle.

II

The whole, the absolute Truth is of no use to Man. It is of inspiration-won-

der-use to the super-Man, the seer, who sees gods in stones, *Vedas* in brooks, and Laws and Dharma in seasons. Even if the mere man sees with his partly developed, balanced imagination, he will see only manly gods, degrading them to his own level. And if his intellect is developed at the cost of imagination, if all the three Gunas are not balanced in him, if he has not been lifted into the fourth, then he will refuse to see matter as anything else but matter.

Of what avail, for instance, is such a description of the Truth, the Absolute, as the following by Nanak (1469-1538 A.D.) to the man-in-the-street and the man-in-the-temple :

"Millions of Brahmâs and Vishnus and Sivas are singing Thy praise, O Lord; there are millions of suns and earths and moons engaged in chanting hymns to Thee. Verily, I behold millions of Buddhas and Muhammads lying prostrate at the door of Thy Remembrance. He might have added millions of Christs, Moses and Nanaks."

The average man stands aghast before such an utterance. He can hardly manage to digest one Son of God at one with Him, the Son participating of the grace of the Father, dispensing forgiveness through expiation of the sins of all who put full faith in him. How can he digest millions of Sons, all One with him. There is the Vedântist who would fain tell the sinful man that in fact he himself the erring, the gross, the material, is the very Son. Sheer sophistry, profitless idealism, intellectual gymnastics, would he call it. The *Vedas* (*Samhitâs*) are replete with absolute statements; who has profited from them? Even the six wise ones have quarrelled over interpretations of them, parted company and have given the impression of being six different, mutually opposed and exclusive and contradictory systems. The *Purânas* which further "relativize" the *Vedas* present the spectacle of a still more pitiful, muddling partisanship and head-breaking. The Absolute is everything to everybody; every relation is His and in every space and time can He be encased. Extreme confusion results in the mind of the reader on being told now that He is the father, then the son, then the grandson now of low birth, now of high. He is quite legitimately led into concluding that there are in the cases concerned different Brahmâs and Kasyapas and Manus and Vishnus and Sivas. The Sun is different in different seasons, climes, times and glasses and water-pots and eyes. Nothing is exactly the same to the two on-lookers. What a pother!

Could one, however, discern the gross in the subtle, the absolute in the relative and the relative in the absolute, the dream in the waking and the waking in the dream, the sun in the moon and the moon in the sun, the father in the son and the son in the father, things could be smoothed over. But insuperable is the difficulty of seeing the whole universe in the size of the thumb, the infinite circle compressing itself into a dimension-less point and the point, ever in touch with every other point, expanding on all sides into a circle, the circumference of which recedes on and on in all planes and dimensions and at every moment. Of what esoteric guidance is Emerson's "a circle whose centre is everywhere and whose circumference is nowhere" as a definition of Truth, to a man, who has a definite circle and centre, placed amidst countless circles and in contact with all of them.

To know what is Truth may, speaking relatively—in time, space, and causation—be more harmful than to

know Untruth. Excessive light blinds, enervates, kills. The ant, when the search-light is turned on it, suspects danger and proceeds to give a fight. Christ was hanged for the light was too much for the ants. The best and profoundest answer to "What is Truth"? is "Silence". To which it has been added in the interest of Truth, "Silent-wonder." But that is, of course, not the answer which would satisfy intelligence. Truth is vision, but of what? Can the whole be visioned by a part? Thus the question "What is Truth?" reduces itself in the case of an individual, a part, into "How much of Truth can I assimilate?" "Which side of the Mountain I am looking at?" "From what angle am I taking the picture?" "Where in the infinite series am I starting?" When the child asks the question "What is this?" "Who is that?" you may tell him it is fire and he is Smith, which is as good as telling him nothing. The man in the moon is man in the moon to man and animal in the moon to the animal. The sun is what the water-pot reflects it to be. Truth is what the seeker after Truth can accept it to be and no more and no less. Nothing is Untruth till you have felt it to be so, made it to be so. Grow and the Truth will grow with you. Matter and Mind and Wars and Radios are the Truth for we know no more. They who know more, Truth for them is wider, and conversely.

"Truth does not lie in rational generalization of laws and methods, but in an instinctive growth, implying a hardly-won and hardly-kept organic process of delicate adjustments between the individual conciousness and Nature."

Substitute the Absolute for Nature, if you please. There has spoken John Cowper Poys who, says Will Durant, is the profoundest and subtlest and noblest genius whom he has met.

III

Truth being a matter of individual growth, discovery and living cannot, therefore, be known in totality for the individual must first, for this purpose, have lived out eternity, infinitely. No orders or organizations for Truth, said Krishnamurti and at once disbanded the order of Star in the East and West. Each must answer: "What is Truth?" for himself or herself, and the answer for each would differ according to his or her growth. The Rishis saw Truth on the mountains and the Munis lived it out silently in the forests. After that came literature about Truth and it degenerated, divided into analysis, synthesis, argument, inference, experiment, and characterization, the six Darsanas.

All what the imperfect individual can at any time do is to go on dispelling more and more untruth, not this, not this. That the whole of Truth can be discovered by one finite man at any point in time, and space, and causation, that while conscious of the series from 1 to 10, one could eliminate from one's consciousness the whole series, transcending both I and 0 is palpable falsehood and physical absurdity. Brahman needs not to discover, know Himself; Mâyâ as zero cannot know one, and the zero as zero can just change, impel, whirl about, without knowing Itself. He therefore who thinks that he knows does not know. Then who knows the Truth?

And yet everyone has faith in himself and feels that he knows a part of the Truth. Well, there is hope for salvation for him, if the faith be there, though not the hope of the discovery of Truth. Because the vast majority of us believe that we know Truth, we

do not commit suicide. To the individual his strong, embedded, inherent sense of individuality keeps him going, bringing unto him joy and light and nectar in the measure of his capacity and intelligence. His individuality is his home, his castle in which he takes shelter from the onslaught of conflicting individualities around him. It is his blessing, his gift from God, his saviour, his final sanction for everything he does, his weighing scales for good and evil.

And yet, it is at the same time his curse, his doom, his fate, his share of untruth, his evil. It pulls him back at each step he would take forward; it prevents him from identifying himself with others. It makes his very existence, a ground for clash and conflict, for jealousy, envy, exploitation, engineered and cherished by other individuals. He occupies just so much space and time and energy; and if he were not there others would share it, however infinitesimal their share. Now that he is there, the others should exploit him by becoming his parents, children, friends, rulers, guides, entertainers. Squeeze him, sponge upon him, fleece him, "parasitize" him.

And the art of squeezing, sponging, fleecing parasitizing is called variously by pleasant and unpleasant names, love, government, religion, patriotism, cosmopolitanism, sympathy, charity and so on.

What has the poor fellow to do but in his heart of hearts to set down every other individual, man, god or beast as essentially his enemy. But try as he may, he cannot exercise the supreme prerogative of individuality unchequed, infinitely and eternally; he enters, in his imagination, into a contract and labels that social contrast as co-operation. And thus he joins and shares in the riot and revel of boisterous or subtle mutual exploitation. Each agrees to exercise his individuality on the other in a most pleasant, tolerable, agreeable, artistic manner—children agreeing to besprinkle each other with mud, each trying to do his worst. A double game of conservation and plunder made pleasant by gradual smoothings—out, which are a natural consequence of frequent conflict or contact.

That is the Truth for the individual, the twofold urge which sends him out in the morning and brings him back at sunset, which throws him into the whirlpool of waking and extricates him up into the fairy-valleys of dream. In society, in work, he touches Mâyâ; in solitude, in meditation he contacts his self, the Truth, the Brahman.

The Untruth is, however, too much with him; it penetrates his aloofness, his dreaming, his meditation. The control of the mind is almost a physical impossibility with the ordinary individual. He may not be conscious of a mind at all, at his stage of development. It is necessary to know "What is Truth?" for the benefit of the animal-man, too, as also for the animal and vegetable and other creation. The whole Truth, the great Truth, the one Truth for them is their relative, finite, solid self the composition of which they are unaware of.

What is Truth has here to be restated as What is the Self? Like Truth Self is sought after only by the intelligent, by the advanced, by those dissatisfied with Untruth, with non-Self, by those who are prepared to stand apart and be witnesses or seers of the Self and Truth. You cannot see Yourself unless it be in a third, outer thing, the mirror, the lake, the sea.

The father or the husband sees himself as child through (or in) the mother or the wife. It is only in action that the individual can see himself; it re-

quires the whole eternity and infinity for the individual to discover himself. Thus we have come back, spun the circle. The individual can only know the truth relative to himself, his measure; and his measure, his self, he must find in action in endless space and time, in relation to the whole as well as in relation to his individual reactions to it. In simpler language the search for Truth for the individual resolves itself into ceaseless work and rest, war and peace in ever-growing circles of contact, family, tribe, nation, universe; home, factory, garden; village, town, country; earth, stars *en sequence*.

And what is most important to notice, at any point in history, is that the Truth for the individual will only be co-extensive with his finite life, his particular stage of growth. Man as man can know Truth partially, relatively; whatever at any time he calls Truth is only relative Truth, serving the purpose of Absolute Truth just as the individual himself, though individual, for the moment when active, considers himself the One, the Supreme, the Final in the plane of individual consciousness. Man, if he wants to vision the Brahman, should continue loyally to serve the Mâyâ, marching forward towards Her and looking longingly back on Him, till the circle completed, the game over for him, the Mâyâ dissolves in, recedes into the Brahman and he, backward and forward, looks only at Brahman, at himself—nay, Brahman looks at, resides in, Brahman. But that can only happen *after* eternity, which is a contradiction in terms—after eternity.

(To be continued)

STE. THERESE OF LISIEUX

By Peggy Davidson

In 1582 at Avila in Spain, a branch of the Order of Mount Carmel was founded by the learned and mystic Ste. Teresa. The main Order from which the branch was sprung had become lax, but in the new foundation poverty, penance and meditation were carried out in a very austere fashion.

Early in the nineteenth century a convent of this Order was established in the small town of Lisieux in Normandy, one of the provinces in France. In this convent there lived the beloved "Little Flower of Jesus", Ste. Thérèse of Lisieux.

Ste. Thérèse was born into a family of extraordinary piety and spirituality on January 2, 1873 in Alençon. She was the ninth child of Louis Martin and Zélie Guérin. Four of the children died in their infancy. The five remaining girls were all dedicated to a life of renunciation and religious service as nuns.

Little Thérèse was taught by her family to believe that the bliss of heaven could only be achieved after the cessation of mortal existence. Wishing her mother, to whom she was deeply devoted, to be happy—she hoped that her mother would soon die.

From the first she was enveloped with love. As she was the youngest child, her mother, father, and sisters poured all their affection upon her. Her home environment was burning with religious enthusiasm. In her autobiography she says that if it had not been for her home surroundings she might have become very wicked, for she was wilful,

headstrong and impetuous. But even as a very young child she exerted great self-control.

She had, even from infancy, a great love of nature. All the beauties exhibited by nature raised her soul to ecstasy. The stars, especially the diamond-like brilliance of Orion's belt had a great fascination for her. The sea, with its moods and its glittering blue expanse thrilled her; and the white, dazzling radiance and purity of snow seemed most attractive to her. But it was flowers that she particularly loved, her favorite flower being the rose. It is because of her great fondness for flowers that she is known as the "Little Flower".

When she was only four years old, her dearly beloved mother Mme. Martin died. This was a great sorrow to her and for several years her natural gaiety of disposition left her. From being lively, spontaneous and exuberant, she became so sensitive that a word and often a look could make her burst into tears. She could not bear to meet or be noticed by strangers. She was only at ease among those of her own family. Her older sister, Pauline, who later became Prioress of The Carmel of Lisieux, she had made "little mother" to her.

Thérèse's spiritual growth soon started. As a little child her religious instinct had shown itself in her construction of minute altars in a recess of the garden wall, and in making an altar in her own room which she decorated with flowers and tiny candlesticks. From when she was very small she had been taught to pray, and prayer became very natural and necessary to her. She also had taught herself to meditate. It was not the Hindu type of intense and directed meditation, but a kind of deep musing, in which nature and herself seemed to be in closest communication and kinship with God.

Her first impression of the nearness of God came to her in the midst of a thunder storm, as it does to many, but unlike others, she was unafraid. She was gloriously happy, God's presence seemed to pervade everything.

She was also exceedingly happy after her first confession. After she had received absolution and the priest had exhorted her to be devoted to Our Lady, she returned home more light-hearted and happy than ever before.

Yet, like those who have a great capacity for joy and an intense sensitivity, she also suffered deeply. By nature timid and indisposed to romp and play like other children, she suffered greatly from the hands of her elder classmates in school. She was not a spoilt child; at home she had been corrected for faults. As she had an imperious temper and could stamp her foot in fury, this was necessary. But the little kindnesses of home were a real necessity to her. And Pauline, her "little mother" was soon to be removed to the Carmel of Lisieux.

"I beheld life, as it really is," she said, "full of suffering and constant partings, and I shed most bitter tears."

However, she already began to feel convinced of her vocation. She felt, beyond any doubts, that it was her destiny to become a nun. She also felt that the Carmel of Lisieux to which her sister had retired was "the desert where God wished me also to hide." This certainty brought Thérèse a wonderful peace.

Her conviction induced her to go and see the Mother Prioress at the Carmel. She contrived to have a private interview with Mother Mary of Gonzaga who listened to her disclosure and expressed her belief in Thérèse's vocation but told her that postulants were not received

at nine years of age, she must wait until she was sixteen.

Under the strain of parting with her "little mother" who was now Sister Agnes of Jesus, and the accumulated disappointments of being refused entrance to Carmel, her health gave way. She became gravely ill. She had constant acute headaches. She had shocking hallucinations, uttered terrifying cries and spoke the most horrible, delirious nonsense. Her family feared that she would become deranged, if she survived.

In the hours when her pain was less severe, she delighted in weaving garlands of forget-me-nots and daisies for a statue of the Virgin Mary which stood in her room.

One day she had a serious relapse and could not recognize any of her sisters who were then attending her. Finally, utterly exhausted, and finding no help on earth, she sought her Heavenly Mother's aid and entreated her with all her heart to have pity on her.

"Suddenly the statue became animated and radiantly beautiful—with a divine beauty that no words of mine can ever convey. The look upon Our Lady's face was unspeakably kind and sweet and compassionate, but what penetrated to the very depths of my soul was her gracious smile. Instantly all my pain vanished, my eyes filled, and big tears fell silently, tears of purest heavenly joy."

She decided that she would tell no one, for if she should, her happiness would leave her. But her Cousin Marie, who later became Sister Mary of the Eucharist at Carmel, had herself been praying earnestly before the statue of the Virgin Mary and noticed Thérèse's gazing fixedly at the statue and her transfigured expression. She guessed the grace that Thérèse had received and pressed her with inquiries. And Thérèse, astonished at finding her secret already known, gave in to her tender solicitations and told her everything. She was begged to take her secret to the Mother Prioress at the Carmel. She did so, and the Mother Prioress listened patiently and sympathetically. Afterwards the nuns plied her with questions and the questions were such that they wounded Thérèse and gave her a feeling of guilt. They made her feel as though she were telling a falsehood. The result was as she had foreseen. For years, the remembrance of the vision caused her very real pain and turned her great happiness into sorrow.

Ste. Thérèse was now growing into girlhood, her childhood's love of nature continued but she had also acquired a love of art. Her sister Pauline, who was her "little mother" used to show her pictures depicting the lives of saints and that of Our Lord. These pictures suggested so many thoughts that they cast Thérèse into a kind of ecstasy.

In reading she also took delight, preferring it to games. She loved tales of chivalry and in her admiration for the patriotic deeds of the heroines of France, especially those of Jeanne d'Arc, she longed to do as they had done. But she discovered that they weren't always true to the realities of life.

"Our Lord made me understand that the only true glory is the glory which lasts for ever; and that to attain it there is no necessity to do brilliant deeds rather should we hide our good works from the eyes of others and even from ourselves, so that 'the left hand knoweth not what the right hand does.' "

She was now thirteen years of age and the time for her First Communion was approaching. Her "little mother" had written a short book in preparation for Ste. Thérèse's Communion three months

before the event; and another sister spoke to her every evening arousing her ardour and telling her of the imperishable riches which are within our daily reach and of the folly of seeking the perishable riches of this world.

The last days of preparation were spent in retreat at the Abbey School. These days were to her a source of great joy—joy which she felt that she could not have experienced in any but a religious house.

The number of the children in the class to receive their First Communion was small. Each of them received individual care; motherly affection was shown them by the mistresses.

"At last there dawned the most beautiful day of all the days of my life," she writes, "How sweet was the first embrace of Jesus! It was indeed an embrace of love. I felt that I was loved, and I said, 'I love Thee and I give myself to Thee forever.' Jesus asked nothing of me, and claimed no sacrifice; for a long time. He and little Thérèse had known and understood each other. That day our meeting was more than simple recognition; it was a perfect union. We were no longer two. Thérèse had disappeared like a drop of water lost in the immensity of the ocean. Jesus alone remained. He was the Master and King. Had not Thérèse asked Him to take away the liberty which frightened her? She felt herself so weak and frail that she wished to be forever united to the Divine Strength.

"And then my joy became so intense, so deep, that it could not be restrained: tears of happiness welled up and overflowed. My companions were astonished. No one knew that all the joy of Heaven had come into one heart, and that that heart—exiled, weak and mortal—could not contain it without tears... . . . Joy alone, a joy too deep for words overflowed within me."

At her Second Communion she was again filled with inexpressible happiness.

Shortly afterwards she went into retreat in order to prepare for Confirmation. The imperative aspirations were now becoming an insistent need. Her supreme ambition had from childhood been "to love God as He had never been loved before." She would love Jesus—even madly. Love alone drew her. She felt that she was born for great things. She was fourteen and longed to enter Carmel. But she felt great pain at having to persuade her father to let his youngest—perhaps his best-beloved—girl go where he could only see her occasionally and then only under severe restrictions.

During the feast of Pentecost she went to her father whom she saw sitting in the garden, and silently sat by his side, her eyes already wet with tears. He looked at her and, tenderly pressing her to his heart, said, "What is it, little Queen, tell me?"

Through her tears she spoke of her all-consuming desire to enter the convent of the Carmelites. He too wept but did not try to dissuade her. He merely pointed out that she was still very young, but finally yielding to her entreaties, gave his consent.

After having obtained, this, she thought that she could enter the convent immediately but to her dismay was told that she would not be able to enter the convent until she had reached the age of twenty-one. She went with her father to the Superior of the convent—a priest, but no amount of entreaty could make him change his mind. She could only get over this obstacle by visiting the Bishop of Bayeux. In order to make herself appear older she put up her hair! But that and all the eloquence she could command left the Bishop non-committal, though kindly disposed. He must refer, he said, to

the Superior of the convent. This, of course, was fatal to her desire as he had already refused. Her only resource was to appeal to the Pope himself, and this she determined to do.

A pilgrimage from Lisieux was starting to Rome and she and her father joined it. They arrived there in November, 1887 and with the other pilgrims, obtained an audience with the Pope. To obtain the permission to enter Carmel, she would have to ask the Holy Father; and the mere thought of addressing the Pope himself in the presence of Arch-Bishops, Cardinals and Bishops made her tremble.

"Leo XIII, wearing a cassock and cape of white, was seated on a dais, while round him were grouped various dignitaries of the Church. According to custom, each visitor, kneeling in turn and kissing first the foot and then the hand of Sovereign Pontiff, finally received his blessing. At this moment two guards would place their hands on the pilgrim's shoulder as a sign to rise and pass on to the adjoining hall, thus leaving the way clear for the next.

"No one uttered a word, but I firmly determined to speak, when suddenly the Vicar-General of Bayeux, who was standing to the right of His Holiness, announced in a loud voice that he absolutely forbade anyone to address the Holy Father. On hearing this my heart beat wildly, as if it would break. I looked for counsel to Céline (her sister), and she whispered : 'Speak'.

"The next moment I was on my knees before the Pope. After I had kissed his foot he extended his hand. Then raising my eyes, which were blinded with tears, I said imploringly : 'Holy Father, I have a great favour to ask of you.' At once he bent down towards me until his head almost touched my own, while his piercing black eyes seemed to read my very soul. 'Holy Father,' I repeated, 'in honour of your jubilee, allow me to enter Carmel at the age of fifteen.'

"Surprised and displeased, the Vicar-General said quickly : 'Holy Father, this is a child who desires to become a Carmelite, and the Superiors of the Carmel are looking into the matter.' 'Well, my child, do what the Superiors decide.'

"Clasping my hands and resting them on his knee, I made one last effort : 'Holy Father, if only you were to say "Yes" everyone else would be willing.' He looked fixedly at me, and said clearly, each syllable strongly emphasized; 'Well, child ! Well. You will enter if it be God's will.'

"Once again I was going to plead when two of the Noble Guard bade me rise. Seeing, however, that the request was of no avail and that my hands remained resting on the knees of His Holiness, they took me by the arms, and with the help of the Vicar-General, lifted me to my feet. But just as I was being thus forced to move, the dear Holy Father placed his hand gently on my lips, then, raising it, blessed me, while his eyes followed me as I turned away. . . . .

"My sorrow was indeed crushing. Nevertheless my soul remained in peace, inasmuch as I had done all that lay in my power to respond to my Divine Master's call."

Courage and an indomitable spirit could scarcely have gone further . . and they had their reward, for on December twenty-eighth a letter was received from the Bishop, by the Prioress, saying that Thérèse was to enter the convent immediately.

The convent which Sainte Thérèse was about to enter is run on lines of great austerity. The building is without ornament and is gloomy. Inside are straight, white-washed corridors and

cold cells, each nine feet square, bare and furnished with a wooden bed having a straw mattress, a jug and basin, a stool, a table and a plain wooden cross. In it there were about twenty-nine nuns. In the morning they would rise at five o'clock and retire at ten p. m. Most of the day would be spent in prayer, Bible study, services, meditation and private prayer. Some time would be allotted to manual work. Twice a day there was an hour's recreation. All the time the strictest silence was to be observed, conversation being allowed only at recreation and then under direction. Never again would Thérèse be allowed to leave the convent walls. She would never again see the green hills and trees which she so dearly loved—(in Carmel she could see but a little space of sky) never would she see the home which had for her the tenderest associations. Her father and sisters could only see her at minute intervals and under the greatest restrictions. The old spontaneous intimacy of daily intercourse would be gone. Gone, also, would be any hope of enjoying the love of a man and bearing a little one. All these deep and legitimate enjoyments of life she would have to forego forever. Still the life of a Carmelite nun held the deepest attraction for her. Neither the joys of home nor nature could equal the joy of prayer and constant thought of our Lord.

After a last look at her dearly beloved home, she set out with her father and sisters. At the convent they all attended Mass.

"At the Communion, when our Divine Lord entered our hearts, I heard sobs on every side. I did not shed a tear, but as I led the way to the cloister door the beating of my heart became so violent I wondered if I was going to die. Oh! the agony of that moment! One must go through it to understand it.

"I embraced all my loved ones. Then I knelt for Papa's blessing, and he too knelt as he blessed me through his tears. To see this old man giving his child to God while she was still in the spring time of life was a sight to gladden Angels.

"At length the door closed upon me, and I found a loving welcome in the arms of those dear Sisters who, each in turn had been to me a mother, and likewise from the family of my adoption, whose tender devotedness is not dreamed of by the outside world. My desire was now accomplished, and my soul was filled with so deep a peace that it baffles all attempt at description.

"Everything in the convent delighted me, especially our (my) little cell. I repeat, however, that my happiness was calm and peaceful. . . I was, indeed, amply rewarded for all I had gone through, and it was untold joy that I kept repeating: 'Now I am here forever.'"

The transition was not easy for her. For the first weeks she suffered greatly. The Mother-Superior treated her with severity, the Novice Mistress made her do a great deal of manual work.

From the confessional and from spiritual direction she obtained no comfort in those first days. Kind though the Sub-Prioress was in her spiritual guidance, words failed the poor little Thérèse when she tried to speak of the trouble which oppressed her.

At the end of her year of novitiate when she expected to make her profession—that is, take the vows of poverty, chastity, and obedience—she was told by the Mother-Superior that she must not think of it for another eight months. She fell into a state of utter spiritual desolation. She often slept during meditation. Her darkness of soul be-

came so intense that only one thing seemed dear : she had no vocation and must return to the world. On the eve of the day appointed for her profession, the most furious uncertainty that ever she had in her whole life raged within her. In her despair she at last gained courage and first told the Novice Mistress and then the Mother-Superior what was going on in her soul. The former laughed at her fears and the consolation of the Mother-Superior dispelled all her doubts.

The next morning she was filled with heavenly joy and in great peace took her vows. Jesus was now her spouse and she could ask any favour of Him. She would seek naught but Jesus. Above all, she asked for love—infinite love. She felt that time could never remove her happiness. And that evening, as she looked up into the glorious starlit dome of the sky, she was filled with supreme happiness and thought that before long she would be united with Jesus in eternal bliss. It must have been at about this time that she had what she called a "transport of love", when she remained for a week far removed from the world.

"It is," she writes, "impossible for me to explain it, but it seemed as if I went about my work with a body other than my own; and that a veil had been cast over all earthly things. But I was not then consumed by a real flame; I was able to bear it all, without expectation of seeing the ties that bound me to life give way under the weight of joy; whilst on the occasion whereof I speak, one minute, one second longer, and my soul must have left my body."

She had several repititions of this experience in later years, each time her ecstasy becoming more intense. She always protested against being asked to describe them.

"I would not and could not have told all," she would say. "Some things lose their fragrance when exposed to the air; and one's innermost thoughts cannot be translated into earthly words without instantly losing their deep and heavenly meaning."

The sublime heights of spiritual enjoyment were the most truly real things in her life. But in her daily life in the community there were many irritations and annoyances. Sometimes she would see the defects of a Sister. Another Sister would get on her nerves and she would be tempted to go a long way round to avoid meeting her. Again, when she was allowed to speak on spiritual subjects with some other Sister she found that, after all, the conversation did not attain the desired end of exhorting them to an ardent love of their Divine Spouse. Then another Sister fidgeted continually with her rosary, and Ste. Thérèse was bathed in perspiration in the effort to prevent herself from turning around and with one glance silence the offender.

She had two of her own sisters in the convent and it might be thought that their companionship would be a compensation to her for the separation from home and for all these petty disturbances. The contrary was the case. The rules of solitude and silence were strictly observed in the convent. There was no relaxation and gaiety among them. They only met at recreation and she keenly felt having to restrain her affection for them. Then she fell ill through having worn for too long a small pentitential cross, the points of which had entered into her flesh. It was to her a matter of honour never to complain or alleviate the pain she suffered or to make religious life comfortable and agreeable. And the Mother-Superior acted strictly on this principle. Ste. Thérèse's companions in the Novitiate,

seeing how wan she seemed, tried to obtain a special dispensation for her from early rising. But the Mother-Superior would yield to no such request. "A soul of such mettle," she said, "ought not to be dealt with as a child; dispensations are not meant for her. Let her be, for God will sustain her."

Things now became clear to Thérèse. She might not be a pillar of the church, nor a great martyr—but the body must have a heart; and she would be that heart—that heart inflamed with love.

Beside herself with joy she cried out, "O Jesus, my vocation is found at last —my vocation is love." This was the way she found to God. This was the path to perfection. The little way. The way of little sacrifices, of little kindnesses. And it was an ordinary way which everyone might follow.

Nor was it from any littleness of soul that she chose the little way. Only the greatest soul could see the greatness of the little way.

She became Mistress of Novices, and through guiding others she learned much. Nothing escaped her. She was often surprised by her clear-sightedness. She would have preferred to suffer a thousand reproofs rather than inflict one, yet she felt it necessary to cause pain at times, and her novices thought her severe. She had to fit herself to every soul. To some she could confess struggles, to others she had to be firm and never go back on what she had said. A single word might destroy all that had been accomplished.

God she regarded as pure Spirit. No human eye could see Him. But one day, as Ste. Thérèse was watching in the garden with one of her own sisters, she stood still to watch a little white hen sheltering her chickens under her wing. Her eyes filled with tears. She had realized the tenderness of God—the mercy of God. She could not tell all that stirred her heart. But may we surmise that in that moment she had sensed the Motherhood of God? That, in that tender, self-sacrificing, sheltering mother-love, common to animals and birds as well as to women, she had divined in a flash an essential characteristic of God?

She had for some time corresponded with young missionaries in order to give them courage in their work and took great pleasure in so doing.

So the years passed in the convent. But all the time the austerity of the convent rule was telling on Ste. Thérèse. She had entered the convent with a delicate constitution, the food was most unpalatable to her digestion and the want of a fire in winter caused her the greatest physical suffering. In 1891 an epidemic of influenza broke out. She had a slight attack, but she had nursed the worst sufferers; and already knew what death was at close quarters. In April, 1896, when she was twenty-three, she had the first warning of the end. She had a hœmorrhage in the night. The next day was Good Friday when severe penances had to be practised. She kept her sufferings to herself, and it was only in May, 1897, that even her own sisters knew of her illness. She was then put on a more strengthening diet.

For some months the cough ceased. Then she took a serious turn for the worse—as it proved, for the worst. She would continue to take the community exercises, but at night, when she returned to her cell, she would ascend the steps with great difficulty, pausing for breath after each step. Utterly exhausted she would take a full hour to undress. Even then she had only a hard pallet on which to lie. The night was full of pain. But when asked if she would not like some help during those hours, she said she was delighted

to suffer alone. "When painful and disagreeable things come my way, instead of looking gloomy, I greet them with a smile. At first I did not always succeed. Now it has become a habit."

On September thirtieth came the end. Looking on her crucifix she said, "Oh . . . I love Him . . . my God, I . . . love . . . Thee."

A little later she suddenly sat up. Her eyes shone with unutterable joy and so she passed away—with the joy of that last rapture imprinted on her face.

She was twenty-four years old. She had always thought that she would die young. She had almost wished it. When the chaplain asked her if she were resigned to die, she replied that she needed more resignation to live.

Yet at this time a profound change took place. One evening, just before her death, her sister—Mother Agnes of Jesus, went to see her. Thérèse said with great joy;

"Mother, some notes from a distant concert have just reached my ears, and the thought came to me that I will soon be listening to the music of Paradise. Yet this thought gave me only a moment's joy. For one hope only fills my heart—the hope of the love I shall receive and the love I shall be able to give. I feel my mission is soon to begin—my mission to make others love God as I love Him—to teach souls my *little* way. *I will spend my heaven in doing good upon earth.*"

Along with the little way she had followed—the way of childlikeness—she would help others to go. And such a lead others have gladly followed. This is the precious result of her short, heroic life.

PHILOSOPHICAL REFLECTIONS

By Dr. M. H. Syed, M.A., Ph.D. D.Litt.

Matter is negative. It is not. It is only an appearance, a passing show with no substance in it. It is not, because it is fleeting, evanescent, elusive, illusive, ever changing and transforming. The Spirit, on the other hand, is affirmative, positive, ever-present, self-existent. It always *is*. It is above change and transformation, without a beginning or an end.

True power, potentiality, substance, virility and glory lie in Spirit. In the everlasting struggle between Spirit and matter, self and not-self, light and darkness, right and wrong, real and unreal, it is the Spirit that always wins.

History of the world bears witness that in the long run right alone has triumphed and the evil and vicious sides of our nature, in spite of apparent successes, have met with failure eventually. So long as we yield to the forces of matter, it holds us in bondage and appears to dominate us for the time being, but no sooner do we assert our spiritual independence than we find it submissive and subservient.

It is the same with a woman, a symbol of Prakriti, as long as a man is fascinated by her charm and enamoured by her beauty, she captures his heart and has her own way in everything; but the moment he is awakened to his sense of manliness and independence and asserts his own will, he, in most cases, wins her. By nature Prakriti is powerless, poor and empty. It is not very difficult to conquer such a foe. If once its hollow-

ness is understood it becomes easier to subdue its surreptitious forces that appear almost insurmountable.

* * *

Children alone are *human* in the true sense of the word, for they have no caste, no creed, no religion, no sense of colour, racial or national prejudice. They are free from all narrow and cramping considerations. They love freely such beings as love and caress them. They know no convention and conform to no social laws. They are capable of silently speaking through the language of emotion. I make this contradictory and paradoxical statement from my close personal experience of children whose language I did not know. I loved them as my own children and they richly responded to my love.

* * *

I care only for the approbation of the few, and not of the many, because in all countries the number of sensible, thoughtful, reasonable, and truly honest people, is few and far between. They do not judge hastily and without due consideration. They think for themselves and know how to form an opinion. They are mostly guided by reason and less by emotion or sentiment. The many have no opinion of *their own*. They are usually affected and influenced by the thoughts and feelings of stronger and more virile people and simply echo their thoughts and views. In one place Ritcher says, "Most people judge so badly; do you wish to be praised by children?"

* * *

"I respect a man for his qualities and not for his birth. That is to say, that man is superior in my eyes, whose inner man has been developed or is in the state of development. This body, wealth, friends, relations and all other worldly enjoyments that men hold near and dear to their hearts, are to pass away sooner or later. But the record of our actions is ever to remain to be handed down from generation to generation. Our actions must, therefore, be such as will make us worthy of our existence in this world, as long as we are here as well as after death."

* * *

In His infinite mercy God has so ordered our life and its reward and punishment that we are required to suffer only as much as we can possibly endure in one single span of life. No man is burdened only with pain and sorrow devoid of all pleasure. Every one has to experience an amalgam of both pleasure and pain, joy and sorrow, alternately or together, just in exact proportion to the misery or happiness he caused to others.

Sometimes people seem to be overwhelmed with series of misfortunes and heaps of calamities, and in such a moment of gloom and darkness despondingly think that the all-compassionate Supreme Being is unmindful of them and that He is too exacting. If they could get a faint glimpse of the storehouse of their past Karma—and the result of their dark deeds, inhumanities, and cruelties, they would feel comforted to no small extent that justice is meted out to them with as much consideration as is compatible with the divine immutable law.

As a matter of fact Divine Ministers who dispense with our Karmic results, adjust things in such a way as not to cause undue strain, and unbearable pressure. That is one of the reasons why some of our good or evil actions do not bear immediate fruit because they have to be fitted with other parts of past and present Karmas. If we calmly look at our life we find that there is com-

paratively less pain in it than we imagine.

* * *

What is it that brings about cataclysmic changes, sometimes for good and sometimes for evil, in the outer Universe?

Is it the result of the accumulated national and collective Karma of the people inhabiting this world or is it due to the sheer beneficent divine will who knows best what is good for the evolution of humanity?

It is rather hard to say exactly which is which. This much is certain, that the evolver, manifester or the Creator of this universe has some definite purpose in evolving or generating it. As the final cause of our being He naturally must be concerned with the general well-being of His manifested Universe. But He is manifesting Himself through an immutable Law as an expression of His Divine Will. This Law, it is obvious, He must uphold and maintain. When once it is accepted that the destinies of nations, fates of individuals, trend of evolution of the human race as a whole, is subject to, and guided by this law, it is not illogical to suppose that periodical changes in the outer world, must also be in accordance and in harmony with this law, which brings about necessary transformations, catastrophies, social or political upheavals as a result of human actions because it is the human beings mostly that are affected for good or evil by them.

* * *

If it is natural for a father to love his children dearly it must be more natural for the Supreme Father of all of us to love us still more, and to be ever watchful of our well-being. Truly speaking, we have no existence apart from Him. We live and move and have our being in Him. He being all-pervading, omniscient and omnipresent, the slightest thought of Him is noticed and recognized. Any attempt on our part to be drawn towards Him is richly rewarded.

* * *

He is ever responsive and fully attentive to our call and devotion. He is ever with us, within and without us. Sometimes a true devotee is impatient and wrongly supposes that the Compassionate One is perhaps unmindful of him and causes him undue and unnecessary pain of separation, oblivious of the fact that no spiritual energy is lost and no step onward to approach and realize Him is wasted.

When every earthly attraction is wholly overcome and every mundane fetter is broken, our hearts' love is undivided, devotion completed and we are morally and spiritually fit and strong, He shall surely show His Divine Form to us, as He vouchsafed it to the wondering and admiring gaze of Arjuna.

THE DOCTRINE OF MAYA

By Prof. S. N. Bhattacharya, M.A.

There is much popular misconception regarding the term Mâyâ. In the following few pages I shall try to examine the phenomenon, Mâyâ, in the light of the great Vedântist Sankara and his followers. The most fundamental doctrine of this school is what is popularly known as Mâyâ or as Sankara prefers to call it Adhyâsa. The entire system may be said to stand on this single

prop, and if it fails the whole structure falls to the ground. But the popular idea of this Mâyâ, viz. a synonym for "nothingness", is far from what the Sankara school means by it.

Let us first examine the phenomenon, illusion, as it is understood by the Vedântists. The stock example of illusion is शुक्तिरजत or रज्जुसर्प, i.e., when a mother-of-pearl is mistaken for silver, or when a piece of rope is mistaken for a snake. A man notices a glittering substance and exclaims, 'here is a piece of silver' or rather 'it is silver'. Now this is a piece of knowledge, no doubt; but it is wrong inasmuch as it represents a thing as what it really is not, and also because some time after, on scrutinizing observation, the thing is found to be not silver but oyster. In examining this knowledge we shall have to consider how it is produced and whether this knowledge is an indivisible whole or it admits of parts.

To a man who is most attentively looking at a picture all other objects of the world may be said to be non-existent for the time being; in other words, all other objects are steeped in ignorance. In order to have a cognizance of them he must direct his senses to them. This is described by the Vedântists in their own way. They say that in every case of direct perception the mental light must be directed through one of the sense organs to the object of perception, so that the darkness of ignorance engrossing the object might be dispelled, and thus the चैतन्य (which may be loosely translated 'consciousness') pervading the perceiver might be brought into union with the unit of चैतन्य represented by the object. It should be remembered that we are speaking only of perception of external objects and not of internal emotions, feelings etc. So before a thing can be cognized two conditions must be fulfilled:—(1) the mental light must radiate through one of the sense organs to the object, and (2) the ignorance keeping back the object from cognition must be destroyed.

Now let us see what happens in the case of a wrong perception like 'it is silver'. Does the mental light radiate and pass on to the object in front and thus dispel the abiding ignorance? If so, the object cannot but be cognized as such. But it is perceived to be what it really is not. So we are constrained to say that the abiding ignorance has not been removed. But it is also true that some kind of real knowledge of the object there is; otherwise how it would be possible to say '*It* is'? So far, therefore, it is certain that the mother-of-pearl is truly perceived as *something*, i.e., the oyster is cognized to be one of a class called 'thing', but its differentiating characteristics are not known, and this ignorance or non-perception of the special properties gives rise to the false knowledge. When this ignorance is present there is the false perception, and when this ignorance is absent no silver is perceived. In short, the partial ignorance of the object (oyster) is the cause of silver-perception.

It should, however, be noted in this connection that the general perception of the object as 'It' is called आधार (the foundation or basis upon which the entire structure of silver-perception stands), the differentiating characteristic of the object, viz. its oysterness, is called अधिष्ठान (the object of ignorance), and the illusory silver is called आरोप (the thing superimposed). In the above exposition it will be noticed that the अधिष्ठान and the आरोप्य are not the objects of a single knowledge, for, in that case the perception would

assume a form like 'This oyster is silver'; whereas the आरोप्य and the आधार are objects of a single perception, for, the illusion is expressed as '*It* is silver'.

It is so far certain, therefore, that not to know the differentia of the object is sufficient to give rise to the illusion, although the object is known partially, i.e., as 'something'.

But others again maintain that because the object in its most general aspect as indicated by 'It', is perceived as *not* distinct from the non-existent silver, or in other words, because the knowledge of the object as 'It' and the knowledge of silver are one and the same, it is not correct to say that the ignorance abiding in 'It' has really been dispelled, for had it been the case the knowledge of silver could not be declared wrong. So the ignorance about the object even in its most general aspect still persists. Yet it cannot be denied altogether that some kind of true perception takes place regarding the object. The explanation is :

Ignorance has two functions—one is to keep back a thing from our view and the other is to represent it as what it really is not. One is called आवरणशक्ति and the other विक्षेपशक्ति. Now by the knowledge of the thing as 'It' the आवरणशक्ति (the concealing function) only of ignorance abiding in the thing is destroyed, but the विक्षेपशक्ति (the materializing function) continues. So that practically the ignorance of the oyster as a 'thing' is the cause of the illusion. This is well illustrated by the reflection of a tree in water. The tree appears in a reverse position with the foliage downwards and the trunk upwards. The reflected image is recognized as that of a tree, and hence the आवरणशक्ति is absent. But so long as there is the reflection, the reverse position of the tree continues. This contrary position is due to the विक्षेपशक्ति of ignorance abiding in the tree. By the way it may be mentioned that in the case of जीवन्मुक्ति (salvation while still living) too, the आवरणशक्ति of universal ignorance vanishes, while the विक्षेपशक्ति persists, and consequently the world-appearance goes on as before, only the man knows it to be an illusion, even as the reflection is recognized to be a tree in a reverse order. So according to these thinkers the oyster is pervaded by ignorance in both of its functions. By the knowledge of the thing as indicated by 'It' the आवरणशक्ति alone vanishes, while the विक्षेपशक्ति materializing in and through the thing still exists to give rise to the illusion.

The eminent thinker Nrisingha Bhatta, however, maintains that all that is involved in the illusion is a single indivisible piece of perceptual knowledge represented by the expression 'It is silver'. Excepting this wrong knowledge, there is no separate and independent perception of the thing even in its most general aspect and preceding the wrong knowledge of silver; and therefore to examine if any partial or full knowledge removes or not the ignorance is futile, there is no justification for admitting a separate perception in the form of 'It'. No one ever perceives that there are two pieces of knowledge, viz. (1) 'it' and (2) 'it is silver'. Nor does any subsequent event warrants us to infer an independent perception of 'it'. No universal concomittance can be established between the sense-perception of the object called 'it' and the appearance of silver. One may contend that without a sense-perception of the object, although as a *mere* thing, the appearance of silver is impossible. It may be true, but we are not prepared to lay

down that such a general perception of the object is absolutely necessary for the causation of the illusion; for, we can as well say that when there is actually no external object to be perceived, a defective sense alone is quite competent to produce illusion. Nor can we say that the thing must exist, be it cognized or not, before the illusion or rather the superimposition of silver, can take place; for, in that case superimposition should take place always and not occasionally, the necessary condition, viz. the existence of the thing, being always present. Nor can we say that the cognition of the thing, at least in its most general aspect, must precede any superimposition, for in the case of a white conch appearing yellow, for instance, the conch cannot be perceived without any colour, and yet that colour is surely not white. When it is perceived as yellow we cannot say that any independent and separate perception of the thing takes place before illusion. Consequently we are driven to the last alternative that a defective sense-application to the object is often all that is necessary to produce an illusion.

But how is it that only an oyster is mistaken for silver and not a piece of charcoal? There then must be something in the very nature of a thing that makes it a fit object for superimposition. Is it because of its resemblance with silver that an oyster is mistaken for silver? But, where there is no actual resemblance, an erroneous perception of it may be quite sufficient to produce the illusion; for instance, a really colourless sheet of water may be mistaken for a blue slab of stone. How is it then that an oyster is mistaken for silver and not a piece of charcoal? Is it due to the inherent nature of the thing? Take the case of a sheet of paper. It is not mistaken for a rose. But, when it is cut into the form of a rose it is very likely that one would take it for a real rose. Had the inherent nature of the paper been the cause of illusion, it would have taken place even before it is shaped into a rose. Now, therefore, even if we admit that the perception of resemblance, real or imaginary, is a necessary condition of illusion yet it is not the cause. For this perception of resemblance is present even when there is no illusion; for instance, when we say 'oyster resembles silver'. It should also be borne in mind that one or more points of resemblance can be found out between any two objects.

It must, therefore, be admitted that the want of a more or less minute observation of the object—which may be due to a defective sense, carelessness, or anything whatsoever—is the cause of illusion. When such observation is present there is no illusion, and when it is absent the illusion takes place. So far then it is sure that illusion is due more to want of knowledge than to its existence in any form. In other words, illusion is due to the ignorance of the specific qualities of the object and not to the perception of resemblance. Resemblance of oyster with silver in point of brilliance etc. is perceived even when the illusion vanishes. But the knowledge of the specific qualities was absent then and is present now.

Now one may contend that if the ignorance about the specific qualities alone, and not the perception of resemblance, be the cause of illusion, why is it that superimposition of silver does not take place upon a piece of iron simply touched with the hand but not distinctly seen with the eyes? Our answer to this is that such superimposition may take place, though not

always as silver. The piece of iron may be mistaken for copper as well, and if it is felt only by the hand in a box containing silver coins it is also equally possible that it will be mistaken for silver. Where no illusion happens the reason has to be sought elsewhere, viz. absence of any defect in the sense and so on.

It is certain, therefore, that no subsequent effect warrants us to infer the perception of the object in its general aspect, as independent of and preceding the false knowledge. In fact there is only one single indivisible piece of false knowledge in an illusion.

Now a difficult problem arises. When a man mistakes a mother-of-pearl for silver he *feels* that he sees with his own eyes silver. Ocular perception is possible only when there is contact between the eye and the object so perceived. But here there is no silver in reality and hence there can be no contact with it. Yet it is felt to be actually seen with the eyes. The explanation given by a class of Vedântists is that the contact of the eye with the object upon which superimposition is made is sufficient for the supposed ocular perception of silver, for, during the illusion silver is identical with the object expressed as 'It', and appears just when the illusion begins, not a second earlier. But taking for granted that silver is identical with mother-of-pearl during the illusion, why should it be perceived as silver and not as mother-of-pearl? Some, therefore, maintain that silver is actually produced for the time being by an inscrutable force working in its own way, call it माया or अज्ञान whatever you like. The direct perception of silver cannot in any way be accounted for unless we admit the temporary creation of it. The individual conditions (such as, similarity defective sense etc.), that are generally believed to produce the illusion, are, either singly or collectively, not sufficient to account for this peculiar conception. When a man perceives an oyster for silver he has, no doubt, an idea of a thing existing before him : the similarity of the thing with silver rouses in him the recollection of silver, and he exclaims 'it is silver'. But it has already been shown that neither the general idea of the thing nor the recollection through similarity can produce silver. It is not the knowledge of the thing in any form that begets silver, rather it is ignorance regarding the difference of the thing from silver that causes its existence. A non-existent thing is perceived to be existent; this can surely be not due to any form of true knowledge, nor is this due to an absolute want of knowledge, for, 'nothing' cannot produce 'something' : yet something appears to come out of nothing. So we must have to be content with the simple statement that it occurs, when, rationally speaking, should not : beyond that our enquiry cannot proceed. A really satisfactory explanation of illusion no body has ever been able to give. The greatest Indian thinker Sankara, very clearly understood it and nowhere in his extensive writings he has attempted any explanation of माया or अध्यास or illusion. He simply lays down that it is 'नैसर्गिको लोकव्यवहारः' that it is inherent, as it were, in man's nature to take one thing for another. We would, therefore, prefer to call his माया not a theory, but a simple statement of *fact*.

Accepting the phenomenon अध्यास as a fact of daily occurrence and caused undoubtedly by ignorance, we might analyse a bit further the nature of ignorance itself. It cannot be a reality by itself. There is no doubt that it

exists for the time being, that it produces something perceptible by the senses, yet it is not a reality, for, what is real must be real for all times and be not susceptible to destruction by true knowledge. Nor again, it is an absolute unreality, in that case no illusion would have been possible, and there is no denying that illusion takes place. So ignorance is neither real nor totally unreal. But for the matter of that it is not absolutely non-existent, for in that case knowledge would not have the necessity of destroying it. But in fact knowledge does destroy it.

Hence, if one would try to establish ignorance by reasoning he must fail, for no one can establish a thing which has no reason to exist : nevertheless no body can deny its existence, although temporarily.

In this connection the following couplets would read very interesting :—

अविद्याया अविद्यात्वमिदमेव तु लक्षणम् ।
यत्प्रमाणासहिष्णुत्वमन्यथा वस्तु सा भवेत् ॥ १ ॥

—The definition of अविद्या (nescience or ignorance) is that it cannot be established by any means of knowledge and reasoning. Had it been capable of being so established, it would have been a reality, and as such never to be destroyed by knowledge or any other means.

सेयं भ्रान्तिर्निरालम्बा सर्वन्यायविरोधिनी ।
सहते न विचारं सा तमो यद्वद्दिवाकरम् ॥ २ ॥

—The phenomenon illusion is without any support and is opposed to all reasoning, even as darkness is to the Sun.

दुर्घटत्वमविद्याया भूषणं न तु दूषणम् ।
कथञ्चिद्घटमानत्वेऽविद्यात्वं दुर्घटं भवेत् ॥ ३ ॥

—That अविद्या cannot be established (by reasoning) is no drawback, rather it is an embellishment. For, if somehow it can once be established the very moment it ceases to be what we mean by it.

"Mâyâ is nothing but ignorance. The most convincing and in a way the only proof of its existence is Sruti corroborated by every body's experience"—so says the great Vedântist, Vidyâranya.

GOD AND I

BY DOROTHY KRUGER

You are the breath that lights the life
In earth and air and sea,
Enflaming it to fill the mould
Of humans, finally.

You are the heart by praise assailed,
By prayer of pure enticed.
The melting heart that drops the tear
Which holds a shining Christ.

The constant Consciousness are you
Of everything that is;
You are the Self, and I am That,
Existence, Knowledge, Bliss.

I am the changeless thread that runs
Through changing forms of all.
To me the budding bodies cling,
From me the dried ones fall.

The lightning in the mind am I
That startles from their hooks
Such sabre-thoughts as cut men free
Even from bonds of books.

I am the honey pot of joy
The bee of love discovers;
I am the ecstasy that flings
The soul through eyes of lovers.

SIVA MAHIMNAH STOTRAM

OR

THE HYMN ON THE GREATNESS OF SIVA

By Swami Pavitrananda

ध्रुवं कश्चित् सर्वं सकलमपरस्त्वध्रुवमिदं
परो ध्रौव्याध्रौव्ये जगति गदति व्यस्तविषये ।
समस्तेऽप्येतस्मिन् पुरमथन तैर्विस्मित इव
स्तुवन् जिह्रेमि त्वां न खलु ननु धृष्टा मुखरता ॥ ९ ॥

पुरमथन O Destroyer of the demon Pura कश्चित् some one सर्वं the whole जगत् universe ध्रुवं eternal अपरः some other तु while इदं this सकलं all i. e., the universe अध्रुवं transitory गदति says परः another समस्तेऽप्येतस्मिन् जगति in this whole world ध्रौव्याध्रौव्ये eternal and non-eternal व्यस्तविषये with different natures गदति says तैः by them विस्मितः bewildered इव as if त्वां Thee स्तुवन् praising न not जिह्रेमि feel ashamed ननु Ah खलु indeed मुखरता garrulity धृष्टा audacious.

9. O Destroyer of Pura, some[1] say that the whole universe is eternal while others[2] say that all is transitory. Yet others[3] maintain that all these are eternal and non-eternal—having different characteristics. Bewildered[4] as it were by them I do not feel ashamed to praise Thee. Indeed this garrulity indicates my audacity.[5]

[1] *Some . . . eternal*—The Sâmkhyans who say that the effect is as much eternal as the cause. The universe has come out of Prakriti. Prakriti is eternal, therefore the universe also is eternal.

[2] *Others . . . transitory*—The Kshanikavâdi Buddhists who say that everything is momentary.

[3] *Others . . . non-eternal*—the Naiyâyikas who say that ether etc. are permanent; the jar etc. non-permanent.

[4] *Bewildered etc.*—When a person is bewildered he is not conscious whether he is making himself ridiculous by his words and deeds.

[5] *Audacity*—I do not know Thy real nature, yet I am forced by my audacity to praise Thee.

तवैश्वर्यं यत्नाद् यदुपरि विरिञ्चिर्हरिरधः
परिच्छेत्तुं यातावनलमनलस्कन्धवपुषः ।
ततो भक्तिश्रद्धाभरगुरुगृणद्भ्यां गिरिश यत्
स्वयं तस्थे ताभ्यां तव किमनुवृत्तिर्न फलति ॥ १० ॥

गिरिश O Girisha अनलस्कन्धवपुषः having for body a pillar of fire तव Thy यत् which ऐश्वर्यं greatness तत् that उपरि on the above विरिञ्चिः Brahmâ अधः below हरिः Vishnu यत्नात् trying utmost परिच्छेत्तुं to gauge अनलं unable यातौ became ततः then भक्तिश्रद्धाभरगुरुगृणद्भ्यां ताभ्यां to these two, praising Thee with devotion and faith यत् because स्वयं of thy own accord तस्थौ revealed Thyself, (अतः therefore) तव Thy अनुवृत्तिः worship किं whether न not फलति bears fruit ?

10. O Girisha, Brahmâ[1] trying above and Vishnu trying below failed to measure Thee who took the form of a pillar of fire. Afterwards[2] when they praised Thee with great devotion and faith, Thou revealed Thyself to them of Thy own accord, indicating whether[3] Thy worship can go without bearing result.

[1] *Brahmâ etc.*—Referring to the story that Brahmâ and Vishnu once quarrelled between themselves as to who was greater. God Siva then appeared before them in the form of a column of fire. Brahmâ and Vishnu tried to measure the body of Siva to prove their respective supremacy, but both failed. At this in all humility they began to praise Siva who, being pleased with their prayer, revealed Himself to them.

[2] *Afterwards . . . accord*—God is far away from those who approach Him with pride and self-conceit. But He is easily realized by those who are humble and prayerful.

[3] *Whether . . . result i.e.*—The worship of God can never be in vain.

अयत्नादासाद्य त्रिभुवनमवैरव्यतिकरं
दशास्यो यद्बाहूनभृत रणकण्डूपरवशान् ।
शिरःपद्मश्रेणीरचितचरणाम्भोरुहबलेः
स्थिरायास्त्वद्भक्तेस्त्रिपुरहर विस्फूर्जितमिदम् ॥ ११ ॥

त्रिपुरहर Oh Destroyer of Tripura दशास्यः the ten-headed Râvana अयत्नात् easily त्रिभुवनं three worlds अवैरव्यतिकरं without any trace of enemy आसाद्य making रणकण्डूपरवशान् eager for war बाहून् arms यत् that अभृत held इदं this शिरःपद्मश्रेणीरचित-चरणाम्भोरुहबलेः offering the cluster of heads as lotuses to Thy feet स्थिरायाः steady त्वद्भक्तेः of devotion to Thee विस्फूर्जितं result.

11. O Destroyer of Tripura that the ten-headed Râvana after[1] conquering the three worlds without a trace of enemies remained with arms eager for (fresh) war is due to the fact of his having great devotion to Thee—devotion which[2] prompted him to offer his heads as lotuses to Thy feet.

[1] *After . . . . war*—This indicates his great prowess.

[2] *Which prompted etc.*—There is a story that Râvana while worshipping Siva cut off one by one his nine heads and offered them to the feet of the Lord as substitutes for flowers. And while he was about to cut off his last head, Siva appeared before him

and offered boons. Râvana prayed for the restoration of his nine heads and invincibility in war, which were granted.

अमुष्य त्वत्सेवासमधिगतसारं भुजवनं
वलात् कैलासेऽपि त्वदधिवसतौ विक्रमयतः ।
अलभ्या पातालेऽप्यलसचलिताङ्गुष्ठशिरसि
प्रतिष्ठा त्वय्यासीद् ध्रुवमुपचितो मुह्यति खलः ॥ १२ ॥

त्वत्सेवासमधिगतसारं whose strength was got by worshipping Thee भुजवनं forest of arms त्वदधिवसतौ कैलासे to Kailasa, Thy abode अपि even वलात् with great valour विक्रमयतः applying अमुष्यः of him (Râvana) प्रतिष्ठा stay त्वयि अलसचलिताङ्गुष्ठशिरसि on Thy moving with ease the tip of Thy toe पातालेऽपि even in the nether world अलभ्या impossible आसीत् became. ध्रुवं surely उपचितः affluent खलः wicked person मुह्यति becomes deluded.

12. When Râvana[1] extended the valour of his arms—whose strength was obtained by worshipping Thee—to Kailâsa, Thy abode, Thou moved the tip of Thy toe and he did not get a resting place even in the nether world. Verily, when affluent the wicked become deluded.[2]

[1] *Râvana etc.*—Râvana thought that instead of going to Kailâsa every day for the worship of Siva, he would pull down Kailâsa and place that in his kingdom. When he attempted that Pârvati, the consort of Siva, became alarmed. At this Siva moved the tip of His toe and Râvana was thrown away from heaven to the nether world. Even there his stay would have been impossible, had not Siva taken pity on him and lifted him up.

[2] *Deluded.*—The wicked persons on getting a good position in life become ungrateful to the persons through whose help their success was achieved.

NOTES AND COMMENTS

IN THIS NUMBER

The opening article of this issue gives the melancholy news of the Mahasamadhi of Swami Akhandananda, the President of the Ramakrishna Math and Mission, at Belur Math, on 7th February, at 3-7 P.M. The article gives a brief life sketch of the Swami.

We have attempted, in the Editorial of this issue, a critical review of the inaugural lecture delivered by Sir S. Radhakrishnan before the University of Oxford as Spalding Professor of Eastern Religions and Ethics. In the present condition of the world, showing the signs of an inward crisis, wherein the hope lies and on what depends the future progress of mankind have been discussed at length in *Mankind in the Making*. . . . Dr. Mohan Singh is a well-known professor of the Oriental College, Lahore and the author of many English, Urdu, and Punjabi books. His recent publication, "Gorakhnath and Medieval Hindu Mysticism" is a valuable book in Hindu mysticism. In *What is Truth?* he deals with the conception of the Absolute in a scholarly and, at the same time, attractive manner. In the next issue, Dr. Singh will discuss the subject more elaborately in the concluding portion which will appear in the next issue. . . . Dr. M. H. Syed deals with some practical pro-

blems of our life and their solutions in his *Philosophical Reflections*. Prof. S. N. Bhattacharya belongs to the Behar National College, Bankipore. *The Doctrine of Mâyâ* attempts to remove some popular misconceptions regarding the term Mâyâ.

SAINTS AND LEGENDS

In the last January issue of *Ashrama Review* Prof. Gajendragadkar has attempted a 'brief rational account' of the life and teachings of Ramakrishna. We have no quarrel especially with the account which in spite of a few inaccurate statements is on the whole not to be found fault with. One egregious blunder must, however, be pointed out. Ramakrishna never met Rammohan Roy who died in 1833, while the former was born in 1836. Apart from it the Professor has prefaced his account with an uncritical dismissal of many well-corroborated facts in the life of the saint found in his biographies which he says are "full of superstitions of the worst kind". We agree with him when he says, "Miracles do not form the essential part of a mystical life . . ." Indeed, Vivekananda repeatedly asked his followrs in letters and conversations to write a life of Ramakrishna, which would scrupulously avoid mention of all unusual events. But, this is not to say that what are popularly called miracles do not happen. It just shows that stress should not be laid upon inessential matters. To stress them is not only to put the common people off the scent but also to give a very wide charter for the encouragement of all manner of wild fancies. If, therefore, it is necessary generally to shun what appears to be mysterious to many, it is no less indispensable in the interests of truth and adequate and deeper investigations into the reality revealed in religious consciousness that the unusual should find a place in a complete account of the life of a saint.

We turn next to the real point at issue. The professor is inclined to dismiss certain facts as myths because they pass his comprehension and appear to him to be psychologically and physiologically impossible. He disbelieves them because common sense and reason cannot account for them. It is an irrational attitude and is more approriate for a nineteenth century materialist than one who believes in mystic experiences. Are not God and religion legends to many who preen themselves on their rationality? Are not our ordinary experience and reason bewildered by the mystical sense of an indivisible unity and timeless whole? Our capacity for belief is no criterion of truth. An airship is a legend to the savage, God is a myth to the Bolshevik. We cannot on that account throw facts of moral and religious consciousness overboard as subjective fancies and baseless fabrications. If in our present state of knowledge the deliverances of religious consciousness do not always cohere with the facts of ordinary experience, the task of the philosopher lies in harmonizing them in a different sort of schematization of the universe. Ordinary experience can no longer dictate the standard of reality in this twentieth century. Such snugness which common sense enjoyed till recent years in scientific circles, it has been deprived of . Says Mr. C. E. M. Joad, "I should hold, then, that the researches of the scientists are, equally with the perceptions of the plain man, the moral consciousness of the good man, the sensitivity of the artist and the religious experience of the mystic, revelatory of reality. Epistemologically they stand on equal terms. Such arguments as there are for supposing that any of these forms of experience is merely subjective, apply also to the others; but equally if

any of them gives us information about a world external to ourselves, so also do the others." It is bad for science, bad for an honest investigator of truth to shut his mind against uncomfortable facts. Mind is loth to move out of its old ruts. Much that now appears to the Professor to be physiologically and psychologically impossible will not strike him as very mysterious if he turns to books on medical jurisprudence or the new publication of Dr. Alexis Carrel, the Nobel Prize winner, entitled 'Man, the Unknown.' We do not ask him to turn to the lives of other historical saints and devotees. For, he has already made the gratuitous assumption that they are full of legends. Other aspects of the question and other points in the article cannot be noticed here now.

THE MODERN COMPETITORS OF RELIGION

Along with a growing sense of the truth of religious faith and its need for humanity there is today a scramble for the mantle of the prophet in all manner of odd quarters. The old enemies of religion, materialism and scepticism, may be said to be asleep today, at least in the field of higher speculations, but two still more serious rivals have raised their heads against it. They are the more insidious because they sail under false colours. Social service and æsthetic sense claim today the status of religion, and there is danger of the rich content of mystic experience being fully equated with a mere philanthropic ideal or a poetic vision of beauty. Religion is not opposed to social service; on the contrary, the latter is the very aspect of a dynamic spiritual faith. Yet, to endow the social ideal with an independent rank is, if the expression may be excused, to make a very dull affair of religion and also in the end to rob the former of all significance and support.

A greater danger, however, comes from the side of the æsthete. Poets who claim to be seers delude the popular mind into rating the dim images of the Beautiful as fully revelatory of Truth in a religious sense. Doubtless, there is an æsthetic approach to God. Doubtless, too, is the fact that human love and artistic sense are of value to the religious soul as not only shadowing to us, however faintly, the face of the Beautiful but also as stepping stones to the highest religious ideal. Even then it is far from being true that the æsthetic enjoyment is a Svatantra, self-dependent and separate experience claiming supreme value by its own independent right. The æsthetic mystic loves to express himself in emotions, sentiments, and imagery which are likely to strike the uninitiated as prurient. This does not imply that he lacks either the rational or the ethical elements in his make-up. It just testifies to the dominance of the artistic note in his being. He is no worshipper of art for art's sake. Art, religion, and morality are mingled in his integrated being. To make æsthetics a cult for the sake of æsthetics and to 'elevate' it to a pedestal where it stands divorced from morality and competes with religion is to dupe men into believing in a new type of refined materialism. As Aldous Huxley remarks: "Where beauty is worshipped for beauty's sake as a goddess independent of and superior to morality and philosophy, the most horrible putrefaction is apt to set in. The lives of the æsthetes are the far from edifying commentary on the religion of beauty." Whether or not a 'horrible putrefaction' has already set in is a question which can be very much debated.

REVIEWS AND NOTICES

GITA RAHASYA OR THE FUNDAMENTALS OF LIFE AND LIVING. By a Sadhu. *The Sanathana Dharma Printing Works and Publishing House Ltd. Ernakulam, 1936. Pp. xix + 235 + xx. Price Re. 1-8 as.*

The author's desire to add to the already large number of existing translations of the *Gitâ* in English is his desire to share with others certain results he has achieved by his study of the book. A work like the *Gitâ* is sure to start independent lines of thinking in minds which have not been paralysed by the weight of ponderous commentaries, though few have inclination or opportunities for recording them in writing. Here in the elaborate notes and explanations which follow the translation we have evidence enough of the author's looking at things not always from the conventional standpoint, and often they impress the reader by their cogency and clearness. One of his aims in writing has also been to demonstrate that "the Gitâ makes its own admirable commentary and that no other commentary is needed." This is doubtless true, for an intelligent reader is sure to discover by himself how the teachings of the *Gitâ* cohere with one another on essential matters to admit of any doubtful interpretations being put upon them. This task he has largely achieved. The introduction summarizes the metaphysical position of the *Gitâ* about man, God, and universe—of course from the Advaitic standpoint. The book further has an appendix containing a few of the teachings of Ramakrishna. The writer brings to his task of elucidation an openness of mind and a broadness of spirit which are sure to appeal to free minds.

WORDS OF WISDOM. By Swami Rajeswarananda. *The Adhyatma Prakasha Karyalaya, Second Road, Chamarajapet, Bangalore City. Pp. 182. Price, Indian Superior Edn. Re. 1-6. Popular 12 as. Foreign 3s. and 1s. 6d. respectively.*

The ideas contained in the book are intended for application in daily life. They are full of deep wisdom and will be helpful to spiritual aspirants.

Bengali

GIRISH CHANDRA. By Kumudbandhu Sen. *Calcutta University. Pp. 235.*

The contribution of Girish Chandra to the Bengali stage and dramatic literature is common knowledge today. He is not only without a peer in the comparatively small field of Bengali literature but also occupies, according to competent critics, a high rank in the wider sphere of dramatic art in general. Yet, till the publication of this work nothing but a few sketchy treatments of his contribution appeared, and an elaborate handling of the subject remained a great desideratum. The book before us deals with Girish Chandra's mind and art and comprises the Girish Chandra Lectures delivered at the Calcutta University in 1933.

Appropriately enough the author traces the development of Girish Chandra's mind and art upon a background which compactly sets forth the trend of Bengali culture since the first impact of Christianity down towards the middle of the nineteenth century which was the starting point of a new era and when Girish Chandra came to be born. Here are briefly recounted the adventure of Christian traders and missionaries, the foundation and development of Bengali prose thanks to missionary efforts, the opening of the floodgates of foreign ideas which threatened to sweep away indigenous culture and civilization in the wake of the introduction of English education, redemption of Bengali culture by her religion, and the replacement of revolutionary ideology by the ideal of a sober reform towards the end of the period. Girish Chandra was born at the time when Bengal was just recovering from the daze into which it had fallen by coming in contact with the glamour of the West. His early life was thus cast in an atmosphere of revival and renewed interest in native creations of art. We are introduced to the various influences which moulded the mind of Girish, the character and affection of his mother, the state of contemporary dramatic art and stage, his extensive studies and deep love of knowledge. In the chapter on the development of Girish Chandra's dramatic genius we have besides an able account of the growth of his dramatic skill and ori-

ginality, a useful discussion on æsthetics and dramaturgy. The last lecture is devoted to the unfoldment of a new aspect in Girish Chandra's dramas. Girish caught the glimpse of a new life when he came in touch with Ramakrishna. Henceforth he devoted his talents not only to the amusement of his readers and hearers but also to the spiritual uplift of the general public and brushed aside all petty considerations of private glory. Religion became the central theme of all his subsequent writings, and a new type of dramas came into existence which had their parallel neither in the West nor in the classical traditions of the past India. The various innovations, ideals, and emotive elements of his later dramas have been clearly indicated. The writer wields a facile pen ; he writes with grace and clarity. The book is undoubtedly a worthy acquisition to the small group of works of enduring value in Bengali.

NEWS AND REPORTS

SRI RAMAKRISHNA BIRTH CENTENARY CELEBRATIONS

Tanjore

The Religious Association, Tanjore, organized a week's celebration of the Birth Centenary of Sri Ramakrishna beginning from the 4th January, 1937. Throughout the week there were festive celebrations and educative lectures. "Message of Sri Ramakrishna to the Modern World" by Swami Nisreyasananda of the R. K. Mission, "Vedic Ideals in Practical Life" by Mr. Ramanujam Tathachariar, "The Ramakrishna Mission—Its Ideals and Activities" by Swami Nisreyasananda, "Christianity" by Rev. G. John David, "Saivism" by Sri Chidambar Swamiar of Trivadi, "Jainism" by Mr. A. Chakravarthi, "The Sophisticated and the Paramahamsa" by K. S. Vaidyanatha Iyer of Kumbakonam College were some of the lectures delivered during the week. The celebrations of the week terminated on the night of Sunday, the 10th January, with a public procession, when a portrait of Sri Ramakrishna exquisitely decorated was taken round the four main streets of the city.

The All-India-Burma-Ceylon Essay Competition

The results of the All-India-Burma-Ceylon Essay Competition which was held under the auspices of the Sri Ramakrishna Centenary, have been out. Bona fide students of schools and colleges from all the provinces of India, Burma, and Ceylon participated in the competition which was held in as many as thirteen languages, namely, English, Bengali, Assamese, Oriya, Hindi, Sindhi, Urdu, Marathi, Gujarati, Tamil, Telegu, Malayalam, and Kanarese. The subject for essay in English for college students was "Sri Ramakrishna's contribution to the social and religious life of India" and that for school students was "Sri Ramakrishna and His Teachings".

The following students have been found eligible for the prizes noted against their names. The awards will be given to the recipients sometime in this month at a public meeting to be held at the Town Hall, Calcutta, following the sessions of the Parliament of Religions.

College Students

(Boys):—(1) Asoke Kumar Bhattacharya, Scottish Church College, Calcutta,—1st prize. (2) P. N. Vishwanathan, Elphinstone College, Bombay,—2nd prize.

College Students

(Girls):—(1) Miss Banee Ghosh, University College, Rangoon,—1st prize. (2) Miss Vatsala H. Anjaria, S. N. D. T. College for Women, Bombay,—2nd prize.

School Students

Bengali (Boys):—(1) Gour Hari Dhar, Annada H. E. School, Brahmanbaria,—1st prize. (2) Sudhir Kumar Kundu, Town School, Calcutta,—2nd prize.

Bengali (Girls):—(1) Miss Sushama Roy, Sister Nivedita Girls' School, Calcutta,—1st prize. (2) Miss Shovarani Guha, Barlow Girls' School, Malda,—2nd prize.

Assamese (Boy):—Chittaranjan Das, Govt. H. E. School, Nowgong,—2nd prize.

Assamese (Girl):—Sm. Niharbala Das, Mission Girls' Training School, Nowgong,—1st prize.

Oriya:—Kalpataru Ota, Town Victoria H. E. School, Cuttack,—2nd prize.

Hindi:—Patiram, S. M. V. High School, Cawnpore,—2nd prize.

Marathi:—(1) Sharad Mulherkar, S. P. Hakimji H. E. School, Bordi,—1st prize. (2) V. D. Kulkarni, Maharashtra Vidyalaya, High School, Poona,—2nd prize.

Gujarati:—(1) Jatilrai K. Vyas, Bhavsinhji High School, Porbandar,—1st prize. (2) J. P. Raval, Hunter Training College for Men, Rajkot,—2nd prize.

Urdu:—Kalkaprasad Simtura, B. N. S. D. Inter College Cawnpore,—2nd prize.

Tamil:—(1) P. M. Veeraraghavan—Ramakrishna Residential High School, Madras,—1st prize. (2) K. Perumal, Board High School, Namakkal,—2nd prize.

Sindhi:—(1) Lokumal Kimabrai Notani, K. C. Academy, Bhiria,—1st prize. (2) J. C. Sipahimalani, N. J. H. E. School, Karachi, —2nd prize.

Telegu:—Avasarala Ramarao, S. R. H. School, Tuni,—2nd prize.

Diamond Harbour

In connection with the celebration of the Sri Ramakrishna Centenary at Diamond Harbour a meeting was held on the 12th January last, which was largely attended by the people of the locality. Prof. Benoy Kumar Sarkar of the Calcutta University presided over the meeting. Swami Tejashananda and Swami Sambuddhananda of the Belur Math attended the meeting on special invitation and addressed it on the life and teachings of Sri Ramakrishna. Prominent among others who spoke were Sjs. Rasharanjan Sen and Phani Bhusan Bose.

The president, in his usual terse and piquant way, explained to the people assembled the cardinal point of the message of Sri Ramakrishna and Swami Vivekananda, which was to make superman of every man.

Bangalore City

Reference was made to the assistance given by the Mysore Royal Family to Swami Vivekananda to go to America in 1892, to spread the message of Vedanta there by His Highness the Yuvaraja of Mysore, in his address while opening the Sri Ramakrishna Centenary celebration at Bangalore City. Continuing His Highness said, "We are perhaps at the beginning of a great epoch, drawing different sects, religions and nationalities together into a harmonious union of peace, love, and service of man in a world sadly torn by selfishness, hatred, and war. We see Sri Ramakrishna's influence as a bright and distant ray of light destined to scatter the world's darkness, misery, and strife in no distant future."

The celebration which lasted for nine days was a conspicuous success, being attended by about three thousand people every day. The concluding day was a students' day when at the public meeting held under the presidency of the Hon'ble Mr. Justice Nageswar Iyer two local teachers and Swami Agamananda spoke on the life and teachings of Sri Ramakrishna. On the ladies' day about three thousand ladies attended the function which consisted of a comprehensive and interesting programme. On the third day a picturesque procession was organized which went through all the principal streets of the city. As it proceeded it swelled so much in number that it took more than six hours to return to the place of its origin. On this occasion, some of the local newsparers brought out special editions giving life-sketches of the Master and Swami Vivekananda and details of the celebration.

Patna

The Sri Ramakrishna Centenary was celebrated for nine days in January last. The élite of Patna heartily participated in the various functions held in connection with the celebration.

On the first day, the celebration began with Puja and Homa at the local Sri Ramakrishna Ashrama at Bankipore. On the second day, a public meeting was held at the Senate Hall at the Patna University under the presidency of Mr. Sachhidananda Sinha, the Vice-Chancellor. Prominent among those who addressed the meeting were the Hon'ble Mr. Justice Khwaja Muhammad Noor, Mrs. Dharamshila Lal, Bar-at-Law, and Swami Sarvananda. On the third day another meeting was held at the same place. This also was presided over by Mr. S. Sinha and addressed by, among others, the Hon'ble Mr. Justice S. B. Dhavle, Dr. P. K. Sen, Bar-at-Law, Dr. K. P. Jayaswal, Bar-at-Law, and Swami Sarvananda. On the fourth day, the celebration shifted from Patna city to Gardanibag where another meeting was held at the High School hall. On the fifth day, religious discourses, Bhajan, and demonstrations of physical feats were held at the Bankipore Ramakrishna Ashrama where a

ladies' meeting was also organized on the following day. On the eighth day, a big procession was organized which paraded all the principal thoroughfares of the city. The procession which consisted of a number of a caparisoned tuskers and a fleet of motor cars carried a big and well-decorated photo of Sri Ramakrishna together with those of other saints and prophets.

The celebration came to a close on the ninth day, with another ladies' meeting held at Gardanibag High School. A booklet containing the life and teachings of Sri Ramakrishna was distributed free among the public during the days of celebration.

Raipur

The Sri Ramakrishna Centenary was celebrated at Raipur in November last. local people and the Bengali residents there. The Celebration continued for four days and the programme consisted of a religious conference, Kirtan, Bhajan, procession, and the feeding of the poor.

At the religious conference Hinduism, Christianity, Islam, and other faiths were represented by their accredited spokesmen. The speeches of Rev. Raliaram of Allahabad, Moulana Rauf, and Dr. H. N. Sinha of the Morris College, Nagpur, on Christianity, Islam, and Hinduism respectively, were greatly appreciated by the audience. The procession which started from the local Kalibari carrying life-size photos of the Master, the Holy Mother, and Swami Vivekananda, profusely garlanded, paraded all the important roads of the city. The celebration owed its success to the untiring zeal of Messrs. A. Biswas, R. D. Tewari, and D. L. Dubey.

SRI RAMAKRISHNA CENTENARY IN CALCUTTA

A Mile-long Cosmopolitan Procession

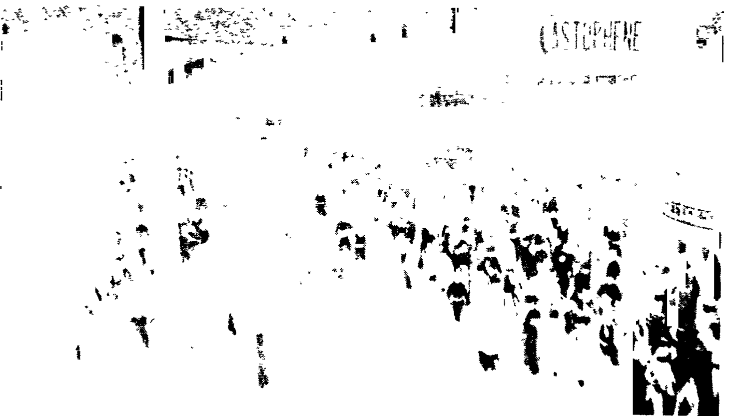
The citizens of Calcutta witnessed on the 31st of January a mile-long procession of the representatives of different religious persuasions, which paraded the principal streets of the city, in connection with the Birth Centenary celebration of Sri Ramakrishna. Thousands of people lined the entire route to see this unique phenomenon. Besides a big portrait of Sri Ramakrishna carried on a nicely decorated motor-lorry headed by mace-bearers and yellow-clad Sikhs, kripans in hand, there were many bhajana parties, musical concerts, batches of Sannyasins in ochre-coloured robes, disciplined bands of uniformed volunteers, and beautifully arranged pictorial representations of the significant mottos of various faiths as also of the founders thereof, which formed the salient features of this cosmopolitan procession. It started from the Chittaranjan Park at 1-30 P.M. and, proceeding along Raja Dinendra Street, Cornwallis Street, College Street, Bowbazar Street, Chittaranjan Avenue and Chowringhee Road, terminated at the Maidan at 4 P.M. A mass meeting was then held at the base of the Ochterlony Monument under the presidentship of Hon. Mr. B. K. Basu, Ex-Mayor of Calcutta, who paid a glowing tribute to Sri Ramakrishna and exhorted all to follow the synthetic ideal of love and service set before the country by the R. K. Mission and thereby to combat the canker of communalism eating into the vitals of the nation. Sardar Jamait Singh in a very stirring and impressive speech dwelt on the universal character of the teachings of Sri Ramakrishna and the positive good the Mission had been doing to humanity irrespective of caste, creed or colour. Prof. Benoy Kumar Sarkar and Raja Kshitindra Deb Raimahshay also spoke very feelingly on the occasion.

Exhibition

An Exhibition of Indian Culture and Industries was organised by the Centenary Committee in the spacious ground of the Northern Park of Bhowanipore in connection with the Birth Centenary celebration of Sri Ramakrishna. It was opened in the presence of a large and distinguished gathering by Sir Hari Sankar Paul, Mayor of Calcutta, on the 1st of February, and lasted for a month. The Exhibition was divided into four distinct sections, viz., Arts, Culture, Health and Industry. Of these, the Art House was opened by the Hon'ble Mr. Justice Dwarkanath Mitter, the Culture House by Dr. Satya Churn Law, the Sheriff of Calcutta and the Health Section by Raja Bhupendra Narayan Sinha Bahadur of Nashipore. In this age when the Indian mind is struggling for self-expression, it was quite in the fitness of things that an Exhibition on such a grand scale had been held to open before the people a glorious vista of their magnificent achievements in the various realms of thought and activity and thereby awaken in them a spirit of emulation and a sense of self-confidence.

It would not be an exaggeration to say

SRI RAMAKRISHNA CENTENARY PROCESSION AND EXHIBITION, CALCUTTA


A VIEW OF THE PROCESSION NEAR COLLEGE STREET MARKET


LADIES SECTION SHOWING THEIR CONTRIBUTION TO INDIAN CULTURE AND HANDICRAFTS


A VIEW OF THE CROWD WHEN THE PROCESSION REACHED THE OCHTERLONEY MONUMENT IN THE MAIDAN


A VIEW OF THE STALLS AT THE EXHIBITION

SRI RAMAKRISHNA CENTENARY EXHIBITION, CALCUTTA



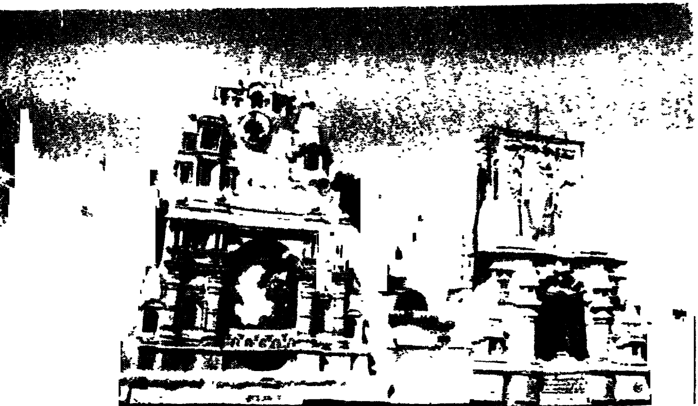
HEALTH SECTION: RAMAKRISHNA MISSION MATERNITY AND CHILD WELFARE SECTION



COMMITTEE STALL



CULTURE SECTION: RELIGIOUS GALLERY



STAGES FOR THE PUPPET-SHOW OF THE LIVES OF RAMA AND KRISHNA (60 ft. in height)

that all the sections were sufficiently representative and instructive. The cultural section displayed a historic evolution of Indian culture from the time of Mohenzodaro up to the present age; whereas the Arts section replete with a sparkling variety of artistic productions of ancient, medieval and modern India unmistakably proved the high standard of excellence reached by the Indian mind in the realm of aesthetics. The fine industrial products exhibited in more than two hundred stalls equally demonstrated how India, in spite of her economic and other handicaps, had made a rapid stride in that direction, and could vie in this respect with any nation of the world to build up a rich and healthy economic life in the country in a better atmosphere. The Ladies' section which was opened by the Maharani of Santosh was adorned with a magnificent collection of fineries and products of exquisite workmanship and attracted the attention of all. It clearly showed how the skill and the creative genius of our Indian womanhood under favourable circumstances could work wonders and add to the richness of our industrial life. Besides the above, elaborate arrangements were made for spreading the knowledge about health and hygiene including maternity and child-welfare by means of illustrative charts and other means. The aim of this section was to open the eyes of our ignorant countrymen to the real causes of the appalling deterioration of their health, as also to the various means of combating the evil and improving the general health of the country. There was, besides, a long-drawn programme of entertainments for the visitors throughout the month, viz. the Janmashtami Chowkie of Dacca, jatra-performances, kirtans, lantern lectures, display of physical feats, talkies, radio, wrestling, boxing, archery, musical conference, etc., which were as interesting and refreshing as instructive and beneficial.

DR. M. WINTERNITZ

We deeply mourn the death of Prof. Dr. Moriz Winternitz, the renowned Indologist of the Prague University (Czechoslovakia) died in January last.

Dr. Winternitz was born on December 23, 1863, in Horn, in Lower Austria. He had studied Sanskrit under the famous Orientalist. Dr. George Buehler. Dr. Winternitz was the author of many important works dealing with various phases of Sanskrit texts, his *magnum opus* being "History of Indian Literature". This latter work was originally written in German, and its improved edition in English is being published by the Calcutta University. Dr. Winternitz also helped Professor Max Muller in preparing the second edition of the *Rigveda*.

Prof. Winternitz visited India a number of times and made many friends here as well as in other lands. He was a visiting Professor of Visva Bharati at Santiniketan some time and also delivered several learned lectures all over India during his visits. He was a contributor to our journal.

The Indian Research Institute

The Indian Research Institute intends to encourage systematic research work in Indian astrology. Mr. Brajendra Kishore Ray, M.A. has been working as a research student with such facilities as the Institute has been able to provide for him. The Institute will be glad if the public can afford to supply him with the following requisites:—(1) Name and address of the subject, if no objection; (2) The year, date, and time of his birth; (3) A critical estimate of his special gifts, habits, and nature; (4) Vocation; (5) Important incidents with the approximate times of their occurrence—the incidents should include, among other things (a) illness, (b) travel, (c) success and failure, their nature, (d) earnings or gains otherwise, (e) loss of money, property, or reputation, (f) quarrels and their results, (g) marriage and its quality, (h) birth of children, (i) bereavement or serious illness of near relations.

We have every sympathy for Mr. Ray and his researches in Indian astrology and wish him every success in his endeavours.



SRI RAMAKRISHNA IN ECSTASY

PRABUDDHA BHARATA

VOL. XLII — *APRIL, 1937* — No 4



"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।"

"Arise ! Awake ! And stop not till the Goal is reached."

THE PARLIAMENT OF RELIGIONS

By the Editor

I

The Parliament of Religions, held under the auspices of the Sri Ramakrishna Centenary Committee during the first eight days of March last, was a unique event in the history of India, past and present. It was the last and undoubtedly the greatest of all the items that lent a grave significance and added an abiding force to the programme of the yearlong celebrations in connection with the Centenary of the birth of Sri Ramakrishna. For the first time in the annals of India, one could witness such an assemblage of the distinguished men and women who met on the same platform, hailing from distant corners of the globe and representing diverse religions, nationalities, and various systems of thought. It was, indeed, a fitting occasion for India, pre-eminently the land of spirituality, to take delight in the great assembly of men and women who responded to India's invitation and joined the proceedings of the Parliament with their messages of goodwill and felicitations. The Parliament had in its sessions crowded programmes both in the morning and evening, in which leaders of thought, scholars, philosophers, and monks participated. The predominant note of the Parliament was to strengthen the spirit of peace and harmony which is the crying need of the modern world. It gave an opportunity to the exponents of various religions and systems of thought to understand one another and to promote the spirit of fellowship all the world over.

In these days when the general trend of modern civilization is materialistic, alike in outlook and in sympathies, one may possibly ask: Is world fellowship

possible in view of the modern tendencies of the world? Then again: Is world fellowship possible through religion, above all? In this connection, we may refer our readers to the editorial notes of *The Statesman* dated March 3: "We do not know what attention the busy world will give to a Parliament of Religions in Calcutta, but the meetings this week will be noticed by some as a sign that men can be conscious of a common humanity and a common purpose in life, and as a proof of the abiding influence of one or two recent Indian seekers after the ultimate truth. Religion, said Sir Brajendra Nath Seal in his Presidential address on Monday, is in its broader sense a force that organizes life and life's activities, and Sri Ramakrishna's teaching and living were a protest against a narrower conception of religious duty that has done great evil the world over. His teaching lives not only in the organization and activities of the Mission called after him, to which the Secretary of State, who had seen it at work in Bengal, gave deserved appreciation in a message read at the beginning of the meeting. A Parliament of Religions may be concerned only with impossible ideals, as many impatient critics put it, but these ideals are far finer and more useful than those put forward in many international conferences to-day."

The present tension and anxiety which are world-wide in character and extend to every sphere of modern life show undoubtedly the spiritual bankruptcy of the modern civilization. The chaos in the world to-day has been traced by many thinking men to the chaos in the souls of modern men. Because the overwhelming majority of modern men have torn themselves from the spiritual centre, an inward crisis has affected the whole world and divided mankind into hostile groups the like of which has never been witnessed in the events of the world from antiquity till the modern times. The need for a spiritual renewal seems to be all important in getting out of the present mood of hopelessness. The life of the spirit has, therefore, to be emphasized and given a new interpretation in order to save mankind from ruinous isolation and the utter demoralization through which the modern world is passing. For, the destiny of nations as of individuals depends largely on the direction of their life forces in which the human spirit may find its fullest expression. It was in accord with this fundamental principle that the Parliament of Religions was organized in connection with the Centenary of the birth of Sri Ramakrishna who was the embodiment of spirituality and whose life demonstrated the wonderful truth that the religions of the world are neither contradictory nor antagonistic, but are different phases of one eternal religion. The Chairman of the Reception Committee in his welcome address to the delegates of the Parliament made it clear that the necessity for providing a forum where exponents of all religious faiths of the world would be able to expound their own ideas and ideals without any spirit of intolerance, where they would be able to exchange their views on man's life and its goal and on problems furthering national amity, international fellowship and universal peace, could hardly be over-estimated. He said again: "It was thought a Parliament of Religions was a necessary concomitant of the Celebrations, a *sine qua non*, without which no celebration of the Cetenary would be perfect or complete. And there could be no more suitable place for the celebration of the Centenary than this where have assembled the representatives of the different religions of the world. Rightly has Swami Vivekananda said: 'Aye, long before ideas of universal religion and brotherly feeling between differ-

ent sects had been mooted and discussed in any country in the world, here, in sight of this city, was living a man whose whole life was a Parliament of Religions, as it should be.' "

II

The present age is distracted between new knowledge and old beliefs, between naturalism and fundamentalism. The way to escape from either of the extremes is to adopt a rational attitude in the matter of religion. What should be that attitude? This was the problem that the intellectuals and preachers of India were faced with during the nineteenth century when the country had become the hotbed of sects, warring creeds and dogmas and a victim to Western ideas and the influences of Orthodox Christianity. At that critical period of history, Sri Ramakrishna chalked out a rational way for religion. By dint of his extraordinary Sadhana he directly perceived that the real self of a man is the Supreme Being and that Being is one and the same in all. It is the business of every man to discover the truth and to feel it consciously. In a potter's shop there are vessels of different shapes and forms,—pots, jars, dishes, plates, etc., but all are made of the same clay. So the Supreme Being which is the real self of man is one, but is worshipped in different ages and countries under various names and forms. Individuals, races, and nations are specific articulations of the Supreme Being. Different religions are but so many paths to reach the Supreme Being. It is in this respect that the teachings of Sri Ramakrishna stand out so prominently to-day and the Parliament of Religions carried so much significance with the distinguished delegates who came from far and near to join the historic gathering at Calcutta, in the vicinity of which Sri Ramakrishna had lived during the momentous period of his wonderful career. The distinctive merits of Sri Ramakrishna's message of the harmony of religions were pointed out by Sir Brajendra Nath Seal, General President of the Parliament: "What we want is not merely universal religion in its quintessence, as Rammohun sought it in his earlier days, not merely an eclectic religion by compounding the distinctive essences, theoretical as well as practical, of the different religions as Keshabchandra sought it, but experience as a whole as it has unfolded itself in the history of man. And this can be realized by us, as Ramakrishna taught, by the syncretic practice of religion by being a Hindu with the Hindu, a Moslem with the Moslem and a Christian with the Christian as preparatory to the ultimate realization of God in Man and Man in God."

It should be noted here that although Sri Ramakrishna stood for both tolerance and universal acceptance, he had also a spiritual outlook on humanity. The former two and also the latter were to him the factors that make for harmony and peace in the world. This spiritual outlook on humanity has been stressed by Romain Rolland in his book on Sri Ramakrishna: "He desired something infinitely greater than the reconciliation of warring creeds—that man as a whole should understand, sympathize with and love the rest of mankind—that he should identify himself with the life of humanity. For, since Divinity is inherent in every man, every life for him was a religion, and should so become for all. And the more we love mankind, however diverse, the nearer we are to God." Thus we see that the organizers of the Parliament had at their heart the idea that these supreme virtues, namely, tolerance, universal acceptance, and love of humanity which Sri Ramakrishna illustrated in his life

might well make for peace and harmony in the present-day world. The ideal that had been set up by Sri Ramakrishna was deeply appreciated by the eminent speakers of the Parliament. While presiding at one of the sessions, Sir Francis Younghusband observed that at this very critical period of the world's history when there was such a terrible amount of disunion, it was important that men of this (Sri Ramakrishna's) spirit and men of religion should come together and see in what way they could bring into the world that spirit of harmony of which Sri Ramakrishna was the apostle. What was very important on an occasion like the present one, he further observed, was that when they met together—each retaining his own faith and each one feeling convinced that for him, at any rate, his own religion was the best—they were forced down to the very fundamentals of their faith and each one of them was led to the very highest ideals of his faith. Next, he added that all mankind was deeply indebted to Sri Ramakrishna for having spread and intensified the doctrine and lived up to it in his own life.

Thus we find that the Parliament of Religions showed the way to a rational attitude to be adopted in the matter of religion. This attitude alone can help modern men to discipline their passions of greed and selfishness.

III

It might be asked how all the religions can be true when we notice their contradictions. What we take to be contradictions are really so many readings or aspects of the same Truth. All religions must be fulfilling some important purposes in God's economy of the universe. There can be no harm in having many religions with their own doctrines, dogmas, and philosophies, provided they live in amity and goodwill. Because any attempt to bring all mankind into one set of theories is doomed to failure. Unity in diversity is the plan everywhere. Swami Vivekananda said: "You cannot make all conform to the same ideas. That is a fact and I thank God that it is so. I am glad that sects exist. If you and I and all who are present here were to think exactly the same thoughts, there would be no thoughts for us to think. We know that two or more forces must come into collision, in order to produce motion. It is the clash of thought, the differentiation of thought, that awakes thought. Whirls and eddies occur only in a rushing, living stream. There are no whirlpools in stagnant, dead water. When religions are dead, there will be no more sects. It will be the perfect peace and harmony of the grave. But so long as mankind thinks there will be sects, I pray that they may multiply so that at last there will be as many sects as human beings, and each one will have his own method, his method of thought in religion." Thus it is obvious that the increase of religions or sects is not harmful to human society. It is the business of all right-thinking men to discourage and condemn the exclusive and fanatical feeling that has done and will do all kinds of mischief in the world. The world is torn to-day by sectarianism of every description. The Parliament of Religions emphatically protested against the ruthless method of fascism in religious matters prevailing in most parts of the world. Dr. Rabindranath Tagore, while presiding at one of the sessions, said: "The attempt to make the one religion which is their own, dominate all time and space, comes naturally to men addicted to sectarianism. This makes it offensive to them to be told that God is generous in His distribution of love, and His means of communication with men have not been restricted to a blind

lane abruptly stopping at one narrow point of history. If humanity ever happens to be overwhelmed with the universal flood of a bigoted exclusiveness, then God will have to make provision for another Noah's Ark to save His creatures from the catatrophe of spiritual desolation."

Sectarianism parades under different names and forms. It has invaded every phase of the modern life. Inter-racial discord, international rivalry, conflict of cultures, social intolerance, and communalism among others are so many evils that sectarianism has brought in its train and they have undermined the solidarity of the human race. The Parliament of Religions throughout all its sessions discussed the aforesaid problems in a spirit of love and sympathy so as to create an atmosphere which might tend towards their solution. The distinguished delegates who delivered lectures or read their papers tried to devise constructive plans and ways to combat the hindrances to world peace and fellowship. The sacrifice of narrower interests for the sake of wider objectives was considered necessary. The principle of harmony was said to be inconsistent with self-aggrandizement, whether made by nations or individuals at the expense of the common good of humanity. The religious basis of life was demanded and it was thought to be such as would commend itself to man's highest aspirations and would embrace the whole of life. The fulfilment of the great objective of universal peace and harmony could be accomplished, according to some, through the spiritual consciousness common to all religions and through the practical application of the virtues embodied in them all.

IV

If sectarianism has to go, religionists must find out the fundamental unity of all religions. The proof of one religion depends on the proof of all the rest. If one religion is true, all others must be true. Men have to realize that there are differences in non-essentials, but in essentials they are one. In this connection, it may be interesting to note that Mahatma Gandhi sent a question through Acharya Kalelkar to the Parliament of Religions. The full text of the question runs as follows: "You are going to the Dharma Sabha, the Parliament of Religions. It is associated with the holy name of a personality like Ramakrishna Paramahamsa. I do hope that the Sabha will do something that will give a lead—will guide the followers of all faiths. What will the Parliament say in respect of all the religions? Are all the religions equal, as we hold or is any particular religion in the sole possession of truth and the rest either untrue or a mixture of truth and errors as many believe? The opinion of the Parliament in such matters must prove a helpful guidance." Sir Francis Younghusband, who had come into a very close contact with the people of diverse faiths, with Moslems in Central Asia, with Buddhists and Confucianites in China and Tibet, and with Hindus in India, observed in answer to the question that he had discovered a fundamental unity among all those religions. That had been their main impression at the World Congress of Faiths and that, he thought, would be the result of the present Congress too. Each would be advocating his own religion but still each at the same time would feel that there was a fundamental unity keeping them together. It was this fundamental unity which Sir Francis desired the Parliament of Religions to realize and make permanent and abiding.

If we analyse all the religions of the world, we find that the truths embodied in them are the results of the experiences of particular persons. These per-

sons are called the founders or teachers of the religions which they preached and which they built upon direct experience. All of them laid stress on the spiritual nature of the human being and showed that religion is a constitutional necessity of the human mind. They all emphasized the point that there is something in man, which does not change like his body. They all admitted that every man must develop his spiritual nature, so that he may know that which does not change or die. They all appealed very strongly to their followers for extending love and charitable feelings to fellow-brethren and all beings in the world. They all pointed out that the goal of human life is far higher than the enjoyment of earthly pleasures and that it consists in realizing the ultimate truth that lies latent in every man. All religions founded by them contain the ways and methods of developing character and imbibing the virtues of purity and charity. No true adherents of any religion can say that their religion consists only in its doctrines, dogmas, and rituals. All religions aim at the finding out of the ultimate truth. There may be a thousand different radii, but there is no doubt that they all converge to the one and the same centre.

Thus we find that the study of comparative religions with a spirit of love and tolerance is the only remedy against the jarring notes of clash in the realm of religion. The Parliament of Religions in all its sessions promoted the cause of such a study and we hope it must have made a deep impression on all those who took part in the proceedings as well as on those who lent their patient hearing to the illuminating addresses and papers of the savants of the East and West. In this sense, the Parliament of Religions undoubtedly carried a great significance and it certainly wielded a powerful influence in furthering the cause of peace, goodwill, and harmony among different races and nations of the world. What message the Parliament of Religions could give to the modern world, to every nation, and to every individual may be best expressed in the memorable words of Swami Vivekananda, which he uttered at the Universalist Church, Pasadena, California, in the year 1900 : "I accept all religions that were in the past, and worship with them all; I worship God with every one of them, in whatever form they worship Him. I shall go to the mosque of the Mohammedan; I shall enter the Christian's church and kneel before the crucifix; I shall enter the Buddhistic temple, where I shall take refuge in Buddha and in his Law. I shall go into the forest and sit down in meditation with the Hindu, who is trying to see the Light which enlightens the heart of every one.

"Not only shall I do all these but I shall keep my heart open for all that may come in the future. Is God's book finished? Or is it still a continuous revelation, going on? It is a marvellous book,—these spiritual revelations of the world. The Bible, the Vedas, the Koran and all other sacred books, are but so many pages, and an infinite number of pages remain yet to be unfolded. I would leave it open for all of them. We stand in the present, but open ourselves to the infinite future. We take in all that has been in the past, enjoy the light of the present and open every window of the heart for all that will come in the future. Salutations to all the prophets of the past, to all the great ones of the present, and to all that are to come in the future!"

THE PARLIAMENT OF RELIGIONS

Monday, March 1—March 8, 1937

OPENING SONG

VEDIC MANTRA

Set to music by
Srimati Saraladevi Chaudhuri

संगच्छध्वं संवद्ध्वं ।
सं वो मनांसि जानताम् ॥

समानो मन्त्रः समिति समानी ।
समानो मन सहचित्तमेषाम् ॥

समानीव आकूतिः समाना हृदयानिव ।
समानमस्तु वो मनो यथा वः सुसहासति ॥

Walk in unison, speak in unison, let your minds be of one accord.

Let your words be common, common the place of assembly, common the mind with thoughts united.

May same be your cry, your resolve the same, may your hearts be united bearing happily with one another.

ADDRESS BY CHAIRMAN, RECEPTION COMMITTEE

SIR M. N. MUKERJI

Monday, March 1

LADIES AND GENTLEMEN,

More than two years ago when the scheme for celebrating the Birth Centenary of Paramahamsa Sri Sri Ramakrishna Deva was first drawn up, it was considered the most essential part of the programme to convene a Parliament of Religions of the World. This,



SIR M. N. MUKERJI

as you all know, is quite in consonance with the spirit of the message of the great saint who was the "consummation of two thousand years of spiritual life of three hundred million people"—a great symphony "composed of the thousand voices and thousand faiths of mankind."

When in 1893 a Parliament of Religions was convened at the World's Fair in Chicago, its objects among other things were : (1) to promote and deepen the spirit of human brotherhood among religious men of diverse faiths, through friendly conference and mutual good understanding, while not seeking to foster the temper of indifferentism, and not striving to achieve any formal and outward unity, (2) to inquire what light each religion has afforded, or may afford, to the other religions of the world, and (3) to bring the nations of the earth into a more friendly fellowship, in the hope of securing permanent international peace.

The purpose of the Parliament of Religions which was intended to be called in connection with the Centenary Celebrations, though much humbler, nevertheless embraced within its scope most of the aforesaid objects. Beneath the seeming diversities of different faiths there is a common plan and purpose,—an underlying unity in search of which the whole of humanity, consciously or unconsciously, has been moving from time immemorial. The necessity for providing a forum where exponents of all religious faiths of the world would be able to expound their own ideas and ideals without any spirit of intolerance, where they would be able to exchange their views on man's life and its goal and on problems furthering national amity, international fellowship and universal peace, can hardly be over-estimated. Though each religion is great in its own way, a comparison among religions with a view to establishing the superiority of one over the others, is unprofitable. There are many important truths that various religions teach in common, many that one has given to another, many again which in different religions have assumed different forms, sometimes apparently incongruous but not really so. Mutual exchange of views broadens the entire religious outlook

and fosters a spirit of tolerance, the need for which is so often keenly felt. What is wanted in a true votary of any particular religion is intensity of belief together with a catholicity of outlook and non-aggressiveness. Sri Ramakrishna has said :

"Religion, however, is one. It has been so from all times, it shall be so for ever."

"The Lord is one, though He hath many names."

And—

"Yea, every belief, every religion, every system of faith and worship is but a path that leadeth unto Him."

It was thought that a Parliament of Religions was a necessary concomitant of the Celebrations, a *sine qua non*, without which no celebration of the Centenary would be perfect or complete. And there could be no more suitable place for the celebration of the Centenary than this where have assembled the representatives of the different religions of the world. Rightly has Swami Vivekananda said : "Aye, long before ideas of universal religion and brotherly feeling between different sects had been mooted and discussed in any country in the world, here, in sight of this city, was living a man whose whole life was a Parliament of Religions, as it should be."

The great Saint of Dakshineswar made himself conspicuous in the world's history of religious endeavour by actually practising different religions such as Hinduism, Islam and Christianity and realizing the grand truths embedded in them all. He was the first spiritual seer in the world who, standing on the bedrock of his own realizations, declared emphatically and unequivocally the great truth that the different religions are like so many paths leading to the same goal of God-realization. This was what Sri Ramakrishna lived to realize and proclaim to the sect-ridden world. It is, therefore, only meet that, on the occasion of the Birth Centenary of this glorious apostle of 'Harmony of Religions,' worthy representatives of various religions should have assembled here with the noble object of establishing a closer relationship of amity and goodwill among the different faiths and churches of the world.

The idea of this Parliament was formed, but we did not know how it would materialize. Our resources were limited and some of the difficulties that we saw seemed at the moment insurmountable. But there is a much higher and mightier power than that of man. We issued invitations to the most eminent persons all over the world—scholars, philosophers, indologists and religious heads. The world responded. From the response that we received, we found that we were to proceed. We did proceed, always anticipating with eager expectation the day when the Parliament of Religions would meet in this great city. And as time rolled on and the day came nearer and nearer, our eagerness was ever on the increase. That much longed-for day, that 'golden hour' has arrived : you have come, and on behalf of the Sri Ramakrishna Centenary Committee I bid you a most cordial welcome.

While rejoicing in the fact that our labours have ended in success, I must not forget to refer to those who were with us in our endeavours and whom we miss here to-night. The great Leveller has weakened our rank by taking a ruthless toll. Only a few days ago, just on the eve of the concluding part of the celebrations in Calcutta, Swami Akhandananda, a direct disciple of the Master, who was President of the Ramakrishna Math and Mission and of

the Sri Ramakrishna Centenary Celebrations Committee, passed away. The presence of our veteran leader was a source of inspiration to us. The world heard last year about this time his inspiring message of peace and goodwill that was broadcast through the radio to the farthest corners of the globe. Prof. Dr. Winternitz, the celebrated scholar and indologist of Czechoslovakia, who was our co-worker and whose learned paper on "Race and Religion" will shortly be read at this Parliament, is also no more in this land of the living. We also express our deep sense of sorrow at the deaths of Prof. Sylvain Levi (France), Sir Deva Prasad Sarvadhikari, Kt. (Calcutta), Mr. S. W. Dassenaike, C.I.E. (Ceylon), Mr. A. C. Chatterjee (Geneva), Prince Andrea Boncompagni Ludovici (Italy), Mr. Dhan Gopal Mukerjee (U.S.A.), Dr. J. T. Sunderland (U.S.A.), Sir Lalubhai Samaldas (Bombay) and Swami Dhirananda (Calcutta), all of whom were actively associated with this Centenary.

On behalf of the Centenary Committee, I welcome you all who have made immense personal sacrifice to come over here and give us the benefit of your wisdom. I also thank those who have warmly responded to our invitation but could not accept it on account of their preoccupations.

May I take this opportunity to tell you that the Centenary was observed not only in the different provinces of India, in Burma, Ceylon, Federated Malay States, Straits Settlements, Japan and China, but also in many parts of England and the Continent, North and South America, Africa and Australia. Since the inauguration of the Centenary at the Belur Math on the 24th February, 1936,. celebrations have been held in the hundreds of cities and villages all over India, Burma and Ceylon. The high and the low, the rich and the poor, one and all, without any distinction of caste, creed or colour, participated in these celebrations, the most prominent features of which were public meetings, students' gatherings, ladies' conferences, distribution of Ramakrishna-Vivekananda literatures, organization of literary and athletic competitions and feeding of the poor. Religious Conventions also formed another important feature of those celebrations in many cities and towns.

Leaders of thought from all parts of the world such as Japan, China, Philippines, Straits Settlements, Afghanistan, Iraq, Turkey, Yugoslavia, Rumania, Austria, Hungary, Germany, Russia, Poland, Switzerland, Belgium, Holland, France, Italy, Great Britain, Norway, Egypt, South Africa and U.S.A. have sent us greetings and congratulations.

In India we have received messages of good wishes from prominent persons representing all walks of life belonging to Assam, Bengal, Bihar, U.P., Delhi, Punjab, Bombay, C.P., Nizam's Dominions, Madras, Mysore, Ceylon, Orissa, and Burma. We take this opportunity of conveying our grateful thanks to each and all for their cordial felicitations.

We are painfully conscious of our shortcomings in not being able to look adequately to your needs and comforts as we should. But we have every reason to hope that through your kind co-operation this Parliament of Religions will be a complete success. May God bless our endeavour and grant us the necessary strength and vision to realize through this meeting of the world's representatives of religions the lofty ideal of the federation of faiths for which this Parliament has been convened.

Ladies and Gentlemen, before I conclude I once more bid you a most hearty welcome on behalf of the Sri Ramakrishna Centenary Committee.

PRESIDENTIAL ADDRESSES

SIR BRAJENDRA NATH SEAL

(Sometime Vice-Chancellor of Mysore University)

Monday, March 1

DEAR FRIENDS,

The Parliament of Religions, that is commencing to-day, is one of the items, perhaps the last item in the programme of yearlong celebrations in connection with the Centenary of the birth, or as others would have it, the advent into this world of Paramahamsa Ramakrishna.



SIR BRAJENDRA NATH SEAL

More than 25 years ago I recall having written at Sister Nivedita's request a paper entitled "An early stage of Vivekananda's mental development." I concluded that paper with an account of a visit I had paid to Vivekananda's Master, Sri Ramakrishna. That was a stormy evening and it was accompanied by thunder and lightning, and this suited well my mental commotion which was created in me by that visit. This afternoon in the calm dispassion of the evening of my life I deem it a privilege to be able to share along with the thousands who are present in this hall in person or in spirit the Centenary celebration of one who in his sojourn on earth was above time and above space.

This Parliament of Religions has evoked cordial responses from far and near. The participants who are present in person are going to deal with the problems of religion, life, moral welfare, spirituality and social progress from varied points of view. The teachings of Ramakrishna constitute the topic of some of the papers to be presented before this assembly. I shall confine myself to recording just a few reminiscences of mine in regard to the great saint as well as placing in the philosophical and historical perspectives his special contributions to the realm of human thought and action.

In his early boyhood Ramakrishna took part in popular shows and exhibitions, *e.g.*, Krishnalilâ and Gajan songs. He would play the part of Krishna or Siva in these popular shows. On the death of his elder brother, he became priest at the Kali Bari (temple of Kali) of Dakshineswar near Calcutta. He wanted to see Kali, the Divine Mother, and threatened to stab himself to death if Kali would not deign to appear. He was half-mad and at last he had, as he thought, a vision of Kali.

He then began to practise austerities. He took on himself a vow to abjure lust and gold (Kâma and Kânchana). Taking gold in one hand and mud in the other, he would mutter, 'Gold is mud and mud is gold.' In the same

way he conquered all cravings of the flesh and in the end he revered every woman as mother.

A youthful and beautiful woman initiated him into Tantric practices (Sâdhanâ). Lying on her lap he meditated on Kali. She was a Brahmachârini, using wine and flesh in the rituals of worship. He worshipped her as a naked goddess. All sensual cravings were thus seared and burnt up in him.

He sought to experience each religion in its entirety in Sâdhanâ or spiritual discipline. Now he would be a Moslem Fakir, with appropriate rituals, attitudes and garb, and now a Christian neophyte, stricken with a sense of sin and crying for salvation. There was nothing of mere pose or mere imagination in all this. In the same way Vaishnava Sankirtan and music were added to his religious exercises.

Among early personal influences on Ramakrishna is to be noted that of Saint Dayananda Saraswati, founder of the Arya Samaj. Dayananda took his stand on the Vedas as teaching the one Universal Religion and fought all idolatry in a militant mood, but his influence on Ramakrishna could not be lasting or deep. Ramakrishna's genuineness led him to revolt against Hindu practices; he would repudiate caste and even serve the "Methar" which could hardly have been pleasing to the orthodox Vedic brotherhood. He felt himself drawn to Totapuri and other saints and these manifold experiences prepared him for his mission in life. It was Totapuri who initiated him into Sannyâsa.

He came under the influence of the Brahmo Samaj also. The New Dispensation as preached by Brahmananda Keshabchandra gave him a keen sense of certain social evils and immoralities which had corrupted latter-day Hindu religion and religious practices.

Ramakrishna was a composite personality. In contemplating Truth from the absolute point of view (Nirupâdhi) he negatived all conditions and modes (Upâdhis), but from the relative or conditional point of view (Sopâdhi) he worshipped Kali, the Divine Mother, as well as other modes and embodiments of the deity. He worshipped the one in all and the all in one and he saw no contradiction but only a fuller reality in this. So also he reconciled Sâkâr and Nirâkâr Upâsanâ. For him there was nothing in the material form of the deity but God manifesting Himself. The antagonism between matter and spirit did not exist for him.

What he refused to delude himself with was that he was above all conditions and all infirmities of the flesh. But in his trances (Samâdhi) he developed ecstasia in its purest form, such as has been rarely witnessed in the West in the religious world since the days of Eckhart and Taculer.

Like most Hindu Saints he had an inexhaustible store of homely sayings, adages, metaphors, allegories, parables, which could bring spiritual truths home to the meanest understanding and even to the child.

Rammohun Roy, in a very real sense the father of modern India, sought the Universal Religion, the common basis of the Hindu, Moslem, Christian and other faiths. He found that each of these great religions was based on this common faith with a certain distinctive historical and cultural embodiment. It is fundamental to note that Rammohun played two roles in his own person. First he was a profound universalist and in this capacity he formulated the creed of what has been called Neo-theophilanthropy (a new love of God and man) on positive and constructive lines. He construed the Gâyatri on this basis. And strange to say this Hindu became

one of the three fathers of the Unitarian creed and worship in the West.

In the second place Rammohun was a Nationalist Reformer and functioned in three different ways.

As a Hindu Reformer he gave a Unitarian redaction of the Hindu Shâstras from the Vedânta and as a Moslem defender of faith he wrote the Tufatul Mowahidin and Manazaratum Adiyan which were polemical works. And finally as a Christian he gave a Unitarian version of the entire body of the scriptures, old and new, in his controversies with the Christian missionaries. Rammohun was thus in himself a universalist and three nationalists all in one.

Maharshi Devendranath organized the creed, rituals and Anushthanas in the Adi-Brahmo-Samaj on a Hindu Upanishadic basis.

The work of formulating a Universal Religion free from Hindu or Christian theology fell to Brahmananda Keshabchandra Sen, who attempted this on an eclectic basis, and thus organized rituals and modes of worship. In his earlier days Keshabchandra made Christianity the central religion but in later life he was drawn more and more to Vaishnavism for emotional and religious exercises. This was selective eclecticism. He thus variegated and fulfilled religious experiences as well as concepts, rituals and worship in a way never attempted before. Buddhism, Christianity, Islam and Vaishnavism, not to mention other religions, each contributed its essence and substance to Keshabchandra's Religion of the New Dispensation and what was new was the eclectic cult and culture.

The next step (and it was indeed a fundamental innovation) was taken by Paramahamsa Ramakrishna. The Paramahamsa would experience each cult and religion in its totality or as one whole experience.

Keshabchandra would emphasize the central essence of each religion and acknowledge its truth. In this sense Keshabchandra would say, "It is not that every religion contains truths but every religion is true." But as there are different religions, it follows that they convey different aspects of truth. They transcribe not a part but the whole of life, each from one fundamental standpoint. But the religions contend with one another. Each claims that its positive standpoint is the only true standpoint and all other standpoints are erroneous. But Keshabchandra differed. He viewed life from all these different standpoints eclectically. He selected from each religion what he considered its essence, both theoretical as well as practical. He formulated a collation of all these partial aspects in the Brahmo faith and more especially in the New Dispensation creed. Put more briefly, Keshabchandra's view is that every religion as represented by its central essence is true. But it does not contain the whole truth which can be viewed only from an eclectic standpoint.

The New Dispensation would select the "distinctive" central essence from each religion and make a collection, a "bouquet" of followers as it were. Here it was that Ramakrishna differed from Keshabchandra. Indeed he differed from his predecessors in two essential respects. First, he maintained that the practices of each religion with its rituals and disciplines gave its essence more really and vitally than its theoretical dogmas or creeds. Secondly, it was Ramakrishna's conviction that it is not by selective eclecticism but by syncretism and the whole-hearted acceptance of a religion that its full value

and worth could be realized and experienced.

Ramakrishna held that selective extracts would kill the vital element in each religion. He would be a Hindu with the Hindu, a Moslem with the Moslem and a Christian with the Christian in order to experience the whole truth and efficacy of each of these religions. But he would not practise different religious disciplines or hold different creeds at one and the same time. The observances, practices and rituals of each religion are organic to it. He would tentatively accept the whole creed and ritual of the Moslem (or of the Christian Catholic) in order to experience its religious efficacy and truth. In all these there might be temptations and pitfalls but one must be as an innocent child or babe and pass unscathed through fire. It was thus that the Paramahamsa passed successively through Christian and Moslem experiences. Such was the Paramahamsa's syncretism.

Ramakrishna was thus a cosmic humanist in religion and not a mere nationalist. He gave the impulse initiative to universal human and this must be completed in our age. Humanism has now various new phases and developments. Leaving out Comte's positivistic humanism with its worship of the "grande-être" and Bahaism with its later offshoot "Babism," the religion of human brotherhood (*bhai*), we may turn to later phases such as the new concepts of religion without a God (as in Julian Huxley). This is not all. Impersonal ideals of Truth, Beauty or Goodness have sometimes replaced the old faith in a personal God. And it is not merely the religious sentiment which claims its own pabulum in our day. A passion for science, for philosophy or for scientific philosophy, a passion for art or for Rasa (æsthetic sentiment) in general is the badge of modernism in our culture and seeks to displace much of the old religious sentiment.

Our present quest is for a Parliament of Religions, a quest which we seek to voice in this Assembly. But this is only a stepping stone to a Parliament of Man or a Federation of World Cultures.

Articles of faith, creeds and dogmas divide man from man but we seek in religion a meeting ground of humanity. What we want is not merely universal religion in its quintessence, as Rammohun sought it in his earlier days, not merely an eclectic religion by compounding the distinctive essence, theoretical as well as practical, of the different religions as Keshabchandra sought it, but experience as a whole as it has unfolded itself in the history of man. And this can be realized by us, as Ramakrishna taught, by the syncretic practice of religion by being a Hindu with the Hindu, a Moslem with the Moslem and a Christian with the Christian as preparatory to the ultimate realization of God in Man and Man in God.

Religion in a broader sense is to be distinguished from the religions in the concrete. As such it is a force that organizes life and life's activities. All cultures and in fact, all concepts are dominated by the idea of religion. Food, sex-relations, the family, tribal life and warfare are all regulated by the religious idea. Empirical science and folk life are grouped round the central idea of religion. And, in the course of progress, the higher religions are evolved. The Parliament of Religions is thus to be conceived as but the apex of this ascending course of religious evolution.

Religious expression, however, is not the only expression of the ultimate experience. We have also science,

philosophy, or better scientific philosophy, art or the æsthetic sensibility, (Rasa sentimént or Rasânubhuti) or mystical experience, all these being phases of humanism. And the consummation is to be found in cosmic humanism which frees mankind from its limitations of outlook by finding man in the universe and the universe in man. And we must seek it to be free not of this or that state but of the solar system and stellar systems and beyond, in one word, of the universe.

Our immediate objective to-day is a Parliament of Religions. But in my view this is only a prelude to a larger Parliament, the Parliament of Man, voicing the federation of world cultures, as I have said, and what this will seek to establish is a synthetic view of life conceived not statically but dynamically as a vrogressive evolution of humanity.

C. L. Chen

(Consul-General for China, Calcutta)

Tuesday, March 2—Morning Session

Friends,

Before I introduce the speakers of this morning's session of the Parliament of Religions, permit me to say a few words by way of introduction. We are met to-day in this intellectual centre of



C. L. CHEN

problems of life. Swami Vivekananda once said, "Perish India, perish all religion in the World." At this period India to discuss seriously the religious when the nations of the world are seemingly embarking upon a mad policy of increased armament for war of offence and defence, how fitting it is that India should again come forth to sound and herald the message of religion, the message of brotherhood, love, and peace. The intellectual religious masters of the world are sharing with you Indians to-day the work of enlightenment. You Indians have searched your minds long and patiently, and you possess a synthetic knowledge of God which other peoples do not seem to have. In the intensity of your researches, perhaps, there are points you have overlooked. Maybe some of these points will be suggested and made known to you by the addresses and speeches of the foreign representatives to this Parliament of Religions. A bewildered world to-day is grouping in the dark. Where is the pathway of life? What is the solution to all our doubts and misgivings? May the deliberations of this Parliament of Religions blaze the path to truth, to peace and goodwill among men, yea, to God Himself.

Swami Abhedananda

Tuesday, March 2—Afternoon Session

Sisters and brothers,

In this age when material prosperity and commercial supremacy are the ideals and ruling powers of a civilized nation; when each nation distrusting its neighbours is armed to the teeth with infernal weapons of death to protect its self-interest and to massacre its innocent neighbours with unimaginable violence as it is manifested to-day in a civilized country like Spain in Europe; when the



SWAMI ABHEDANANDA

insatiable greed of a civilized nation led by the most powerful Dictator has subdued and conquered by means fair or foul a weaker nation as it has been in the case of Abyssinia; when human beings are regarded as soulless machines fitted to become the food of cannon and machine guns; when in the East similar strife and conflict are rife, and when the abominal communalism is sucking the heart's blood like the mythical vampire in India, it is high time that the message of peace and goodwill and love for one's enemy as was taught two thousand years ago by the meek and gentle Son of man in Galilee should once again be heralded and emphasized with full spiritual force to suit the conditions of the present time.

To fulfil this great purpose,—to establish righteousness and to destroy evil, the Almighty Lord has manifested Himself in the form of Bhagavan Sri Ramakrishna, at whose Centenary this Parliament of Religions is convened.

The present upheaval of the spiritual tide, the waves of which traversing nearly one half of the world have touched the shores of America, was produced by the Christ-like character and divine personality of Bhagavan Sri Ramakrishna who is recognized throughout India as the greatest saint of modern India, and revered and honoured to-day by all classes of Hindu as the Ideal Manifestation (Avatara) of the Divine glory. His life was so wonderful and unparalleled that within ten years after his departure from this earth, it attracted the admiration, respect and reverence, not only of all classes of people of India, but of many of the distinguished English and German scholars of the nineteenth century, who happened to know something about him.

A short account of the life of Bhagavan Sri Ramakrishna appeared for the first time in the January number of the "Imperial and Quarterly Review" of 1896 under the title of "A Modern Hindu Saint." It was an able article penned by Prof. C. H. Tawney who was for many years the Professor of Sanskrit in the Calcutta University and the distinguished Librarian of Inaia House in London. This article aroused the interest of great many European scholars, among whom late Prof. Max Müller showed his appreciation by publishing in the August number of the "Nineteenth Century" of 1896 a short sketch of this

Hindu saint's life entitled "A Real Mahatman." In this celebrated article, which was for some time the subject of most severe criticism both in England and India among many of the Christian missionaries and the Theosophists, the noted Professor showed the difference between the imaginary Mahatmas of the Theosophists and the real Mahatman or the great soul of India, who had reached God-consciousness and had manifested Divinity in all the actions of his daily life. He gave a brief account of the extraordinary life of Sri Ramakrishna paying him the highest tribute of honour and respect that a Christian scholar could give to a Divine manifestation in the so-called heathen land. Later, in 1896, he compiled and published "Ramakrishna, His Life and Sayings" collecting more facts about the life and sayings of this exemplary character perfumed with Divine personality.

In 1903 A.D. the Vedanta Society of New York, U. S. A., published in a separate volume the sayings of Bhagavan Sri Ramakrishna, and the "Gospel of Ramakrishna" with an introduction by Swami Abhedananda in 1907 A.D. The unsectarian and universal teachings of Sri Ramakrishna attracted the attention of the sincere and earnest seekers after Truth among the Christians of America and Europe; and the same Gospel of Ramakrishna (New York edition) was translated into Spanish and was published in Buenos Aires in South America in 1915 A.D. It was also translated into Portuguese and published from Brazil, South America. In Europe it was translated and published in Danish, Scandinavian and Czechoslovakian languages.

The well-renowned artist, late Frank Dvorak of Prague, Austria, after reading this Gospel was so deeply impressed that he painted the life-size portrait of Sri Ramakrishna.

In 1925 A.D. "The Life of Sri Ramakrishna" with an introduction by M. K. Gandhi, was published by the Advaita Ashrama of Mayavati in India. Later on the celebrated French savant Romain Rolland wrote "The Life of Ramakrishna" in French in 1928 A.D. which was translated into English by E. F. Malcolm Smith and was published by the Advaita Ashrama in 1930 A.D. In this volume Romain Rolland said:—"Allowing for differences of country and time Ramakrishna is the younger brother of our Christ" (p. 13).

The late Prof. Max Müller was deeply impressed by the originality of this great saint and Real Mahatman who was not brought up within the precincts of any university and who drew the waters of his wisdom neither from any book or scripture, nor from any ancient prophet, but directly from the eternal fountain-head of all knowledge and wisdom. He reached the goal of all religions, not by following the path that was laid down by any religious prophet or spiritual teacher of any country, but his path was original, and untrodden by any of the Saviours of the world. Late Prof. Max Müller was also struck by the broad, liberal and absolutely unsectarian spirit which pervades the utterings of Bhagavan Sri Ramakrishna. Indeed, the life and sayings of the Bhagavan have given a death-blow to the sectarian bigotry and fanaticism of the so-called religious world. Whosoever has read his sayings is impressed with the universality of his spiritual ideals, which embrace the ideals of all mankind.

From his childhood Sri Ramakrishna *fought against all sectarian doctrines* and dogmas, yet at the same time, he showed that all sects and creeds were but the paths which lead sincere and

earnest souls to the one Universal Goal of all religions. Having realized the highest ideal of every religion, by following the methods and practices of the various sects and creeds of the world, Bhagavan Sri Ramakrishna gave to humanity whatever spiritual experiences and realizations he had acquired through Sâdhanâ. Every idea which he gave was fresh from above and unadulterated by the product of human intellect, culture or scholastic education. Each step of his life from babyhood to the last moment was extraordinary. Every stage was like the unfoldment of a chapter of a new scripture, especially written out by the unseen Hand to befit the minds of the East and the West and to fulfil the spiritual needs of the twentieth century.

This great sage showed in his life how to cultivate the search after God and proved, by his example, that wherever there is extreme longing to see God, there is the nearness of the realization of the Absolute Truth. The life of this great "Real Mahatman" has been the grand testimony to the fact that even in this age Divinity can be reached and that Divine perfection can be acquired by those who are pure in heart, chaste, simple and who can devote their whole heart and soul to God for spiritual realization alone, and not for any material gain.

We have neither seen nor heard of a character purer, simpler, more chaste and more godly than that of this ideal Mahatman, Bhagavan Sri Ramakrishna. He was the personification of purity and chastity, and embodiment of truthfulness. His life was a life of absolute renunciation and he never cared for the pleasures and comforts of earthly existence. The only comfort, pleasure, or happiness which he felt in his life was at the time when he was in the blissful state of Samâdhi or God-consciousness, and when his soul being liberated from the bondage of physical body soared high in the infinite space of the Absolute and entered into the abode of Everlasting Peace and Blessedness.

He could separate his soul from the cage of the physical organism at his will, and he had perfect control over this great Yoga power (Vibhuti). He never recognized earthly relations, but God was his father, mother, brother, sister and everything.

Ramakrishna taught that every woman, old or young, was the representative of the Divine Mother on earth. He worshipped God as the Mother of the Universe, and the Divine Mother, as he often used to say, showed him that all women represented the Divine Motherhood on earth. For the first time, in the religious history of the world, this idea was preached by a Divine Incarnation and upon it depends the salvation of men and especially of women of all countries from immorality, corruption and all vices which prevail in a civilized community. It was Ramakrishna who by his own example established the Truth of spiritual marriage on the soul plane alone, and not on the physical, even in this age of sensuality. He had a wife whom he always treated with reverence and whom he always looked upon as the representative of his Divine Mother. He never had any sex relation with her, or with any woman, on the physical plane. His wife, the Blessed Virgin, Sarada Devi, lived like an embodiment of Divine Motherhood with innumerable spiritual children around her. She in turn, always regarded the Bhagavan as her Blessed Mother Divine in a human form.

Up to the last moment of his earthly career the Bhagavan was absolutely pure, chaste and a perfect child of his Divine Mother of the universe. Further-

more, he uplifted the ideal of womanhood on the spiritual plane by accepting his Guru in a woman form. No other saviour or spiritual leader has ever given such an honour to womanhood in the annals of religious history.

The mission of Bhagavan Sri Ramakrishna was to show by his living example how a truly spiritual man, being dead to the world of senses, can live on the plane of God-consciousness; it was to prove that each individual soul is immortal and potentially Divine. His mission was to establish harmony between religious sects and creeds. For the first time it was absolutely demonstrated by Ramakrishna that all religions are like so many paths leading to the same Goal, that the realization of the same Almighty Being is the highest Ideal of Christianity, Mahomedanism, Judaism, Zoroastrianism, Hinduism, as well as of all other smaller religions of the world. Sri Ramakrishna's mission was to proclaim the eternal Truth that God is one but has many aspects, and that the same one is worshipped by different nations under various names and forms; that He is personal, impersonal and beyond both; that He is with name and form and yet nameless and formless. His mission was to establish the worship of the Divine Mother and thus to elevate the ideal of womanhood into Divine Motherhood. His mission was to show by his own example that true spirituality can be transmitted and that salvation can be obtained through the grace of a Divine Incarnation. His mission was to declare before the world that psychic powers and the power of healing are obstacles in the path of the attainment of God-consciousness.

Bhagavan Sri Ramakrishna possessed all the Yoga powers but he seldom exercised those powers, especially the power of healing diseases. Moreover, he always prevented his disciples from either seeking or exercising those powers. But one power which we have seen him frequently to exercise was the Divine power to transform the character of a sinner and to lift a worldly soul to the plane of superconsciousness by a single touch. He would take the sins of others upon his own shoulders and would purify them by transmitting his own spirituality and opening the spiritual eyes of his true followers.

The days of prophecy have passed before our eyes. The manifestations of the Divine powers of one who is worshipped to-day by thousands as the latest Incarnation of Divinity, we have witnessed with our eyes. Blessed are they who have seen him and touched his holy feet. May the glory of Sri Ramakrishna be felt by all nations of the earth; may his Divine power be manifested in the earnest and sincere souls of his devotees of all countries in all ages to come, is the prayer of his spiritual child and servant.

KAKA KALELKAR

(Bharatiya Hindi Sahitya Parishat, Wardha, C. P.)

Wednesday, March 3—Morning Session

Friends,

We are all meeting at a time when all the religions of the world are on their trial. Religion is the binding force and yet men have been quarelling with each other in the name of religion. We have to-day to vindicate the place of religion as the greatest binding force in human life. I am glad that we are meeting here in the name of the spiritual giant of India Sri Ramakrishna Paramahamsa. It was he who proved to us, not by intellectual process but



KAKA KALELKAR

by going through the spiritual experiences, that all the religions are true, that all are equally acceptable and all are equally elevating. That is why the Parliament of Religions ought to meet in the name of Sri Ramakrishna. The first Parliament was held in 1893 at Chicago and the illustrious disciple of Sri Ramakrishna went there to represent India. To-day the Parliament has come to India and it is held in the name of Sri Ramakrishna. Before I proceed, I should like to read here a letter which I received from Mahatma Gandhi by way of blessing. It is of course in Hindi. Rendered into English, the letter would read :

"You are going to the Dharma Sabhâ—the Parliament of Religions. It is associated with the holy name of a personality like Sri Ramakrishna. I do hope that the Sabhâ will do something that will give a lead and will guide the followers of all faiths. What will the Parliament say in respect of all the religions? Are all the religions equal as we hold or is there any one particular religion which is in the sole possession of truth, the rest being either untrue or a mixture of truth and errors as many believe? The opinion of the Parliament in such matters must prove helpful guidance for us."

I also trust that we shall meet here, as hearts meeting hearts, not on the intellectual plane, but on the spiritual plane. We must be able to turn out something useful to mankind. Now whatever I have got to say, I shall say at the end.

After the messages and papers were read, Kaka Kalelkar continued :

When religions come together, they always come with evils. Sir Francis Younghusband has cited a beautiful and happy simile, viz. every child thinks that its own mother is the best. But children do not force upon other children to accept their mothers. That is the wisdom children have. If all religions were to show that same wisdom without inviting people to renounce their religion and follow a particular religion as the only true religion, I think we shall have cleared all conflicts. The very idea of the Parliament of Religions is, I suppose, based on this assumption and it is a fact all religions are true.

Friends, by way of illustration I shall say a few words to the religions of the world. My faith lies in religion. If we are to judge by the present practices, they will all prove to be false, for the organization of religion has been at fault. All these things, I suppose, are the technique of the pursuit of power; pursuit of power and pursuit of goodness are too different things, and the pursuit of goodness has its own power. Therefore let us come together on the plane of morals and spirituality and not merely on the intellectual plane. There are many problems crying for solution from the religions of the world; for instance, women are not free, children are not happy, and more than that the domestic animals are not happy. They also belong to the greater humanity and therefore we must assure them of some comfort and peace. I suppose, especially in India, as Mahatma Gandhi has pointed out, the cow is not safe. The domestic animals that serve us ought to be served and protected. That is, I think, a part of the work of such Parliament of Religions, which it ought to be able to do. What has religion to say on these matters? That is the question which the world is asking of this Parliament to-day. I suppose by coming together like this, and thinking together, we ought to find some solutions for these problems. I have done.

Dr. Rabindra Nath Tagore

Wednesday, March 3—Afternoon Session

Friends,

When I was asked to address this distinguished gathering I was naturally reluctant, for I do not know if I can be called religious in the current sense of the term, not claiming as my possession any particular idea of God, authorized by some time-honoured institution. If, in spite of all this, I have accepted this honour, it is only out of respect to the memory of the great saint with whose Centenary the present Parliament is associated. I venerate Paramahamsa Deb because he, in an arid age of religious nihilism, proved the truth of our spiritual heritage by realizing it, because the largeness of his spirit could comprehend seemingly antagonistic modes of Sâdhanâ, and because the simplicity of his soul shames for all time the pomp and pedantry of pontiffs and pundits.

I have nothing new to tell you, no esoteric truth to propound to you. I am a mere poet, a lover of men and of creation. But since love gives a certain insight, I may perhaps claim to have sometimes caught the hushed voice of humanity and felt its suppressed longing



DR. RABINDRA NATH TAGORE

for the Infinite. I hope I do not belong to those who, born in a prison-house, never have the good luck to know that it is a prison, who are blissfully unaware that the costliness of their furniture and

profuseness of the provisions for their comfort act as invisible walls in a castle of vanity that not only rob them of their freedom but even of the desire for it.

The degree of this freedom is measured according to our realization of the Infinite whether in the outer world, or in the inner life. In a narrow room we may have as much space as is necessary for living and for the exercise of our muscles; the food may be more than sufficient, it may even be sumptuous; yet our inborn craving for what we may call the more, the unattained, if not altogether killed, remains unsatisfied. We are deprived of the Infinite, which is freedom of range, both in the outer world as well as in the ceaseless variety of the world of our experience.

But a more profoundly intimate perception of the Infinite lies in that intensity of our consciousness, which we can only attain when we realize ultimate value in some ideal of perfection, when in the realization of some fact of our life we become aware of an indefinable truth that immensely transcends it. We, in our human nature, have a hunger for Bhuma, for immensity, for something a great deal more than what we need immediately for the purposes of life. Men all through their history have been struggling to realize this truth according to the unfolding of their idea of the boundless, and have been gradually changing their methods and plans of existence, constantly meeting failures, but never owning final defeat.

We find that animals have their evolution along the line of the race. They have their individual life which ends with their death. But even in them there is a touch of the Infinite which urges them to outlive their own life in the life of the race, accepting sufferings and making sacrifices for its sake. The spirit of sacrifice in the parents is this touch of the Infinite,—the motive power which makes the race life possible, which helps to develop those faculties in them that will enable their descendants to find better opportunity for food and shelter.

But in human beings has been further evolved a sense of the Infinite that goes far beyond the struggle for physical life which merely occupies extended time and extended space. Man has realized that a life of perfection is not merely a life of extension, but one which has its selfless enjoyment of the great and the beautiful.

After we have evolved this sense of the beautiful, of the good, of something that we call truth,—which is deeper and larger than any number of facts,—we have come into an altogether different atmosphere from that wherein the animals and trees have their existence. But we have come into this higher realm only very lately.

Ages and ages have passed, dominated by the life of what we call the self, which is intent upon seeking food and shelter, and upon the perpetuation of the race. But there is a mysterious region waiting for its full recognition, which does not entirely acknowledge loyalty to physical claims. Its mystery constantly troubles us and we are not yet fully at ease in this region. We call it *spiritual*. That word is vague, only because we have not yet been able to realize its meaning completely.

We are groping in the dark, not yet clear in our idea of the ultimate meaning at the centre of this world. Nevertheless through the dim light which reaches us across the barriers of our physical existence, we seem to have a stronger faith in this spiritual life than in the physical. For even those who do not believe in the truth which we cannot define, but call by the name of

spirit,—even they are obliged to behave as though they did believe it to be true, or, at any rate, truer than the world which is evident to our senses. And so even they are often willing to accept death,—the termination of this physical life,—for the sake of the true, the good and the beautiful. This fact expresses man's deeper urge for freedom, for liberation of itself in the realm of the limitless where he realizes his relationship with the truth which relates him to the universe in a disinterested spirit of love.

When Buddha preached Maitri—the relationship of harmony—not only with human beings but with all creation, did he not have this truth in his mind that our treatment of the world is wrong when we solely treat it as a fact which can be known and used for our own personal needs? Did he not feel that the true meaning of creation can be understood only through love because it is an eternal expression of love which waits for its answer from our soul emancipated from the bondage of self? This emancipation cannot be negative in character, for love can never lead to negation. The perfect freedom is in a perfect harmony of relationship and not in a mere severance of bondage. Freedom has no content, and therefore no meaning, where it has nothing but itself. The soul's emancipation is in the fulfilment of its relation to the central truth of everything that there is, which is impossible to define because it comes at the end of all definitions.

The distinctive feature of materialism is the measurability of its outward expression, which is the same thing as the finiteness of its boundaries. And the disputes, civil and criminal, which have raged in the history of man, have mostly been over these same boundaries. To increase one's own bounds one has necessarily to encroach upon those of others. So, because the pride of Power is the pride of Quantity, pride of the mere number of its recruits and victims, the most powerful telescope, when pointed in the direction of Power, fails to reveal the shore of peace across the sea of blood.

Such is the tragedy that so often besets our history when this love of power, which is really the love of self, domineers over the religious life of man, for then the only means by which man could hope to set his spirit free, itself becomes the worst enemy of that freedom. Of all fetters those that falsely assume spiritual designations are the most difficult to break, and of all dungeons the most terrible are those invisible ones where men's souls are imprisoned in self-delusion bred by vanity. For, the undisguised pursuit of self has safety in its openness, like filth exposed to the sun and air. But the self-magnification, with its consequent thwarting of the best in man, that goes on unashamed when religion deadens into sectarianism is a perverse form of worldliness under the mask of religion; it constricts the heart into narrowness much more effectively than the cult of the world based upon material interests can ever do.

Let me try to answer the question as to what this *Spirit* is, for the winning of which all the great religions were brought into being.

The evening sky is revealed to us in its serene aspect of beauty though we know that from the fiery whirlpools which are the stars, chaotic outbursts clash against one another in a conflict of implacable fury. But *Ishavasyam idam sarvam*,—over and through it all there is spread a mysterious spirit of harmony, constantly modulating rebellious elements into creative unity, evolving ineffable peace and beauty out of

the incoherently battling combatants perpetually struggling to elbow out their neighbours into a turmoil of dissolution.

And this great harmony, this everlasting Yea,—this is Truth, that bridges the dark abysms of time and space, reconciles contradictions, imparts perfect balance to the unstable. This all-pervading mystery is what we call spiritual in its essence. It is the human aspect of this truth which all great personalities have made their own in their lives and have offered to their fellow-beings in the name of various religions as means of peace and good-will,—as vehicles of beauty in behaviour, heroism in character, noble aspiration and achievement in all great civilizations.

But when these very religions travel far from their sacred sources, they lose their original dynamic vigour, and degenerate into the arrogance of piety, into an utter emptiness crammed with irrational habits and mechanical practices; then is their spiritual inspiration befogged in the turbidity of sectarianism, then do they become the most obstinate obstruction that darkens our vision of human unity, piling up out of their accretions and refuse dead-weights of unreason across our path of progress,—till at length civilized life is compelled to free its education from the stifling coils of religious creeds. Such fratricidal aberrations, in the guise of spiritual excellence, have brought upon the name of God whom they profess to glorify, uglier discredit than honest and defiant atheism could ever have done.

The reason is, because sectarianism, like some voracious parasite, feeds upon the religion whose colour it assumes, exhausting it so that it knows not when its spirit is sucked dry. It utilizes the dead skin for its habitation, as a stronghold for its unholy instinct of fight, its pious vaingloriousness, fiercely contemptuous of its neighbours' articles of faith.

Sectarian votaries of a particular religion, when taken to task for the iniquitous dealings with their brethren which so deeply injure and insult humanity, immediately try to divert attention by glibly quoting noble texts from their own scriptures which preach love, justice, righteousness, and the divinity immanent in Man,—ludicrously unconscious of the fact that those constitute the most damaging incrimination of their usual attitude of mind. In taking up the guardianship of their religion they allow, on the one hand, physical materialism to invade it by falsely giving eternal value to external practices, often of primitive origin; and moral materialism on the other, by invoking sacred sanction for their forms of worship within the rigid enclosure of special privileges founded upon accident of birth, or conformity, irrespective of moral justification. Such debasement does not belong to any particular religion, but more or less to all religions, the records of whose impious activities are written in brothers' blood, and sealed with the indignities heaped upon them.

All through the course of human history it has become tragically evident that religions, whose mission is liberation of soul, have in some form or other ever been instrumental in shackling freedom of mind and even moral rights. The desecration of truth in unworthy hands,—the truth which was meant to raise humanity morally and materially out of the dusky region of animality, is moreover followed by condign punishment, and thus we find that religious perversity is causing more blindness of reason and deadness of moral sensibility than any other deficiency in our education; just as, the truth represented by science, when used for ignoble traffic,

threatens us with annihilation. It has been the saddest experience of man to witness such violation of the highest products of civilization, to find the guardians of religion blessing the mailed fist of temporal power in its campaign of wholesale massacre and consolidation of slavery, and science joining hands with the same relentless power in its murderous career of exploitation.

When we come to believe that we are in possession of our God because we belong to some particular sect, it gives us a complete sense of comfort to feel that God is no longer needed, except for breaking with the greater unction the skulls of people whose idea of God, fortunately or unfortunately, differs from our own in theoretical details. Having thus made provision for our God in some shadow-land of creed, we feel free to reserve all the space in the world of reality for ourselves,—ridding it of the wonder of the Infinite, making it as trivial as our own household furniture. Such unmitigated vulgarity only becomes possible when we have no doubt in our minds that we believe in God while our life ignores Him.

The pious man of sect is proud because he is confident of his right of possession of God. The man of devotion is meek because he is conscious of God's right of love over his life and soul. The object of our possession needs must become smaller than ourselves and, without acknowledging it in so many words, the bigoted sectarian nurses the implicit belief that God can be kept secured for himself and his fellows in a cage which is of their own make. In a similar manner the primitive races of men believe that their ceremonials have a magic influence upon their deities.

Thus every religion that begins as a liberating agency ends as a vast prison-house. Built on the renunciation of its founder, it becomes a possessive institution in the hands of its priests, and claiming to be universal, becomes an active centre of schism and strife. Like a sluggish stream the spirit of man is choked by rotting weeds and is divided into shallow slimy pools that are active only in releasing deadly mists of stupefaction. This mechanical spirit of tradition is essentially materialistic, it is blindly pious but not spiritual, obsessed by phantoms of unreason that haunt feeble minds with their ghastly mimicry of religion. This happens not only to mediocre individuals who hug the fetters that keep them irresponsible or craving for lurid unrealities, but to generations of insipid races that have lost all emphasis of significance in themselves, having missed their present in their ghostly past!

Great souls, like Ramakrishna Paramahamsa, have a comprehensive vision of Truth, they have the power to grasp the significance of each different form of the Reality that is one in all,—but the masses of believers are unable to reconcile the conflict of codes and commands. Their timid and shrunken imagination, instead of being liberated by the vision of the Infinite in religion, is held captive in bigotry and is tortured and exploited by priests and fanatics for uses hardly anticipated by those who originally received it.

Unfortunately, great teachers most often are surrounded by persons whose minds, lacking transparency of atmosphere, obscure and distort the ideas originating from the higher source. They feel a smug satisfaction when the picture of their master which they offer, shows features made somewhat in the pattern of their own personality. Consciously and unconsciously they reshape profound messages of wisdom in

the mould of their own tortuous understanding, carefully modifying them into conventional platitudes in which they themselves find comfort and which satisfy the habit-ridden mentality of their own community. Lacking the sensitiveness of mind which is necessary for the enjoyment of truth in its unadulterated purity they exaggerate it in an attempt at megalomaniac enlargement according to their own insensate standard, which is as absurdly needless for its real appraisement as it is derogatory to the dignity of its original messengers. The history of great men, because of their very greatness, ever runs the risk of being projected on to a wrong background of memory where it gets mixed up with elements that are crudely customary and therefore inertly accepted by the multitude.

I say to you : that if you are really lovers of Truth, then dare to seek it in its fulness, in all the infinite beauty of its majesty, but never be content to treasure up its vain symbols in miserly seclusion within the stony walls of conventions. Let us revere the great souls in the sublime simplicity of their spiritual altitude which is common to them all, where they meet in universal aspiration to set the spirit of man free from the bondage of his own individual ego, and of the ego of his race and of his creed; but in that lowland of traditions, where religions challenge and refute each other's claims and dogmas, there a wise man must pass them by in doubt and dismay.

I do not mean to advocate a common church for mankind, a universal pattern to which every act of worship and aspiration must conform. The arrogant spirit of sectarianism which so often uses either active or passive, violent or subtle, methods of persecution, on the least provocation or without any, has to be reminded of the fact that religion, like poetry, is not a mere idea, —it is expression. The self-expression of God is in the variedness of creation; and our attitude towards the Infinite must in its expression also have a variedness of individuality, ceaseless and unending. When a religion develops the ambition of imposing its doctrine on all mankind, it degrades itself into a tyranny and becomes a form of imperialism. This is why we find a ruthless method of fascism in religious matters prevailing in most parts of the world, trampling flat the expansion of the spirit of man under its insensitive heels.

The attempt to make the one religion which is their own, dominate all time and space, comes naturally to men addicted to sectarianism. This makes it offensive to them to be told that God is generous in His distribution of love, and His means of communication with men have not been restricted to a blind lane aburptly stopping at one narrow point of history. If humanity ever happens to be overwhelmed with the universal flood of a bigoted exclusiveness, then God will have to make provision for another Noah's Ark to save His creatures from the catastrophe of spiritual desolation.

What I plead for is a living recognition of the neglected truth that the reality of religion has its basis in the truth of Man's nature in its most intense and universal need and so must costantly be tested by it. Where it frustrates that need, and outrages its reason, it repudiates its own justification.

Let me conclude with a few lines from the great mystic poet of mediæval India, Kabir, whom I regard as one of the greatest spiritual geniuses of our land :

The jewel is lost in the mud,
  and all are seeking for it;
some look for it in the east, and

some in the west;
some in the water and some amongst stones.
But the servant Kabir has appraised it at its true value,
and has wrapped it with care
in a corner of the mantle of his own heart.

Swami Paramananda

(Vedanta Centre, Boston (Mass.), and La Crescenta (Calif.), U. S. A.)

Thursday, March 4—Morning Session

Friends and my spiritual kinsmen,

I have listened with great deal of interest to the illuminating papers offered by the distinguished people not only of this country but of the world at large and naturally they are all thought-provoking. I will touch on only one thing which may be of practical value and utility. In travelling and in sitting together, I have heard it said that the world is a very bad place. Well, if it is a bad place, we also have our share in it. We live in it, we breathe in it and if we find undesirable elements, we must have the feeling to set it right. Sri Ramakrishna did this in practical reality and he is one amongst many such. He was modest and humble. He was not a scholar but he was a practical idealist. He made a model, a model of perfection. That is the reason why we are all here to-day? There is not a single soul here that does not want to find perfection, and Sri Ramakrishna, with his sincerity of purpose, with his purity of life, with his concentrated devotion to the ideal, brought that into practical realization. We may look at it every morning, every noon and every night and as frequently as possible and see that our lives are moulded in accordance with that. I can say very frankly and honestly, by way of practical example, I have found in my own life that a life is transformed by a mere touch. It was my good fortune to see that. Instead of theorizing, let us do something constructive as did Sri Ramakrishna. We are tired of theories. Who wants to be reminded that the world is a bad place? If you are lovers of humanity, instead of repeating this, come and give your helping hand. Let us hope that the fundamental principles which we touch during these sittings, we shall try to live. Those of us who know anything of the great life of Sri Ramakrishna, know that it is not through politics, not through science, not through any of these ingenious methods that he attained the spiritual vision. Through love, the golden thread that ties humanity, he attained truth. So let us forget the evil condition. I think the less we dwell upon it, the better for us. It will give us more strength. If we can



SWAMI PARAMANANDA

do good to each other, I think we will achieve that for which Sri Ramakrishna and his disciple Swami Vivekananda gave themselves up without thinking of themselves. Thereby we shall get their blessings and benediction, and we shall find the joy and peace that we hanker after.

Sir Francis Younghusband

(President, Society for Promoting the Study of Religions, London)

Thursday, March 4—Afternoon Session

Ladies and gentlemen and my spiritual kinsmen,

It is now my great privilege to address to you just a very few words at the beginning, thanking you for this opportunity of saying something on the great occasion of this Parliament of Religions.



SIR FRANCIS YOUNGHUSBAND

I have travelled all the way from England to attend the Centenary Celebrations of Sri Ramakrishna because of the very great and deep regard which I had for many years for the great work of Sri Ramakrishna. I was first drawn to him because he more than any other man expounded the great yet simple principle of not merely tolerating other religions but deeply appreciating them and penetratingly entering into them. I speak as a Christian, and what profoundly moved me was the way in which that great Saint entered into our Christian religion, entered into the very simple life and teachings of Christ. In a way we Christians were able to understand our own religion better by the way in which he had entered into it. I think you must all remember the story of how when Sri Ramakrishna was shown the picture of the Madonna and the Child, he was so deeply impressed—he was very sensitive by nature—that he forthwith went into a trance. He saw that picture and by contemplating it, he realized not only the Fatherhood of God but also the Motherhood of God. And then you know, so the story says, he lived all by himself for six months, devoting all his time and all his concentrated attention, with all the intensity of his feeling, to entering into the spirit of Christ. That deeply moves us, Christians, because we feel that here was a Hindu, and although he was a Hindu of Hindus, yet at that time he did become a Christian of Christians. (Applause.) Not only he has affected the Christians, he has also affected the Musalmans and Buddhists. It is a very great and simple principle—here my view and your view also, I think, must be the same—that we of different religions should be brought together. We know from the long history of mankind that at the present time when there is so terrible an amount of disunion amongst us, it will be exceedingly good for men of spirit and men of religion to

come together and meet together and see in what way they can bring into the life of the world that spirit of which Sri Ramakrishna was the apostle.

Now what I gather as the most important thing is that when we do meet together on occasions like this we get mutual help. We met together in the same fashion in London last year at the Congress of Faiths. Each one of us retained his own religion and each one of us was convinced—at any rate I was, that his own religion was the best; yet by meeting each other, by spiritual contact with each other, we got inspiration to be better Hindus, better Musalmans, better Buddhists, better Christians. We, each of us, were forced down to the very fundamentals of our faiths and each of us was made to aspire the very highest ideals of his faith. That is a very, very important point. All mankind is very greatly indebted to Sri Ramakrishna for having spread and intensified this doctrine and lived upto it in his own life. In this doctrine we come across one great principle which is a very simple principle too, by which the whole universe is governed, and that is of the 'Unity in diversity.' The diversity will always exist, and each one of us is different from the other as each particle in the universe is different from the other. We have to maintain our own individuality, but we should also realize that deep down there is this fundamental unity which unites us all.

Well, now, I would like to say just a few words and that is this. Great men like the Saint Sri Ramakrishna come into this world from time to time and we humbler individuals have to make the most of this great privilege of knowing their worth, knowing their life, and we have to look to them and try to enter their spirit, but we must not stop there. We must not be always looking into the past. As one of the speakers in the first greetings said we are made up by our past, the present and the future. While we look to the past, we should look to the present and to the future also. We must realize that the future will entirely be of our own making and we must determine that the world of the future should be the better for our living in it. While we like Sri Ramakrishna, we look also far into the future and hope that there shall be men greater than even Sri Ramakrishna produced in the future. That is the message that I have to give you.

I would like to thank you most sincerely for giving me an opportunity to speak to you and I should like to express myself that when the second Centenary of Sri Ramakrishna is celebrated, we may look forward to greater men to arise. I thank you very sincerely for your attention this evening.

Prof. Muhammad Ali Shirazi of Iran

(University, Calcutta)

Friday, March 5—Morning Session

Friends,

I have been honoured by being asked to act as a Chairman of this Parliament convened under the auspices of the great Mission whose aim is to promulgate the teachings of a great Saint of Bengal, Sri Ramakrishna, a personality held in high esteem and honour all the world over.

I take this opportunity to tender my sincere greetings to the Mission on behalf of my fatherland (Iran) whose

great sons have much thought in common with those of India and even have exchanged ideas as far back as during the reign of Nushirawan.

Before I close to-day's morning session, I desire to give vent to my sincere feeling of joy at the success which this Mission will still further achieve in spreading the broad principles that it has taken upon itself to teach the world.

To me all the religions of the world are the effects of one Great Cause. All the religions of the world along with their branches endeavour to under-



PROF. MUHAMMAD ALI SHIRAZI

stand the mystery of the Omniscient One, the Truth, the Almighty Father, the Absolute Beauty and pursue the different paths to reach Him. So let every religious system of the world remain independent and let its growth remain spontaneous.

Since the very start of our existence, in this world, the objects of nature and the laws that govern them have been continuously forcing before our minds the great truth that there is one lofty and glorious Power that must be responsible for the perfect working of the whole universe. We are born with the consciousness of the Great Power, we develop the sense of His Existence and when we die, we die in the full knowledge of His Supreme Benevolence.

The poems of Hafiz, Maula Rum, Ommar Khyyam, Jami and many others are full of the idea that the whole universe, nay, the cosmos, clearly indicates that the Spirit of God is omnipresent, He alone is Perfect Benevolence, Perfect Truth, Perfect Beauty, that love for Him is the true love.

Jami, the famous poet of Iran, says :

"Now we call Thee the Wine, and now the Wine-cup,
Now we call Thee the Bait and now the Snare,
On the tablet of the universe is no letter save Thy Name,
By which name, then shall we invoke Thee?"

Thus before we adopt any religion, we are already armed with the knowledge of His Existence and His Power. But according to circumstances we take up different paths to reach our goal.

I am a seeker after Truth and my path is the path of Islam which means "Submission to the will of God,—the True and One God," and as such it has clearly indicated tolerance and absence of compulsion in religion.

If we examine the Koran (chapter 2, verse 255), we find it clearly said :

"Let there be no violence or compulsion in religion. Truly the right way is manifestly distinguished from error. Whoever, therefore, shall deny whatever is worshipped besides God and believe in God, he shall surely take hold on a strong handle, which shall not break, and God is he who heareth and seeth."

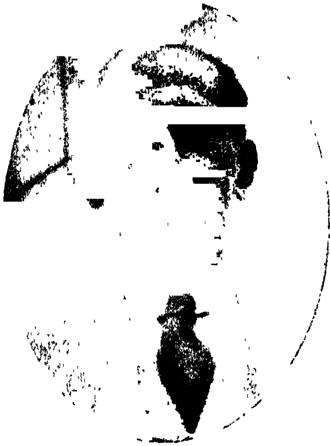
Dr. D. R. Bhandarkar of Poona

(Sometime Carmichael Professor of Ancient Indian History and Culture, Calcutta University)

Friday, March 5—Afternoon Session

Spiritual Kinsmen,

It is in the fitness of things that a Parliament of Religions of the World should be convened in India and in connection with the celebration of the Birth Centenary of Sri Rama-Krishna Paramahamsa. The most



DR. D. R. BHANDARKAR

attractive feature of this teacher is the genuine spirit of research which he evinced throughout his life. He was a Sâkta among the Sâktas, a Vaishnava among the Vaishnavas, a Moslem among the Moslems, and a Christian among the Christians. He allowed himself to come under the influence of even such modern teachers as Brahmananda Keshabchandra and Swami Dayananda Sarasvati. He having realized the goal of all faiths and creeds of the time, the truth dawned upon him : "The Lord is one, though He has many names"; "Religion . . . . is one. It has been so from all times, it shall be so for ever"; "Yea, every belief, every religion, every system of faith and worship is but a path that leadeth unto Him." This reminds us of Sakya Gautama, the founder of Buddhism, who went from one teacher to another, studying all sects and schools of thought, thoroughly and impartially, before the truth dawned upon him, before, in other words, he became Buddha, 'the Enlightened One.' His quest after truth extended over a period of six years, during which he toiled and moiled, unflaggingly and unceasingly,—physically, mentally and spiritually. Carlyle has said in one place, that genius is 'the transcendant capacity of taking trouble.' There has been no genius in the field of science who has not taken infinite pains in getting at the truth. Such is the case with religion also. This is the reason why the excellence of the truths discovered by Buddha and Sri Ramakrishna still bewitches us and dominates our mind.

But Buddha and Sri Ramakrishna were not the only two Indians who introduced the comparative method of study in the field of religion. This study of religion in a judicial frame of mind has in fact been the chief characteristic of the Indian mind, to whatever religion he belonged. Who does not know Akbar, the Mogul Emperor, who flourished in the sixteenth century A.D.? Did he not set a noble example with his sympathetic endeavour to ascertain the truth in every religion? We know what delight he took in listening to and presiding over the debates of the Sufi, the Sunnite, the Shiite, the Brahman, the Jaina, the Buddhist, the Christian, the Jew, the Babain, the Zoroastrian and so forth. And we know with what mentality he approached the study of different religions. "He

is truly a man," he often said, "who makes justice his leader in the path of inquiry, and who culls from every sect whatever reason approves of. Perchance in this way that lock whose key has been lost may be opened." Is this not, I ask you, one of the ideals which the Parliament of Religions has before it? And when Akbar invited the representatives of the various religions to his court and held religious discussions, was he not, in fact, holding a Parliament of Religions, the first of its kind?

But Akbar was not the only Emperor of India who studied religions in a scientific spirit. Long before him lived Asoka, a Buddhist Emperor, who belonged to the Mauryan dynasty. He issued a number of edicts, which, being inscribed on rocks, have still been preserved for us. He perceived the fundamental unity of religions, and summed it up in the two words 'self-restraint' (Samyama) and 'purity of heart' (Bhâva-suddhi). But people, says he, are of various likings and various attachments. They may display lavish liberality and firm devotion to their own sect, but not self-restraint and purity of heart, with the consequence that there is a communal clash. He therefore exhorts his people to cease praising one's own sect and decrying another's unnecessarily, but, on the contrary, to show reverence to other sects in all those respects where they deserve it. His advice therefore to mankind is: "Listen and desire to listen to one another's Dharma." The consequence of this course of action, says Asoka, will be that all sects shall be Bahusruta, that is, they will be possessed of much knowledge and information about Dharma and that they will also be Kayanâgama, that is, will conduce to the welfare of the world. There will thus arise, he further says, Âtma-pâsamdavadhi, that is, 'the exaltation of one's own sect,' and Dhammasa Dipana, that is, 'the illumination of Religion.' This is just what the Parliament of Religions is aiming at, namely, first that the followers of all religions should become Bahusruta or 'well-informed' by studying other religions dispassionately and scientifically, and secondly, that religions should promote the good of mankind. The first object is certainly being realized more and more, with every meeting of the Parliament of Religions, or of the World Fellowship of Faiths. How far the second object is being realized is somewhat doubtful. Supposing Asoka and Akbar are come to life again and taken in an aeroplane all over Europe, what will be the condition of their mind? Their mind will doubtless be filled with wonder at the marvellous power over nature which man has obtained through science and has with its help killed both space and time. But what will their feeling be if they see with their own eyes the dreadnoughts, the submarines, the torpedoes, the mines and the long-range guns, the machine guns, the tanks, the asphyxiating gases, the zeppelins and the like? Parliament of Religions has no doubt broadcast the outlooks of the different religions so that we now know much more about them than we did fifty years ago. It is therefore my humble request to all the delegates and the representatives that are attending this Parliament that they should keep in mind the third object enunciated by the first Parliament in 1893, namely, "to bring the nations of the earth into a more friendly fellowship, in the hope of securing permanent inter-national peace." On the very first day of our meeting, a message from Mahatma Gandhi was read out which ran as follows: "Wish Parliament success. Wish it could do

some constructive work." Let us see whether we can suggest any line of constructive work. Let us hope that the Rishis and Maharshis that have assembled here and are making this Parliament a success will do something to realize the third object of the Parliament of Religions.

Mahamahopadhyaya Professor Pramathanath Tarkabhushan

(Hindu University, Benares)

Saturday, March 6—Morning Session

Ladies and gentlemen,

The Sri Ramakrishna Centenary Parliament of Religions is an unprecedented and wonderful event in the annals of India. We read of conventions of the sages held in the forests—the seat and centre of Indian culture in Vedic, Smartic or Pauranic times,—but no detailed historical accounts of



PROF. PRAMATHANATH TARKABHUSHAN

them are available. History bears witness to at least three such big congregations held in Buddhistic India for discussing and determining the essential features of Religion.

The three Buddhistic synods differ from the present one. The Buddhist *shramanas* assembled together to discuss among themselves the tenets of their own religion, to collect ancient proverbs, sayings, poems and other writings, to compile in systematic book form the materials so obtained and chalk out the future course for Buddhists. At that time communication between different parts of India was by no means free from dangers, and exchange of spiritual knowledge and experience was beset with difficulties that we hardly realize at present. The conditions have changed completely now. The distant parts of India, nay, of the world itself have been brought so close together that a message can be transmitted from one extremity of the earth to another in the twinkling of an eye. Distance and natural barriers are no longer insurmountable obstacles. Fast, efficient and comfortable means of transport plying regularly by land, water and air have completely overcome the old obstacles. Add to these the facilities for exchange of thought among the civilized nations that English, French or German affords.

This Parliament, therefore, of the delegates of the different religions of the world under the auspices of the Centenary of the greatest sage of modern times, Sri Ramakrishna Paramahamsa, is remarkably fitted to illuminate the basic principles of all religions and to bind humanity in a common bond of spirituality, and of universal brotherhood.

A careful scrutiny of the course that the human mind at present follows under the influence of the wonderful discoveries and inventions of material science leaves us in doubt as to whether

it is leading the human race to the desired goal—peace, happiness and loving fellowship. We see plainly that the alluring fruits of science in their immediate effect are intensifying distrust and division, strife and destructive zeal among the peoples of the world.

At this juncture this great meeting of the thoughtful friends of humanity is most opportune, and is pregnant with potentialities for good, not only to India, but to the world at large, and it is certainly not too much to hope that this historic gathering of the wise and learned of all lands will be able to forge bonds of cordial fraternity, peace and love and make all the peoples feel that they form one Human Family.

In this unique atmosphere of hope the message of India is brief as it is ancient, and I trust that the good it will do will be as great as in the ages gone by.

This message was clearly uttered in the Mantras of the Rigveda, the oldest Scripture in the library of mankind :

"The One alone exists though the sages call It variously". (1. 164. 46).

"What we see in and out of ourselves, all that has gone before and all that will be hereafter—all these are the Purusha, the Supreme Being. There is nothing except the Purusha" (Purusha Sukta).

The contemplation of this Purusha, or Atman or the Reality existing behind endless diversity of experiences, is the vital thought of India. This meditation of the Purusha is the foundation, not only of the civilization, religion and spirituality of India, but it is also the very fundamental constituent of her temporal arts and sciences. From time immemorial hearing about the Atman (श्रवण), thought (मनन) and constant meditation (निदिध्यासन) on Him have been regarded as the most effective means of attainment of the final goal and highest good of life.

Nachiketas, the representative of India's youthful soul, in the ardent search for this ultimate reality permeating through all apparent diversity, declined all boons offered to him by the God of Death, and humbly prayed :

"Let me be instructed in that knowledge which can remove the doubts that arise when a person is seen to die; for some say that with death the whole existence of the person comes to nothing, while others say that he still exists. This is the third of the boons I crave" (Kathopanishad, 1. 20).

This knowledge of the Self or Atman was the main subject of long-continued discussion among the Brahmanas invited to the court of the Emperor Janaka of Videha in connection with a Râjasuya Yajna (the sacrifice at assumption of regality). Here also we find Chakrâyana Ushasta asking the great sage Yâjnavalkya :

"Explain to me clearly what you mean by saying that whatever is directly perceived is Brahman—the Soul of all, that which exists in everything" (Brihadâranyaka Up., 3. 4. 1).

Yâjnavalkya said in reply :

"He who by the upper vital force carries on respiration in your system, is your Âtman and is the Âtman of all beings. He it is, who, by the Apâna (the lower vital force) drives out the excreta. It is He, who, by the Vyâna (the pervasive vital force) works the functions of circulation and nerve-vibration, that is your Âtman and the Âtman of all. And at the time of death, He it is, who, by Udâna (the disjunctive vital force) sends the life out, that is your Âtman and the Âtman of all" (*Ibid.*).

This answer of Yâjnavalkya did not satisfy Chakrâyana Ushasta, who asked again :

"Knowledge is really imparted when the concrete object is shown to the

pupil, for example, when a cow or a horse in front is shown and it is said—'Look here this is a cow, this is a horse.' Please instruct me similarly about what you call the directly-perceived Brahman and also the all-pervading Âtman. This is my humble prayer" (*Ibid.* 3. 4. 2).

The sage replied :

"You cannot see the seer of the ocular perception, you cannot perceive by the ear the hearer of the auricular perception, you cannot understand the director of the mental faculties with the help of these faculties, you cannot know the knower of all knowledge by means of your knowledge" (*Ibid.*).

This seer of the seeing, this hearer of the hearing, this director of the mental activities and this knower of the knowing, this self-evident, eternal and ultimate Reality is your Âtman and the Âtman which pervades all; all other things besides this which you perceive with your senses are the sources of misery,—they are transient and unsubstantial.

To undersand the real nature of this Âtman, this Brahman or the all-pervading Soul, and thereby overcome all the miseries of the world the divine sage Nârada humbly approached Sanatkumâra who was well-versed in Âtmic knowledge and prayed :

"Sire, instruct me."

Sanatkumâra said :

"Let me know what you have already learnt, so that I may instruct you accordingly."

Nârada replied :

"Sire, I have studied Rigveda, Yayurveda, Sâmaveda and also the fourth, namely, Atharvan and the fifth Itihâsa (history) and Purâna (antique lore); I have studied the Veda of the Vedas (i.e. Grammar); I have studied treatises on obsequies; I know the Science of prognostications of terrestrial, supernatural and heavenly disturbances. I have studied Mineralogy, Logic, Statecraft, Philology and Lexicography, Physics, Archery, Astronomy and Astrology, Snake-lore, Dancing, Music and other fine arts. All these have brought me knowledge but I have not yet been able to know the Self. I have heard from sages like you, that it is only the knower of the Self—who is emancipated from the bonds of worldly miseries. Take pity on me and lead me to the other side of this ocean of misery" (Chhândogyopanishad, 7. 1. 2).

Sanatkumâra said :

"All that you have learnt is very little—in fact a string of names only !" (*Ibid.* 7. 1. 3).

This hankering after that knowledge which culminates in enduring bliss and in the highest self-realization runs through all Indian works on Science, Arts and Literature, in some markedly and obviously and in others in a subdued and sub-merged flow like that of the river Saraswati, but all directed, without deviation, to the same great ocean. The Vedas, the Vedangas, the Purânas, the Itihâsas, in fact the whole of Indian Literature has been singing the same song in the same tune and the same measure from time immemorial; and it is sure to prove a fruitless attempt on the part of anybody who wants to study and understand the inner life of India but whose ear cannot catch this tune and whose heart does not beat in unison therewith.

India earnestly prays in this great Parliament of Religions that every man may hear this message of her Soul, may understand it and try to live up to it. For human salvation lies this way, namely, in the realization of the all-pervading Âtman and not in the recog-

nition of the gross perishable body as the Self of man.

Mistaking the body for the Self—lies at the root of all wrongs from which humanity has so far suffered and shall suffer in future. This is responsible for creating insatiable sensuous desires in man, which again breed dissensions, distrust, enmity and all the ills and troubles that man is heir to both in his individual and corporate capacities. As fire cannot be put out by adding fuel but burns all the more fiercely, the insatiable sensuous desire of the heart only increases with fulfilment. This is not the path of happiness; it leads to world-wide pain and misery. Happiness, bliss and peace are attainable through introspection and renunciation, and by the annihilation of that ignorance which presents the gross body as the Self.

All the ways and means which lead to this bliss have been included in India in the term Dharma or religion. India tried her best to bring home this fact to man and she has been doing so ever since.

To understand the achievement of India in the spiritual field, this aspect should be clearly understood. He who misses this, misses the true Indian spirit.

Neither by progeny nor by wealth can anyone escape from the clutches of death. It is only through the renunciation of the desire for fleeting pleasures of the senses that a man can attain immortality. This is the sum and substance of the teachings of the Hindu religion. It matters little if the inevitable differences due to clime, history and environment continue to exist among different groups of mankind regarding the ways and means for moulding life according to this light, so long as the central idea or the basic principle is not lost sight of. Rites and ceremonies are the outward form of religion. These may differ in different religions, but the eternal spirit of Dharma in all ages and all climes has been this search after the Âtman or the Universal Spirit under different names and different conceptions. What is real and eternal will abide through eternity.

This Ultimate Truth was realized by Ramakrishna Paramahamsa, as a result of unostentatious, simple, religious life and was the theme of his lifelong meditation. This conclusion is not new; it is as old as the Hindu religion itself and yet is ever fresh, ever new for those who are inquisitive about the Self, those who would like to be shown the path of bliss.

In the Bhagavad-Gita Sri Krishna explained to Arjuna the same thing:

"As rivers from different directions flowing into the ocean which is ever full lose their entities and merge into it, so all desires vanish when they enter the mind of the man of steady intellect. Such men only attain peace. Peace is not attainable to him who is full of desires for wealth, for love of woman and the other objects of sensuous pleasure" (II. 70).

He, who can merge his conditioned and limited self into the all-pervading Universal Soul or Brahman is happy in this world, he is always contented and he can enjoy the bliss of the Self. Such a man only can be the friend of all, the servant of all.

This spiritual truth practically lived by Parmahamsa Ramakrishna was proclaimed by the Upanishads which are the highest peaks of Indian thought and speculation. They declare with a clarion voice:

"What is unlimited is Bliss absolute, for there is no happiness in what is limited" (Chhând. Up., 7. 23. 1).

This is the ancient message that India

gave to the world. This is the message which Ramakrishna has given to the world in a form intelligible and attractive to mankind.

And I offer my humble salutations and boundless reverence to this sage and saint of modern times who was the spiritual guide of Swami Vivekananda and the greatest teacher of Universal Religion.

Mrs. Sarojini Naidu

of Hyderabad and Bombay

Saturday, March 6—Afternoon Session

Ladies and Gentlemen,

I do not propose to make any speech at this moment. You must be very tired of speeches; but at the end of the meeting I shall perhaps have a word or two to say. I am going only to give you greetings and to thank you and the organizers of this Parliament for thinking that I am worthy to conduct the proceedings of one entire session. As I said the other day, I am neither a priest, philosopher, nor a person of learning but only a humble wandering poet and if that constitutes a link to the one who sits in the high-place of the mighty who are learned and are experts in the ways of doctrine, dogmas and philosophy, I am deeply honoured to be in that mighty place. Now I will call upon those who are really in the printed programme and not an after-thought like myself, to carry on the printed proceedings. First of all Professor Sarkar is going to make an announcement and after that there will be messages and speeches and papers.



MRS. SAROJINI NAIDU

After the programme was gone through, Mrs. Sarojini Naidu, in her concluding address, said : I promised to speak for one minute. You have heard so many speeches on so many religions and amendments to religions, original religions and now and then challenges to religions. That is the work of those who are experts in the analysis of their own faiths or in the synthesis of their own creeds and their dogmas. A person like me who has no dogma, who follows no doctrine, and who dare not progress except in the step of the entire humanity, has nothing to say to you that has not already been said. The last speaker who claims to be like me a citizen of Bombay, has struck the last final note most splendidly. This Parliament of Religions is assembled not to find differences between faith and faith, but to find the co-ordinating deep unity. From the source, from the root, from the depths of the earth the water springs, but it goes into many channels, many rivers and many tributaries. From the womb of the earth the seed that has to

give birth to other seeds makes a little tree and the tree grows and the branches spread and some bend downward, some go heavenward, some are twisted and some are straight. The branches that grow downward and offer shelter to the tired and the branches that grow heavenward, all are fed from the same root that springs from the heart of the earth, and shall any branch say, 'I am different?' The blossom is the same and the sap is the same in the spring-time and the spring-time makes no discrimination saying to the straight branch, 'Look, my beauty is given to you and not to the other branches,' and so we say that all faiths, all creeds, spring from the same source and that source is the need of humanity. I do not say it comes from God. I say it comes from our need of God. I do not say that God created man; I say man in his urgent and imperative necessity creates God every day and recreates God every day. After all what is God excepting our own individual consciousness of the Highest? What is God excepting the embodiment of our own needs of Beauty, of Truth, of Love, of Wisdom, of Courage?

In the garden of Sir Jagadish Chandra Bose, there stands an empty temple made of stone and one day, when I was giving the Kamala Lectures to the University, the last day it was, I walked with him in his garden. He said to me, 'Have you found the text of to-day's address?' I said, 'No.' Then he said, 'You will find the text of your address here.' I walked with him and I looked at the birds, trees, statues and at last I stood before that empty temple, when he said, 'Poet, have you found your message?' I said, 'I have.' Here is an empty temple in which there is no image because every worshipper must find in the empty temple knowledge that he creates God in the image of his own soul. That is the message to the world of all great saints and prophets of the world and that was the message of Sri Ramakrishna. For him the temple was always empty, because it was always ready. It was always ready for him to place his deity, no matter whether for a moment he projected himself into the soul of the Musalman or the Christian or the Confucian or the Zoroastrian or the Sikh or any other faith. He said, 'Here is a temple of humanity and humanity must have a God. Where shall I find him? Shall I produce him in my limited individual consciousness? Or God shall be so infinite and so diverse that I shall seek him in the image of the Infinite as he appears to his children in the deserts of Arabia, on the mountain-tops, in the caves and in the forests of many lands.' And Sri Ramakrishna taught us that the temple remains empty because love alone can create an image of God and with that love, you are not limited, you become a part of the great humanity that worship God by many names, and whether you say Alla-Ho-Akbar or whether you bow before the Fire Temples of the Zoroastrians, or you kneel before the Cross of the Christians or whether you go to the Granth-Sahib in Gurudwara you realize the oneness with them all and you realize that no one can set a limit to your humanity excepting the limitation of your own sympathies and understanding and readiness to receive. This is the only message that I can give you. Because it is the only message that has been taught to me as religion by my father. It is the only religion that I have found for myself affirming the teachings of my childhood, and thinking one day upon this unity amongst so many diversities, I was standing on the roof of my house in the Muslim city of Hyderabad and suddenly behind, from my house, I heard a voice

of call to prayers, and almost immediately I heard from nearby, the chiming of the bells of a Hindu temple and not very far from me, there was a temple of Zoroaster where the Fire burns eternally, the Fire that has never been quenched for a moment since the Zoroastrians came in the ships to India with the burning log and installed it in the Fire Temples which has never been allowed to die,—and it came upon me suddenly, how marvellously privileged I was that I lived in a city where the temple and the mosque and the fire temples, all were together, so close together and so united in their worship, and I made a little song of the evening prayer, a call to the evening prayer and I will end with that prayer as my method and my benediction.

Alla-Ho-Akbar . . . . . .

. . . . Narayana.

Madame Guiraldes*

of Buenos Aires, Argentina (South America)

Sunday, March 7—Morning Session

Friends,

I feel it a great honour that you should have asked me to preside over this great and important assembly. I feel that I have no sufficient qualification to justify your choice, and that the tribute you are paying to me really goes to my distant country of which I am only a very humble representative.



MADAME GUIRALDES

It seems somewhat absurd that we should come to speak of religion to India which is the country of religion *par excellence*. We can tell you nothing which you have not known for centuries. But I may tell you of the small experience which your knowledge has given to a group of people of goodwill in one of the youngest nations of the world.

I should say here pretty much the same thing which I said on the 16th September last in Beunos Aires, the capital city of Argentine Republic, on the occasion of the Centenary Celebration of Sri Ramakrishna, when Mrs. Sophia Wadia and Dr. Kalidas Nag were in the chair. They came to represent India at the session of the P. E. N. Club which was then meeting in our country. I was speaking after our beloved Swami Vijayananda of the Ramakrishna Mission, who at our request came over there to bring us the marvellous gift of Vedânta embodying the truth of all times, which has been actually seen by the great Rishis who taught it, and which with its perfect logic satisfies the mind and the heart of those who have the good fortune to become acquainted with it.

* The address was delivered in Spanish.

All the races on the face of the earth have their own sacred scriptures which teach the revelation received direct from the Godhead by their most spiritual men, by those who made the effort of getting beyond and above their own selves to become worthy of that sacred intercourse. Those scriptures contain the truth which in its essence is always one, and always shows man the way to perfection.

All those scriptures relate the life and the teachings of some men in whom the Godhead has become incarnated in order to show to the race, by a living proof, the possibility of the application of those teachings, by every human being.

The seeker has at his disposal those scriptures which modern methods of distribution have put within the reach of everybody; but that has not reformed mankind, which was always been a prey to the same passions through all times. Those passions have hidden and distorted the Divine teachings which God's infinite mercy repeated over and over again, in the various forms, adapted to the needs of the hour.

In the Bhagavat Gita, Sri Krishna tells Arjuna that although he has neither beginning nor end, he is born through his supernatural power every-time justice suffers and impurity obtains, that he incarnates himself from age to age to protect the just, strike the unjust and establish the true law.

Many centuries later, in the beginning of the 19th century, in the same land of India, in a poor hut in Bengal Sri Ramakrishna was born—the man-God whose mission it was to prove to the world the truth of that statement and to live that reality full of wonderful logic.

In whatever way men come to Him, He receives them,—whatever may be the form in which they worship Him. I say it is a grand logic because since God is our Father and Creator, the Omnipotent, Omnipresent, and Omniscient Lord, He has created all men equally, and has not imposed upon us any special form of worship, and the only important thing is that we should serve Him with sincerity and dedication.

But in order that mankind could realize that truth, He again took birth and lived in a human body, devoting himself to all the forms of adoration, and reaching through each one of them the supreme bliss melting eventually into the ocean of his own essence.

The story of his earthly life is most moving. He spent the greater part of his life in the strict practice of all the great religions of the world and its numerous sects, submitting to the most severe disciplines which they prescribe. And every one of them without exception brought him to the same result, to the same ecstasy, to the highest Samadhi. For that reason, with a full realization of the facts, he was able to give his universal message to the whole of mankind, "All religions are true; they are various paths each of which will lead to God if the aspirant is sincere and pure, and these qualities are indispensable if we are to reach Him."

Such is the essential meaning of his message as we read it in his life and in his words.

As he knew of the terrible ordeal through which the world would have to pass in a near future, the All-merciful came to teach him that God is one, because His essence is one, although His names and forms are many. And he fulfilled the divine teaching of his great predecessor, Jesus Christ, who had brought to men his divine message of universal love in the most beautiful of his maxims: "Love thy neighbour as thyself." With those

words he made brothers of all men of all races, classes or creeds, giving to each and every one of them the same importance recognizing in him the same quality.

If those who so proudly call themselves Christians were to follow that simple teaching of our Divine Master, we should not find in ourselves all the strifes, the wars and the fights, and peace would reign in our hearts.

The modern man of the West, forgetting the essential precept of love tirelessly repeated by the Master to his disciples, takes the most futile pretexts to evade that teaching, and little by little we came to the desperate situation, to this terrible chaos of hate, madness and death.

Every pretext was taken advantage of, which could separate and divide, although the great developments of the present situation have always shown us the way to unity.

Science has come to recognize that when we lose ourselves in its deep study of matter, we reach the spirit of matter, the One, and that in the same way when we lose ourselves in the deep study of the spirit, we reach the substance- matter of the spirit, the One.

The gradual disappearance of distances is nothing but an indication of the unity between men, so that knowing each other better, they may learn to love and understand each other better.

Such is the will of God, of the One God whom men call by many names. But we forget the teaching of love, we ignore the why and wherefore of those gifts, and we use them only for our own destruction.

Religions were for many centuries a cause of strife and war between men. That is why the recent coming of Sri Ramakrishna with his message of universal understanding has so much importance at this time of unnecessary and unjustified quarrels.

Our America, the land of freedom and hospitality, could not remain unresponsive to that message, the object of which is to unite all men in the pure spirit which admits of no frontiers, barriers or divisions, which no creed can change or adulterate, which only asks each individual to practise, the ideal of which message is that each religion should be respected by those who follow other creeds, and that each devotee should strive to be the best exponent of his own religion, to be sincere, pure and true.

That is why we have gathered here to celebrate the Centenary in this city where Ramakrishna lived. And in all the important cities of the East and of the West many sincere seekers in all religions now realize that he preached and honoured them equally.

Through his infinite grace I am amongst you to-day. May he grant me adequate strength to fulfil one of my most ardent desires,—to tread the path of his blessed land, the land of Divine Incarnations, of saints and sages.

Glory be unto Sri Ramakrishna Paramahamsa.

Mandaliswar Swami Bhagavatananda Giri of Benares*

Sunday, March 7—Afternoon Session

Ladies and Gentlemen,

The great soul whose Centenary is being celebrated by this Parliament of Religions was foremost amongst Sannyâsins, nay, he was the greatest soul that modern India has produced. His teachings have brought light to the world destroying the darkness of ignorance in which it was immersed. He was an Incarnation of the Supreme Being according to the Gitâ which says, "Wherever you find greatness" etc. (10.42), and according to the Upanishadic teaching, "All this indeed is Brahman" he was Brahman Itself. There is no doubt about this.



SWAMI BHAGAVATANANDA GIRI

He has taught us to be in the world but to be not of the world. "There is no harm if the boat is in the water but you should not allow the water to enter the boat." So there is no harm if we live in the world but do not allow the world with its object of enjoyments to enter us. We have to live non-attached, for attachment brings in desires which in their turn bring in bondage. There is no end to desires and everyone of us know it for certain that there is no real Bliss in limited things. Real Bliss lies in the Infinite. Therefore Sri Ramakrishna asked everyone to realize God first. This is also the behest of the scriptures which tell us that we have come in this world for attaining perfection and not for enjoying sense objects.

This great soul was a harmonizer of all faiths and creeds, and this synthesis is possible only for one who has attained the Highest, who has seen God in everything. Hence his teaching that to serve man is to serve God, for Jiva is Siva. In fact in his message of synthesis there is enough motive force for an all-round progress for humanity—social, ethical, religious and spiritual. To-day nothing can work more for peace and harmony in this world which is divided by hatred and greed than the teachings of this great soul.

* The address was delivered in Hindi.

Dr. F. V. Tousek

(Consul for Czechoslovakia, Calcutta)

Monday, March 8—Morning Session

In presiding at the last day's session of the Parliament of Religions, I propose to say a few words only. There have been speeches, profound studies of philosophy and religion and messages delivered by great personalities. I, a humble servant of my country, do not feel entitled to join the number of these distinguished thinkers in matters of such great philosophical and moral value. If



DR. F. V. TOUSEK

I take the liberty to trespass on your time and patience, it is only to survey the results of the proceedings of this great Parliament.

Let us hope that the ideas brought forward in the proceedings of this Parliament will help us to deepen the mutual understanding between different religions, different nations and different races. Let us hope that the spirit of understanding will bring universal peace to mankind. Every noble work of peace should be welcome in the struggle for peace. This last struggle shall not change the ways of the world, but shall change the soul of man so as to enable him to understand freely that one man is equal to another man; that there is place in the world for every man who is honest and peaceful; that everyone can follow his ideas in a peaceful way and that there is no necessity that one community should impose its will upon another community. The highest truth is the truth of freedom; it is the right of everybody to participate in the highest achievements of spirit and science; to participate in the fruits of progress. This highest ideal can be achieved only by peaceful and spiritual means, through service to mankind—through self-sacrifice and education.

Every movement which has this noble aim of peace, has in itself the sacred mission and its advent must be hailed by mankind as the dawn of a new life. Such a spiritual movement must be universal. Everybody in his own religion, in his own culture, must contribute to this noble work of peace,—must become a perfect creature so as to be able to carry forward the real truth of freedom and peace, without envy and without hatred.

If the Parliament of Religions would have produced nothing else than this spirit of mutual understanding, it would have accomplished its mission. I mention also the message of Rabindranath Tagore as a great achievement. This message delivered by the venerable prophet, has made the greatest impression on me. I read it over and over again, and propose that his message should be translated into all languages and distributed in millions of leaflets throughout the world. "A mere poet, a lover of men and creation," as he has styled himself, has given us the real truth. Let us hope that it has not been delivered in vain.

The Sri Ramakrishna Centenary Committee could not celebrate better and in a more dignified way the birth centenary of the great teacher and prophet. His teachings have been praised by more competent speakers. Allow me to-day to mention that my nation and thinkers throughout the world were celebrating yesterday the anniversary of the birth of another great teacher of truth, a philosopher and statesman, our first President, Dr. T. G. Masaryk. His love of truth led to his enunciation of the philosophy of realism, which became a guiding principle by which our people should seek regeneration.

The Sri Ramakrishna Centenary Committee, its President, its members and its General Secretary, and especially Professor B. K. Sarkar, have accomplished a great work in organizing this Parliament of Religions; I congratulate them upon this great success.

PROF. A. B. DHRUVA

OF AHMEDABAD, GUJARAT

(Hindu University, Benares)

Monday, March 8—Afternoon Session

I am deeply grateful to you and to the organizers of this Parliament of Religions for the honour they have done me in asking me to occupy the



PROF. A. B. DHRUVA

Chair this afternoon. My confinement to bed for nearly two weeks in Benares shortly before now owing to flue has disabled me for discharging the duties of a Chairman on this great occasion and I should have therefore preferred to remain a silent member of the audience enjoying the pleasure of listening to the ennobling and instructive speeches which have been delivered in this Hall for the last seven days. This pleasure, however, I was destined to forego owing to illness and an unavoidable preoccupation which kept me at Benares during this period. I, therefore, crave your indulgence for reading before you a few scrappy remarks which do not pretend to be a learned discourse, but are intended as an humble tribute to the memory of the great sage of Dakshineswar, the Centenary of whose birth we are celebrating.

There is a singular appropriateness in holding a Parliament of Religions in honour of Sri Ramakrishna Paramahamsa.

Sri Ramakrishna has taught the world both by life and precept that all particular religions are avenues to the Temple of God and it matters nothing which of them you tread, provided you are really and sincerely religious. This means a great deal more than the

exercise of Reason or Will or Emotion in the service of a higher life. Religion is experience; it is a consciousness (साक्षात्कार or अपरोक्षानुभव). Reason can enlighten life, morality can invigorate it, aestheticism can beautify it, but Religion alone can make it holy. Religion is not Theology or application of Reason to the problems relating to God. It embraces the whole of life which it consecrates and realizes as a revelation of God in man.

Moreover, Religion is not a bouquet of select flowers culled from the plants of particular religions and bound together with the string of scholarship. Nor is it an attar of religious rose, jasmin and kevada pressed together and extracted as a single essence of a Universal Religion. As followers or admirers of Ramakrishna we believe in the synthesis of many religions as members of one family, meeting together around a common hearth and carrying on a homely talk which is the root meaning of the world "parliament."

In addition to the "holism" of Religion (I use the word in General Smut's sense) and *concrete unity* of religious thought which abhors abstractions, there are a few more characteristics of Ramakrishna's teaching which I should not omit to touch upon.

First is the *supremacy* of Religion. To use a metaphor which has been used by a Sanskrit poet in a different context, "देवीभावं गमिता परिचारपदं कथं भजत्येषा" 'How can a queen who occupies the throne bear herself, degraded to the position of a page or servant girl?' In modern times, there is a marked tendency towards evaluating everything according to its utility. This utilitarian or pragmatic attitude is inconsistent with the intrinsic worth of life's highest categories, viz. Truth, Right and Beauty. Religion is not valuable only in so far as it preserves law and order in our social relations. Nor is it a handmaid of politics—an instrument in the hands of shrewd politicians for managing ignorant masses. It is the form and substance of the highest type of life of which man is capable. Therefore, although I yield to none in my appreciation of the "social services" which the Ramakrishna Mission is rendering in different parts of the country, I wish to stress the fact that Religion is the real power-house of Sri Ramakrishna Mission from which its social services should never be disconnected. The League of Nations, in my humble opinion, would have had a better chance of success, had it grown out of something deeper than economic and political interests of the several nations which compose it. What provided unity among the warring nations of Europe in the middle ages? When the unifying force—the Christian Church—forgot the infinitude of God and became selfish, secular and bigoted, there came the fulfilment of the divine promise :

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ (Gitâ)

What is true of Europe is also true of India, *mutatis mutandis*.

Much of the bigotry, fanaticism and religious persecution in the world has risen from our dogmatizing about what we do not know or only partially know instead of acting upon what we do know and know clearly. While insisting upon a particular belief regarding the nature of God, we forget the ways which lead up to Him, although all the scriptures agree in declaring that the house of God has many mansions —सहस्रद्वारं जगमाग्रहन्ते (Rig-Veda).

There is an interesting discourse on the relative importance of साध्य and साधना (the goal and the paths) in the Buddhist Tripitaka. Gautama Buddha

preached to his disciples: "Monks! there is this other bank of the river. Suppose you called aloud a hundred times 'Oh bank! come to me,' would it come?" The monks replied, "No, Master." "In the same way," said Gautama, "no amount of calling upon the Gods would bring the Gods nearer. It is by building a boat, equipping it with oars and going into it and rowing it skilfully in the right direction that you reach your goal."

Let us not quarrel about the nature of God. We are all agreed about the right methods of reaching Him. Among them sectarianism, bigotry and intolerance have no place. To emphasize this truth was the mission of the Parliament of Religions.

Let me conclude this brief epilogue with the Vedic verse:

पराहि मे विमन्यवहा पतन्ति वश्ये इष्टये ।
वयो न वसति रूप ॥

"In the evening of my life, Oh Lord,' my thoughts fly to Thee in search of the highest good, as birds to their nests,"

or as another great book says,

"as a hart panteth for the water of the spring."

MESSAGES

Leaders of thought from all parts of the world such as Japan, China, the Philippines, the Straits Settlements, Afghanistan, Iraq, Turkey, Yugoslavia, Rumania, Austria, Hungary, Germany, Russia, Poland, Switzerland, Belgium, Holland, France, Italy, Great Britain, Norway, Egypt, South Africa, and the United States of America sent their greetings. In India messages of good wishes were received from persons representing all walks of life and belonging to Assam, Bengal, Bihar, the United Provinces, Delhi, Punjab, Bombay, Central Provinces, Nizam's Dominions, Madras, Mysore, Ceylon, Orissa and Burma. The texts of some of these messages are given below in the order in which they were read out at the various sessions of the Parliament.

Monday, March 1

Lord Zetland

Secretary of State for India

I desire to convey to you my cordial good wishes for a very successful gathering of the representatives of the various religious faiths which is to be held under your Chairmanship. I still carry with me vivid and happy memories of my contacts with office-bearers and members of the Ramakrishna Mission during the period of my sojourn in Bengal, and I feel sure that the fact that the gathering is being held under the auspices of the Mission is in itself a guarantee of its success. It would give me great pleasure to be present if that were possible so that I might meet once again my many friends who will be there. But since this is not possible, I shall at least be with you in spirit.

Sir John Anderson

Governor of Bengal

It is with much interest that I have learnt of the calling of the Parliament of Religions in Calcutta in honour of the Centenary of Sri Ramakrishna, and I trust that the discussions of the delegates may further the causes which Sri Ramakrishna had at heart—religious harmony, social toleration and inter-racial concord.

MAHATMA GANDHI

Wish Parliament success. Wish it could do some constructive work.

Tuesday, March 2—Morning Session

HIS EXALTED HIGHNESS THE NIZAM OF HYDERABAD

On the occasion of the Centenary of the birth of Sri Ramakrishna I send you a message of encouragement and of sympathy with the liberal and enlightened views of which he was so able an exponent. A wide toleration of all religions and sects is the spirit which your Parliament of Religions is endeavouring to spread and there could be no greater contribution to peace and goodwill among men.



DR. RABINDRANATH TAGORE PRESIDING OVER THE AFTERNOON SESSION HELD AT THE CALCUTTA UNIVERSITY INSTITUTE ON WEDNESDAY, MARCH 3.

KUMAMOTO BUDDHIST FEDERATION
BUKKYORENGOKAI KUMAMOTOSHIBU

Japanese Buddhists offer greetings; wish Parliament of Religions success.

BARON PROF. CAY VON BROCKDORF
University, Kiel (Germany), President of the Societas Hobbesiana in Germany

You are doing great things for mankind and you help all men of any religious feeling in the best form and with the most important ideas a thinker may point out. So, we must admire your work and praise your very valuable intentions. Though India is the dream of my own youth, and the Indians the love of my fancy, I cannot follow your suggestions and make use of so delicious an invitation as yours.

PROF. VISCOUNT SANTA CLARA OF SPAIN

The subject to which I have devoted my best thoughts during the best part of my worldly life is friendly advice to a small number of persons actually following a spiritual path, such as earnest Yogis, Sufis, Parsis, Christians, etc. That work is entirely independent of my task of university teacher, and has always been private. Therefore papers, articles and other publications do not normally come within its scope. However, I can offer to public investigation two recurring facts chosen out of my experience, and related to the conciliatory sentence, confirmed by the existence of the Parliament of Religions, "Every faith is a path to God."

The first fact is that *the devout human worshipper resides habitually in the standpoint of plurality and mankind*, and necessarily collates the Deity or the Absolute with the relative, as if one were many, and as if the Absolute, becoming relative, constituted the content of one faith out of many faiths; but, in this collation, the Deity only remains vitally such for the worshipper inasmuch as It is the content of his one faith, core of his own faithfulness.

The second fact is that the devout human worshippers, when they are conversing privately with a spiritual guide or engaged in a fairly deep meditation, or when they find themselves in critical circumstances such as the approach of death, recede from the standpoint of relativity, in which one public faith exists together with other faiths, and try to rise to the proximity of the absolute or transcendent object of their minds, where all comparison with the relative is eluded. In such moments of inwardness, the worshipper's eventual tolerance remains more or less foreign to his conscience, as do the attitudes which he occasionally adopts for social purposes.

The two aforesaid facts recur with regard to human worshippers, but in the mind of sages there is undoubtedly a living principle of harmony between the two principles of identity and contradiction which are responsible for both the standpoints above described that manifest the exclusiveness which ascends towards the unity, the Absolute or the Deity, and the tolerance which descends towards relativity, and I believe that it is this harmony which originally inspires the present meeting of "Men of goodwill."

Drawing a practical conclusion from what I have said, I can assert that a man should first of all try to become a sage, if he is well prepared for that by vocation and study, and afterwards *he may realize the lovable sense in* which "Every faith is a path to God."

Tuesday, March 2—Afternoon Session

MONS. ROMAIN ROLLAND

Villeneuve, Switzerland

(Original in French)

You do not doubt that my thought is present in your midst: I request you to be kind enough to communicate to the Parliament my fraternal greetings of sympathy and respect. Nobody has aspired more than myself during the entire lifetime to reconcile and unite among themselves all the great forces of the human spirit, the energies of faith in the universal life and of love working for all mankind. I am happy that such an assembly of world-unity has been placed under the invocation of the Master of love for all living beings, our dear Sri Ramakrishna.

Allow me simply to request all the participants at the Parliament to always direct their efforts towards social service, towards the aid of the masses of the world. We find ourselves at a point in the history of the world when the peoples, oppressed and sacrificed as they have been, for a number of centuries, are organizing themselves for their defence against an exploitation which is becoming more and more humiliating and cruel. May we help forward the coming of social justice. Our place ought always to be beside the poor and the humble, those who labour and perish.

PROF. J. J. VON SCHMID

University, Leyden (Holland)

The reading of the principles of the Congress and the religious and philosophical trend exposed in the invitation gave me once more a very high idea of Indian thought. This thought is, I

think, in its universal ideas of fraternity, morality and ethics and general wisdom, the best and the deepest of the whole world, and therefore an example for all countries and parts of the world. I am sure if this spirit governed the world, it would be much better through it. Therefore, all my good wishes are for the Congress and its members. May a high spirit and noble thoughts guide it and may it be a fountain for better social ideas and relations everywhere!

Wednesday, March 3—Morning Session

Prof. Louis Renou

Paris

(Original in French)

No initiative is more praiseworthy than yours at a moment specially when materialism and barbarity are menacing to submerge all that human culture has produced.

Mr. A. Van Stalk

Scheveningen, Hague (Holland)

Sri Ramakrishna is for me one of the Prophets of the new age, whose books I have read and whom I greatly admire and respect. The harmony of faiths, religious toleration and inter-racial amity are also amongst the objects of the Sufi Movement in the West, so that the work you are doing to promote these interests has my fullest sympathy.

May I express the wish that the Parliament of Religions will be most successful in every way and that it may help to bring about the universal brotherhood of men in the fatherhood of God!



SIR FRANCIS YOUNGHUSBAND PRESIDING OVER THE AFTERNOON SESSION HELD AT THE CALCUTTA TOWN HALL ON THURSDAY, MARCH 4.

Wednesday, March 3—Evening Session

PROF. GIORGIO DEL VECCHIO

Faculty of Jurisprudence, University of Rome (Italy)

(Original in Italian)

It is a very reassuring fact that through the grave dissensions which divide the peoples to-day is manifest a moral solidarity based on the universal validity of the supreme principles of duty and law.

For this reason I have learnt with pleasure the announcement of the forthcoming conference to which you have kindly invited me and I am sending you herewith my best wishes.

I am sure that on account of the nobility of the sentiments which inspire this conference, will be avoided all that might accentuate the dissensions, such, for example, as have bearings on the diverse forms of Government and political regime. I am equally certain that absolute autonomy of the conscience in matters of religion will be respected in the most complete manner. Fortunately, there exists above the variety of dogmas a common fount of moral verities in which all the peoples and all human beings might and ought to agree. This agreement signifies exactly the bond which is expressed by the term religion in its oldest and most general meaning. Should the forthcoming conference serve, as I hope, to reinforce this bond, it will win a great merit for the history of mankind.

PROF. JEAN PRZYLUSKI

College de France, Paris

(Original in French)

For a time I thought I should be able to attend in person the Parliament. I see now that it will not be possible and I must apologize for it. I shall only participate with my faith and good hopes in that solemn and pious convention.

Thursday, March 4—Morning Session

PROF. G. VLADESCO-RACOASSA

University, Bucharest (Rumania)

(Original in French)

Permit me to avail myself of this opportunity to present you my sincere congratulations for the admirable work of fraternity which you are pursuing specially in this epoch of the recrudescence of human primitivity and bestiality and wish you warmly the best success for your enterprise.

At a moment when the world has need more than ever of peace for the development of international co-operation, your activity would appear to be a happy augury for a better future and I beg of you to receive my entire admiration and consider me among you in this struggle for the socialization not only of the means of production but also of culture and human civilization. It is particularly in this sense that I see all real amelioration and all real social progress of the world, social justice, prosperity and peace.

LADY RACHEL EZRA

Calcutta

It gives me great pleasure to send a message of greeting to the members of the Parliament of Religions. Ever since the days when Swami Vivekananda made his epoch-making impression upon the Parliament of Religions in Chicago we have looked forward to this Parliament being held here in India and now this is an accomplished fact. I am glad of this. There never was a better time when followers of various faiths should respect and honour one another in their varying beliefs and this Parliament ought to create this attitude of

mind in a unique way. I offer my sincerest good wishes for the success of this gathering here in Calcutta.

Thursday, March 4—Afternoon Session

PROF. G. L. DUPRAT

University of Geneva, General Secretary, Federation International des Societes et Instituts de Sociologie, Paris and Geneva

(Original in French)

On behalf of the International Federation of the Sociological Societies and Institutes of the entire world I have pleasure in addressing you this message designed specially to maintain peace among men by reciprocal respect for all the moral, religious, political and juristic convictions.

Our Thirteenth International Congress of Sociology which is to be held at Paris on the occasion of the World Exhibition in September, 1937, will have as its principal object the study of "Social equilibria." In our eyes social equilibrium implies the co-operation of all the functions of collective life, of all the organs, namely, the peoples and the groups, each constituted according to its own "spirit," in harmony with all the other "spirits" dominated by goodwill.

In getting ourselves represented at the Parliament of Religions by our excellent colleague, Prof. Benoy Kumar Sarkar, we desire above all that our collaboration should be the manifestation of our profound humanitarian sentiments and of our desire for world equilibrium in the intellectual and moral co-operation of all the human values.

SENATOR ACHILLE LORIA

Turin, Italy

If nobody is certain of an after-life, everybody is certain of an after-mind, of a frontier, beyond which the human intellect is impotent and the most august thought is able only to create some words (infinite, eternal, etc.) absolutely void of any content untranslatable in a concrete concept. In this ultra-intelligible sphere religious sentiment can display its wings, and science, although furnished with the most powerful instrument of research, is unable to arrest its flight. The progress of science can certainly induce man to make continuous efforts to break the barriers of the intelligible, but the fatal defeat of these efforts pushes man again to the Elysium of faith. Therefore, it is not a paradox that with the increase of the scientific efforts for the enlargement of the sphere of the intelligible, the sentiment of the after-world will become ever more intense.

Friday, March 5—Morning Session

PROF. CORRADO GINI,

Demographist and Statistician, University of Rome (Italy)

(Original in Italian)

If by religion is to be understood all moving causes outside the rational which regulate human actions I can well assert that without religion there is no hope for mankind to elevate itself above the satisfaction of the senses. Reason constitutes, indeed, a perfect mechanism for directing the conduct of man. But it has the need for a force which sets it in motion. And this force cannot but be either hedonism which directs man towards the attainment of individual satisfactions or a religion which subordinates such satisfactions to the realization of more elevated objective. Consequently in morals as in politics, in science as in arts and philosophy it is the moving causes lying beyond the region of the rational,—i.e. the religious forces,—that produce the manifestations which influence history most markedly. The recognition of this truth to which

the Parliament of Religions is certainly destined to contribute represents the first step towards the harmony of faiths and religious toleration such as inspired the activities of Sri Ramakrishna.

C. M. BEACH

Organizing Secretary and Founder of the World Meditation Group, Surrey

As the organizer of the World Meditation Groups I send our greetings and cordial good wishes to the members and delegates of the Parliament of Religions and for the Ramakrishna Centenary Celebrations.

We invite all students of meditation of all Faiths and Religions to unite with us every Thursday in Group meditation for peace and progress.

These Group Meetings now extend right round the world, some large and some small, all meeting on Thursdays in the one universal Brotherhood of the Spirit. It is hoped that by this means they will have a consecutive chain of spiritual meditation linked up round the world each week.

Group meditation is of the greatest value as an aid to spiritual development. The most advanced person present should be the Leader of the Group and should assist the others to acquire mental stillness until complete uniformity is achieved. In these prepared conditions a student will make much more rapid progress than when working alone.

It can become a valuable form of world service also. Each Group becomes a centre, or focussing point, of the spiritual forces which could not be contacted otherwise, by many of the students for this work.

If you cannot meet on Thursdays, any other day is of value, but in unity there is strength and on Thursday you will contact the power which has been brought into earth conditions by this unity of thought and desire.

Thus each Group will become a power-centre, from which to radiate the Light into the darkness of ignorance in which the world lives.

We realize that we have much to learn from India in spiritual matters and in meditation especially and we would be grateful if you will add your forces to ours to help in the spiritual awakening of mankind and in preserving world peace, and perhaps lessening the days of tribulation on earth.

The reader of this has full particulars of the Movement and took part in two of the Group Meetings, himself, when in England.

Hoping that this Movement may help to build an invisible bridge between the East and the West which will unite us for ever, in love and friendship and co-operation, in the service of the One Father of us all.

Friday, March 5—Afternoon Session

PROF. P. SOROKIN

Harvard University, Cambridge, Mass. U. S. A.

I thank you for the honour of inviting me to the Sri Ramakrishna Centenary. If my academic duties would permit me, I would be glad to come to Calcutta and participate in this Congress. Since I am deeply interested in Hindu culture and, with my limited knowledge, have a profound respect for Ramakrishna, such a desire on my part is comprehensible. Unfortunately my duties at Harvard do not permit me to go away during the time of academic duties.

So far as even a short paper is concerned, I would not be able to put down on it the ideas which I have on this topic. I hope, however, to publish them in my work, *Integral Culture and*

Its Changes. In this work I have attempted to give some of my ideas in the field of religion, ethics, law, art and general culture, and have tried to give an interpretation of Hindu culture and have mentioned Ramakrishna and several other modern spiritual leaders of India as well as the ancient leaders. I would be glad to send a copy of this work to the Committee or to you when it is published.

S. Ando

General Secretary, The Japan Cultural Federation, Tokio

The idea of convening such a Parliament is itself a beautiful one and the spirit that is to pervade throughout its atmosphere, as I can gather from your communication under reply, does nothing but add to its beauty. Our Federation, therefore, feels honoured to have been invited to attend the Parliament.

Saturday, March 6—Morning Session

Dr. E. T. Williams

Professor (Emeritus) of Oriental Languages and Literature, University of California, Berkeley, U. S. A.

Sharing fully the faith of Sri Ramakrishna that "every religion is a path to God," I rejoice in the spirit that has prompted you and others to bring into one assemblage, as far as possible, men of every race and creed, thereby making a practical demonstration of religious tolerance and promoting interracial and international goodwill.

Prof. S. Angus

St. Andrew's Hall, Sydney (Australia)

India and the world owe much to such a religious leader and spiritual spokesman as Sri Ramakrishna, and I sincerely wish that the Centenary Celebrations in his honour may prove a great success and help to bring home to your people and to all who visit India for the occasion that all true life is built upon spiritual foundations.

Saturday, March 6—Afternoon Session

Prof. J. M. Peritch

University of Belgrade, Jugoslavia, Member of the Academy of International Law, Hague, Holland

(Original in French)

I feel greatly honoured on account of your inviting me to the Parliament of Religions organized to celebrate the centenary of Sri Ramakrishna. I consider him to be an apostle of the liberty of conscience, of the harmony of religions, of religious toleration and of concord between the races. It is my very pleasant duty to express to you my most profound gratitude and at the same time I congratulate you on your convening this Parliament of Religions in honour of the great and noble prophet of the two worlds, old and new, such as Sri Ramakrishna was. Let me conclude with my best wishes for the most complete success of the Parliament in the interest of entire mankind.

Prof. Traian Herseni

Institutul Social Roman, Bucharest (Rumania)

(Original in French)

A Congress like yours is specially significant for our times and I should have felt greatly honoured by being able to function in its midst. But my scientific and teaching work as well as other difficulties prevent me from participating personally in the Congress. I have to be content with simply being present in spirit among the participants of the Parliament. Please accept my sincere wishes for the success of your transactions.

PROF. G. TUCCI

Member of the Italian Academy, Rome

I have felt much honoured by the kind invitation you have extended to me for participating in the Parliament of Religions to be held at Calcutta in March next, under the auspices of your distinguished society. It would indeed be a great privilege for me to be able to take part in the great congregation of faiths you have been organizing, and it is quite likely that on my way back from Japan, where I shall pass the winter months on a lecture tour, I shall make a pilgrimage to Belur, and say a few words about the debt of humanity to the great Indian Master, Sri Ramakrishna, in my humble way. Even if for some unforeseen reason I should fail to be present personally at the Congress, I shall send my address in time.

I can assure you that the message of Sri Ramakrishna is widely known and appreciated by the cultural circle in Italy, and our Institute (*Istituto Italiano per il Medio ed Estremo Oriente*) shall spare no pains to contribute to the success of your Congress.

Sunday, March 7—Morning Session

PROF. W. SZAFER

Rector, University of Cracow, Poland

I have the honour to communicate that I am extending the leave granted to Mme. Prof. H. William-Grabowska so as to enable her to take part in the Ramakrishna Centenary Celebrations as the representative of Poland's oldest University.

I feel confident that this active participation of a representative of Cracow University in celebrations of such high moral significance will be helpful in promoting the establishment of closer spiritual bonds between our nations.

PROF. E. A. ROSS

Chairman of the Department of Sociology and Anthropology, Wisconsin University, U. S. A.

Personally I have no religion, being content with such light as science sheds, but I recognize that religions will live on into the distant future and may yet play a major rôle in socializing Man. In these days of easy communication and multiplying contacts among peoples, consciousness of race differences becomes more dangerous. Spirit may weave the bonds which prevent the most exterminating of all wars, viz., inter-racial wars.

The only way to prevent religion from being a devastating divider and sunderer of men is to present toleration of religious differences as a sacred obligation, transcending any obligation to make the worship of one's God prevail.

Sunday, March 7—Afternoon Session

PROF. RICHARD C. THURNWALD

University, Berlin (Germany)

I think your idea of honouring Sri Ramakrishna by an international gathering of the kind you have arranged is excellent. Such a manifestation may be particularly appropriate at the present juncture of European and world affairs. It will be desirable indeed that its resonance could carry to all places from which representatives appear.

MUHAMAD HASAN KASHANI

Yezd, Iran

(Original in Persian)

When a few friends arrive at a flower garden, they look at the flowers that adorn the garden and see the flowers in their different colours and shapes.

There is every likelihood that one of them will be attracted by the appearance of the flower, the other by the

sweet smell and the third by the freshness and the special attributes.

But all of them combine equally in the praise of the gardener and surely their attention is drawn to the beauty of the creator of the flowers and the flower garden.

Unhesitatingly from their heart of hearts rises up a praise for Him who is the creator of all.

Sadi, the famous poet of Shiraz (Iran), has in like manner sung his praise of Him—"I am enamoured of the world, for the world is the result of His love.

"I am, in love with the whole world for the whole world is from Him."

May the blessing be on the soul of the gardener, Sri Ramakrishna. He brought into shape the flowers, imparted scent to them and combined them all into one unity, namely, the Flower, in the garden of the world.

And those who go deep into the secrets of this wise gardener will feel themselves like dew-drops which every morn may settle on the petals of any one of the flowers and at sunrise evaporate.

Monday, March 8—Morning Session

PROF. HERBERT G. WOOD

Birmingham

I am the more sorry that I cannot be present in the Parliament which is to be connected with the celebration of the first centenary of Sri Ramakrishna. I have never forgotten my first introduction to him and his teaching through an article by Max Müller, which I read when I was still a schoolboy. It was almost my first introduction to the religious thought of India and to the comparative study of religions. I have never lost the feelings of interest in and respect for the person and teaching of Sri Ramakrishna which were then implanted in me.

I am a convinced Christian, and my prayer is that all men may come to the knowledge of God through Christ, but as a Christian I hold in honour a religious leader who can be acclaimed as a prophet of freedom of conscience and inter-racial amity.

DR. F. THIERFELDER

Secretary, Deutsche Akademie (German Academy), Munich

(Original in German)

I have pleasure in informing you that in connection with the reception to be given to the Maharaja of Baroda, the President of our Academy (Prof. Karl Haushofer) will also speak about Ramakrishna and about the Centenary Celebrations. We are happy to see how widely the influence of this philosopher is to be traced and that in all the quarters of the world he has been thought of.

Monday, March 8—Afternoon Session

PROF. OTHMAR SPANN

Institute of Economics and Sociology, University of Vienna (Austria)

(Original in German)

It is an error to believe that there can be a purely empirical investigation. Every so-called induction must be based on a concept of the subject even if it be a hypothetical one. That is why the last methodological root of genuine investigation in the sciences of experience as in other sciences points always to the metaphysical. No science is possible without a metaphysical foundation, at any rate, no science of spiritual phenomena.

PROF. TAN YUAN SHAN

Sino-Indian Cultural Society, Nanking

The crisis through which the world is passing to-day and the yet darker days

that are ahead make it all the more necessary at the present moment to reiterate the message of harmony and oneness in the truth of which Sri Ramakrishna lived, moved and had his being, and which was so eloquently proclaimed to the world by his worthy disciple, the great Swami Vivekananda.

To-day as I remember Sri Ramakrishna my mind flits across a distance of more than two thousand years when Confucius in China and Buddha in India preached a similar message for the well-being of humanity. The destiny of man has passed through so many changes since then; but its renewal into the creation for him of a happier social order based on universal peace and equality is yet to come, and it will come only when the teachings of those truest servants of humanity are understood and followed by every country in the world.

GREETINGS FROM DELEGATES

The delegates who conveyed to the meeting greetings from their respective countries and communities included: Mr. Ngak-Chhen Rinpoche, Prime Minister to the Tashi Lama (Tibet); Professor Tan Yuan Shan (China); Dr. Peter Boike (U. S. A.); Madame Professor Helene de Willman-Grabowska (Poland); Dr. H. Goetz (Holland); Mr. Yusuf Ahmad Bagdadi (Iraq); Miss Helen Mary Boulnois (South Africa); Mr. Maung Aye Maung (Burma); Mr. J. A. Joseph (Bombay); Dr. R. Ahmed (Moslems of Bengal); Professor Tulsidas Kar (Theosophical Society, Calcutta); Sir Francis Younghusband (London); Mr. D. N. Wadia (the Parsi community); Sardar Jamait Singh (Sikhs); Dr. Sonpar (Deva Samaj, Lahore); Swami Nirvedananda (Ramakrishna Math, Belur); Mr. Devapriya Valisinha (Mahabodhi Society, Calcutta); Swami Paramananda (Vedanta Centre, Boston, U. S. A.); Mr. S. Aiman (General Secretary, Calcutta, National Council of Young Men's Christian Associations in India, Burma and Ceylon); and Prof. Benoy Kumar Sarkar (International Federation of the Societies and Institutes of Sociology, Paris and Geneva).

A few extracts from the greetings are given below in the order in which they were delivered at the Parliament:

The Sikhs

On behalf of forty lakhs of brave and noble Sikhs, sons of immortal Guru Govinda, said Sirdar Jamait Singh, he would offer his hearty greetings to the distinguished assemblage. India and the rest of the world had been torn by conflicts and if the spirit of the teaching of Sri Ramakrishna would have been imbibed to some extent the differences would have disappeared.

Mahabodhi Society

Representing the Mahabodhi Society Brahmachâri Devapriya Valisinha said that although the number of Buddhists in this country was not large the number of votaries of Buddhism was the largest in the world. The tenets of Sri Ramakrishna had much in common with those of Lord Buddha.

Parsi Community

Mr. D. N. Wadia of Bombay offered cordial greetings to the assemblage on behalf of the followers of Zoroaster whose religion, one of the most ancient



in the world, originated thousands of years ago.

THEOSOPHICAL SOCIETY

Prof. Tulsidas Kar of the Theosophical Society of Calcutta said that Theosophy peached at least one of the important teachings of Sri Ramakrishna which said that Religion was one and it should be so for ever. Theosophy stood for bringing about amity among followers of different religions.

THE MUSLIMS OF BENGAL

Conveying greetings to the Parliament on behalf of the Muslims of Bengal, Dr. R. Ahmed said, "I bring to this Assembly greetings from the followers of Islam in Bengal. Islam has always prided itself on its spirit of toleration and brotherhood. It is fitting that on the occasion of the Centenary Celebration of that prophet of religious harmony, the followers of all different religions should meet together. Teachings of Ramakrishna have distinctly affected the lives of Muslims of Bengal in various ways. The holding of this Parliament of Religions will cement the friendship between the followers of different religions. Devout Muslims realize that the fundamentals of all religions are one though they may be clothed in various garbs. It is in keeping with the spirit of the times that this Parliament is being held when the world is groping for a synthesis of all religions and cultures.

RAMAKRISHNA MATH AND MISSION

Swami Virajananda, Secretary, sent the following message on behalf of the Ramakrishna Math and Mission :

The presence of the representatives of the different religions of the world in this august assembly reminds us of the historic sittings of the Parliament of Religions held more than 40 years back in the World's Fair at Chicago, when Swami Vivekananda, the great apostle of Hinduism, took the world by storm by proclaiming unto humanity the universal message of the harmony of faiths received as a spiritual legacy from his great Master, Sri Ramakrishna Paramahamsa. The enthusiasm with which the message was hailed was an unmistakable indication of the growing aspiration of mankind for genuine peace as also of the loving homage paid to the mystic wisdom of the saints and sages of India, so splendidly realized in the life of the Saint of Dakshineswar. The message travelled from land to land, from race to race, and our heart throbs with delight to find that within a short period of time the leading savants of the modern world, realizing the need of the hour as also the greatness of the message, have congregated once again to sing the immortal song of spiritual freedom and usher in a new era of peace and goodwill through mutual understanding and religious concord.

It is indeed a happy sign of the times that at this critical juncture when the blind forces of materialism are threatening to undermine the solidarity of human life and culture, this Parliament of Religions is being held to give an opportunity to the exponents of various systems of thought to understand one another and establish a fellowship of faiths on a basis of mutual love and toleration. We wish the Parliament all success and sincerely believe that the spirit of comradeship which has brought under one canopy the leaders of different faiths from the distant parts of the earth will bind us all into a spiritual fraternity. We fervently pray that this spirit of love may grow evermore in strength and volume and silence once for all the jarring notes of clash and conflict in the modern world.

May Sri Ramakrishna, in whose name this Parliament is being held, give us adequate power to realize the significance of his message and carry the wealth of his spiritual wisdom from door to door and thereby help in the establishment of peace in the collective life of humanity. May his blessings be upon you all for ever and ever!

Jewish Community

J. A. Joseph, Bombay, on behalf of Jewish Community said:

Ladies and gentlemen, I wish and pray for the success of the Sri Ramakrishna Centenary Celebrations and the Parliament of Religions.

Buddhists of Burma

Young Burma, said Mr. Maung Aye Maung, hoped to contribute to the freedom, peace and progress of mankind. This is why they offered their tribute of respect to the great saint.

Prime Minister to the Tashi Lama

Mr. Ngak-Chhen Rinpoche, Prime Minister to the Tashi Lama, Tibet, speaking in the Tibetan dialect, said that it had given him great pleasure to be present at the Parliament of Religions. He brought good wishes to the Parliament from all the Buddhists of Tibet under the seat of the holy Tashi Lama. "I heartily wish the Parliament all success in its universal cause in bringing peace, goodwill and happiness to mankind. I offer my blessings to the World Congress on this auspicious occasion of the Centenary Celebration of Ramakrishna, one of the greatest spiritual geniuses of India."

China

Prof. Tan Yuan Shan of the Sino-Indian Cultural Society and National Central Society and National Central Research Institute of Nanking, offered his good wishes and prayed for the success of the deliberations.

Shaik Abu Nasr Gilani

Gilan, Iran

The foundations of all religions are one and the same. The founders of all the religious systems of the world had and still have this point in view and preach to the people this laudable and praiseworthy fundamental principle underlying every religion.

Therefore, the foundations of all religions are one but structures are only differently made.

Sri Ramakrishna had taught this very principle to the world and all his endeavour had been to bring about a unity in all the religious systems of the world. It is, therefore, incumbent on every human being, of whatever creed he may be, to pray for his soul and to endeavour to establish permanently all the good works done by him for humanity.

Iraq

Mr. Yusuf Ahmed Bagdadi on behalf of the Mussalmans of Iraq conveyed his best wishes to the Ramakrishna Society and celebrations. Ramakrishna was the last prophet in the world to preach a cosmopolitan religion.

Sir Francis Younghusband

Sir Francis Younghusband, in conveying hearty greetings to the Parliament on behalf of the Society for Promoting the Study of Religions, League of Nations Union and Pali Text Society, London, presented a volume *containing the minutes of proceedings of* the session of the World Congress of Faiths held in London last summer. "I can hardly describe," he said, "the delight with which I personally come here once more to the land of my birth and the great interest with which I am

looking forward to the proceedings of your great Congress, for I have for many years past had the profoundest admiration for that great saint the centenary of whose birth you are celebrating now."

U. S. A.

Dr. Peter Boike on behalf of the Americans said :

I thank you on this greatest occasion in my life for this blessed privilege of being here to bring to you the message and love from the people of America, your brothers and sisters there. It is one of the greatest pleasures of my life to come in contact with the brother followers of Sri Ramakrishna whose blessed memory we all revere this evening.

CRACOW UNIVERSITY (POLAND)

Madame Prof. Helene de William-Grabowska on behalf of the Cracow University (Poland) said :

I thank you for your very kind invitation to this Parliament of Religions. The University is the oldest University in Poland and one of the oldest in Europe. We take pride in sharing your joys and sorrows and we believe in helping each other to bring about a closer relation and friendship between nations, and the University sends best wishes and greetings to the Parliament of Religions.

HOLLAND

Dr. H. Goetz of Holland said that Holland was one of the first countries which had established contact with India and the Leyden University had been a centre of Oriental learning.

SWAMI PARAMANANDA

Vedanta Centre, Boston, Mass.
(U. S. A)

I am bringing a message, first of all, from the United States of America. As I was to come here to take part in this great and august assembly, the American people begged me to convey their message just in the same way as the great Swami Vivekananda carried the message of India to U. S. A.

I have brought a message of love and unity, and I believe that this message will serve to build a bridge over the hiatus that stands between man and man. Sri Ramakrishna's life was a living Parliament of Religions. It was and it is a symphony of all idealism and spirituality.

Sri Ramakrishna, through his life and example, has demonstrated that universal religion is not a dream and a possibility, but is a practicable reality. To-day we must realize that because of that great Spirit that stands behind us, because of his benediction and blessing upon us, we are gathered here to-day. May that Infinite One who resides in all hearts bring success to this great assembly.

SOUTH AFRICA

Miss Helen Mary Boulnois said :

It is my most proud privilege to-day to speak to you and to bring you the greetings from your fellow-countrymen Indians in South Africa. It is hard for you to realize here in your own great land the hunger of their hearts, the hope and love they all cherish for the country which so many of them have never seen. They think of you and they think of this country.

The burning question to-day is this : Can we inherit the great tradition of our forefathers, can we fulfil their daily blessings, can we have the daily realization of the presence of the Lord within us in the hurry and bustle of actual life? The answer is, yes. If every day and night, or just a few minutes, we pray, with the intensity of the whole dynamic life within, to one single and Infinite Source we shall be able to

realize the ideal of our forefathers. Gentlemen, this is their message to you. I know that I can take from every one here before me a similar message to them. I thank you.

Swami Abhedananda

Swami Abhedananda, a direct disciple of Sri Ramakrishna and the President of the Ramakrishna Vedanta Society, welcomed all the delegates from far and abroad in the name of Sri Ramakrishna and in the name of his world-renowned disciple Swami Vivekananda and offered his greetings to them. Ramakrishna was the consummation of all the prophets, seers and incarnations of divinity that came before him. It was a great opportunity for promoting fellowship among the various faiths and he hoped that this Parliament of Religions would deal a death-blow to all communal strife and struggle.

The International Federation of the Societies and Institutes of Sociology (Paris and Geneva)

As delegate from this Federation Prof. Benoy Kumar Sarkar of the Calcutta University observed that it was not a religious association. Its members were scholars engaged in the study of social relations, social processes, social forms and social developments. The Federation was therefore deeply interested in the deliberations of this International Parliament of Religions. Every leading country of the world was represented on this Federation, and its members comprised anthropologists, psychologists, philosophers and sociologists of all races. By appointing him as the delegate the Federation wished to offer cordial co-operation of the world to the culture-leaders of India as well as to all those savants assembled here, Indian and foreign, who were interested in the investigations into religion as a science, as an art and as a profession.

The present convention, which is one of the most august assemblies ever held, is in itself a vindication, a declaration to the world of the wonderful doctrine preached in the Gitâ: "Whosoever comes to Me, through whatsoever form, I reach him ; all men are struggling through paths which in the end lead to Me." Sectarianism, bigotry, and its horrible descendant, fanaticism, have long possessed this beautiful earth. They have filled the earth with violence, drenched it often and often with human blood, destroyed civilization and sent whole nations to despair. Had it not been for these horrible demons, human society would be far more advanced than it is now. But their time is come ; and I fervently hope that the bell that tolled this morning in honour of this convention may be the death-knell of all fanaticism, of all persecutions with the sword or with the pen and of all uncharitable feelings between persons wending their way to the same goal.

—Swami Vivekananda at Chicago.

THE INNER SIGNIFICANCE OF THE PARLIAMENT OF RELIGIONS*

Mrs. Sophia Wadia

Friends, Salutations to Sri Ramakrishna in whose name we have gathered to-day. I do not feel it will be an indiscretion to take you into my confidence, and state that I was not to speak this evening but was requested to say a few words to you after this afternoon's session had begun. It would have been ungracious and ungrateful not to submit and not to choose immediately some subject to consider for a few moments, and the subject which seemed to us of tremendous importance was the one of 'The Inner Significance of this World Parliament of Religions.' Its outer significance is known to all of us and is clear to us all. What its inner significance will be will depend upon our own efforts and the change of hearts and the change of attitude which will become ours as we learn from each other and listen to each other, not only with the concentration of our minds but with the sympathy and the understanding of our hearts. One of the messages which was read last evening, the message from India's great leader, Gandhiji, gave us already the idea that each one of us will have to do something to make this Parliament of Religions not only an outer success that it is bound to be, but a true inner success. In sending his wishes to all of us Gandhiji added, "May this Parliament achieve something constructive." Perhaps it seemed unnecessary to state that we should do something constructive and perhaps some may wonder what more constructive work could we achieve than the one which has already made it possible for all of us to come together on a common platform, to forget for a moment the prejudices and try to understand each other in a true spirit of universal brotherhood.

The inner significance has already been explained by the previous speakers, especially by the one who stated that we lived in this world and therefore identified ourselves with the illusions of the objective world, as also by the last speaker who gave us an exhortation to turn within and announced to us the necessity of understanding the inner side of all things, the inner significance of our own being to begin with. We judge of things or events and actions in terms of the externals. What is wrong with ourselves at the present moment? Why is it that we do not know ourselves as divine and immortal souls? Why do we claim that fraternity must be maintained, that peace must prevail while the world goes on? Because we ourselves evaluate our own duties, our own actions, our words, feelings and thoughts merely in terms of their objective values. To take some simple illustrations: Vain people, men or women, will examine the outward appearance of an individual at the sight of the dress he or she wears or the external appearance, and the same is true of themselves. They also think more of what they appear to others than what they are in reality within themselves. But the soul influence can only

* Lecture delivered at the Parliament of Religions, Town Hall, Calcutta, on Tuesday, March 2—Afternoon Session.

be realized, can only be contacted when we throw away the external valuation. What is it that is wrong? Religion today is a disintegrating and destructive force whereas from time immemorial, as stated in the ancient Mahabharata, Dharma or Religion is the unifying power which can link up the whole of the universe in sublime and magnificent unity. That which has happened to religion is what has happened to our own lives in our daily struggle. We think of the outward, and we have forgotten the inward. Religions have become a matter of external ritualistic practices, and the essence is forgotten. The great teachers have pointed out the way and what even the most exalted of saints and sages can do is to point out the way. This Parliament, if more than anything else, has the only purpose and the only objective, i.e. to try to awaken within our own consciousness the recognition that each one of us has to go the path of spiritual realization by his own effort, that we must rely upon ourselves, depend upon ourselves and that it is the earnestness, the purity, the sincerity of our motive in every case which will count. The great ones gave sublime teachings and wonderful inspiration in their own example in the embodiment of the living truth, but each one of us must make that message in precept and in example part of his own being, must similarly show that living current of spiritual union which has existed and which will continue to exist. Let us therefore unite in the sincere wish to bring our own constructive contribution by our attitude, by our inner understanding, by our desire to learn from each other through this Parliament of Religions, so that its true importance may be increased a thousandfold by the inner change that will come into the lives of those who have participated in these deliberations, and in that task, those who will listen through silence, through their attention, can give us much and perhaps more than those of us who are coming to the platform to voice some feelings and express some sentiments. Let us remember that self-reliance is happiness, outward dependence is misery, and let us end by invoking upon all of us the blessings of the sages who have been and who will be, those great ones who are for us our spiritual fathers and mothers, more than our physical mother and physical father, those great Rishis who are more than wealth, more than possessions, and who are our true seers and our true Gods.

A common man through ignorance considers his own religion to be the best and makes much useless clamour; but when his mind is illumined by true knowledge, all sectarian quarrel disappears.

—Sri Ramakrishna.

THE NEED OF THE MODERN WORLD*

SWAMI MADHAVANANDA

Yesterday and to-day you have listened to beautiful speeches accentuating the unity that stands behind the multiplicity of the world. From time to time sages have appeared in different parts of the world, particularly in this land of ours, who have again and again brought before our gaze the underlying unity of the universe. But such is our proneness to evil, such is our forgetfulness, that we have not paid the necessary respect to these great teachings. You remember, as early as the days of the Rig-Veda, a great sage in the depths of his heart realized the eternal Truth and proclaimed in unequivocal language: "Truth is one, sages call it by various names." Now that is the Truth, and it could not be expressed more simply and more directly. But though the same Truth has been reiterated again and again in different lands in different languages in different ways, still we see the present state of things in the world. Buddha gave his wonderful life of purity and renunciation for this world, gave his sublime teachings for us all, and still we see that strife has not vanished from the world. Christ did the same thing. He also laid his life on the Cross, but his grave teachings have not been followed as they should have been. In the same way, other great Prophets and saints have expressed the Eternal Truth in beautiful words, but still we see that this world is not a proper place for decent people to live in. Even before our eyes, in Europe, as you know, blood is being shed between brothers and brothers, and still we want to say, we are all living in a civilized world. It seems to me it is high time that each of us pays proper attention to those great Truths expressed by the different seers of the world in different ages and try to see where the mistake lies; because at no time of the world's history was there need for unity, for peace and for concerted action towards general betterment than it is now, because now, in this twentieth century, our wants have multiplied, our desires have gone up by leaps and bounds and we are trying to exploit science for the satisfaction of our desires. But just as a powerful gun may protect people's lives against robbers, similarly, in the hands of a person not of a good moral character, in the hands of a ruffian, for instance, that same gun may be a veritable engine of destruction. Therefore in proportion as science is giving us new discoveries, giving us better ways of adding to our comforts, we do not exactly know how we can make use of those advantages. Hence there is more need at the present time of looking over those ancient sayings of our Prophets, the Prophets of all countries, and we must try to see where the mistake lies.

In our age, Sri Ramakrishna, whose Centenary we are celebrating here, gave expression to those noble thoughts which were again and again repeated in this ancient land. This is the purpose for which great personages are incarnated in the world. They pick out from the traditional lore of spirituality those gems that are best suited to the require-

* Lecture delivered at the Parliament of Religions, Town Hall, Calcutta, on Tuesday, March 2—Afternoon Session.



ments of modern times, to remove our obstacles and miseries and take us directly and in the most expeditious manner to Peace and Blessedness. Sri Ramakrishna was perfectly aware of the conditions in the midst of which he was born, and he has left for us all his beautiful message of the harmony of all faiths. Not only that, by his own glorious life of God-intoxication he has shown how every individual, be he a man or be she a woman, ought to live a life here in order to attain the maximum benefit from human existence. Creature-comforts can be had in any birth; probably animals can enjoy sense pleasures much more intensely than human beings can. So it is for man to know something higher, something nobler, something that will be really worth the name, and Sri Ramakrishna, like all the great predecessors of his, has pointedly drawn our attention to the fact that it is not by imitating animals, not by pandering to our propensities, that we are to rise in the scale of existence, but it is by self-abnegation, self-sacrifice, by living for others. In other words, it is not a life of the senses that we are to live, but a life of mergence in God for Peace, or at any rate, a life that will be in direct touch with some aspect of divinity. By this he was not saying anything new, because the Vedânta philosophy, which represents the quintessence of the Vedas and which was preached and promulgated in this land thousands of years ago, has laid the foundation, of which all the scriptures and teachings of different religions have been explanations, as it were. You remember the great words of Sri Krishna, "Whenever irreligion prevails, I manifest Myself," and "Through whatsoever path man approaches Me, I reciprocate that devotion in that very way." In these words there has been laid for us a beautiful procedure by which we can terminate our miseries, and Sri Ramakrishna, instead of being book-bound—in fact he did not care for books at all—by dint of direct realization exhorted us repeatedly not to care for things of the world, but to find out our relationship with God. He did not believe that man can achieve the highest by living a life of the senses; rather it is by fleeing away from the senses and turning his gaze inwards, that he can see the Eternal Life shining.

The Vedânta philosophy, of which Sri Ramakrishna was the latest exponent, preaches the unity of all existence. No matter how clouded our vision is at the present moment, the Vedânta definitely says that there is no multiplicity of souls. There is but one Âtman, the all-pervading principle. Just as the same sun may be reflected in millions of little water-drops, and each of those reflections may appear to us as little suns, so the same infinite God, call Him Âtman, Brahman or what you will, is reflecting Himself through all this multiplicity of souls, but in reality it is the same one God. There are no two Gods in the universe, and whether we are aware of it or not, there is always an essential union between us and God, because otherwise no power on earth could remove that state of things—no power, no amount of knowledge would unite us with God again. Vedânta, as you know, is a very scientific religion, taking its stand upon the bedrock of realization, the realization of different saints and sages. It has proclaimed that in every one of us there is the capacity to realize Godhead. In other words, for material things, you may have to undergo much labour and exertion, and sometimes your labours end in vain, but in the matter of realization of God, in the long run we are bound to succeed, because it is some-

thing that is already in us. Just as in a room that is screened off there may be many things which we cannot see so long as the screen is there, but if there is a small aperture in the screen, we see part of the contents of the room, and if the aperture increases, or if the screen is entirely removed, then we see those things exactly as they are, similarly with God-realization. In other words, all these blessed qualities for which we aspire—infinite life, infinite knowledge, infinite bliss—are in us already. Only we have forgotten all about them, and the remedy lies in bringing back the knowledge—de-hypnotizing ourselves, as it were. Hence I said, it entails much trouble to acquire things of the outside world, in which one may even fail at the end, but as regards internal realization, realizing our own nature, the result is certain to come. Therefore if we are really sensible of our miserable condition, if we are not satisfied with the present state of things in the world, if we really want to improve the existing conditions, it is up to us to reconsider our position thoroughly and see where we are wrong, and Vedânta says that it is by separating things, by raising walls of division between one class and another class, between one race and another race, that we are suffering so much. Take the case of the Great War, for instance. What was it that caused it? The idea of separateness, which is the product of ignorance. Each nation thought that its existence was at stake—thought that without such and such a possession it could not live in the world. So this war came into the world, and the state of things has not changed an iota even now.

Vedânta asks, where are you seeking eternal happiness, eternal peace, eternal knowledge outside of yourself? Even if you go on doing it, do you think you will get them at any time? Therefore for the attainment of real peace, Vedânta asks us to turn our gaze inwards. Instead of frittering away our energies in trying to acquire riches which last for a few days only, or to get a little book-learning which will hardly add to our real knowledge, Vedânta asks us to go within ourselves and try to see what is there. It says, just like the musk-deer roaming about in search of the beautiful odour, but finding it nowhere because that odour emanates from the animal itself, we are roaming about here and there in search of little pleasures pertaining to this sense or that sense, simply because we do not know the real source of the joy that drives us maddening onwards. Therefore the proper course of attaining peace, happiness, light and knowledge, is to turn our gaze inwards, to be introspective and to see what is already there. Sri Ramakrishna, in this materialistic age, proved by his wonderful life that the claims of the old religions are not false, rather they are literally true. Those of you who have read the wonderful life of Sri Ramakrishna know how through different paths of practice he came to the same truth, the unity of Godhead, and how armed with that knowledge of realization, he proclaimed that Truth is one, though sages call it by various names. Therefore it is possible for us also, at least partly, to scale some of those heights that Sri Ramakrishna scaled completely in the course of two or three days. The first thing that is necessary is a great yearning for Truth, for real Bliss. At the present moment, we are also yearning for happiness, but not knowing the real source of it, we are seeking it in the outside world. Sri Ramakrishna, like the true seer that he was, pointed out that such happiness cannot last long, that death is the ter-

minus where we must part with everything earthly, and unless we acquire here something which will enable us to overlook the claims of the outside world and make us free, real happiness, real peace, real knowledge can never come to us.

Having got that yearning within us, we must have perfect sincerity. That is the chief condition. We may be born very low in the social scale, we may not have any book-learning or material wealth, but if we have this true sincerity in us, if we have the real thirst for peace and happiness, it will come to us through the realization of God. In other words, it is by sincerely treading the path laid down by the great seers of the world that we can attain that Eternal Truth which they realized for themselves in times past. Another thing on which Sri Ramakrishna laid great stress as a means to realization is non-attachment, detachment from lust and possession. One of the Upanishads says, "Whatever there is in the world must be clothed with God." In other words, instead of seeing a diversity of creatures, only physical bodies separated by a thousand divisions, we must see the unity that is behind them all, the unity of Godhead; and if we are really sincere, if we are really hankering and are not led away by our physical bonds and cravings for things of the senses, God-realization will be an achieved fact for us. It may be even in the shortest possible time. One of the scriptures graphically says that it takes only so much time to realize God, as it would take a mustard-seed to drop from the horn of a cow. We may think that since even our ordinary pursuits demand so much of our time and energy, God-realization being the highest achievement must necessarily require a far greater amount of time and exertion; but Sri Ramakrishna in one of his beautiful similes says, "If a room has been dark for a thousand years, it does not require another thousand years to remove that darkness. All that we have to do is to strike a match and the darkness vanishes." Similarly, the eternal ignorance that has been keeping us in the dark, that has made us think that we are limited or powerless, can be removed in a moment if we can bring the light of true knowledge. By turning our gaze inwards and by praying to the Âtman sincerely, we can make the Almighty, powerful though He is, to reveal Himself in just that form which appeals to us. There is no hard and fast rule as to which way will suit us all. Sri Ramakrishna's advice is, "Choose your own path according to your inclination and capacity." Choose any path that you like and for which you deem yourself fit. If you persevere, if you are not distracted by mundane things, your search is bound to end in success and even in a shorter time than you imagine. Sri Ramakrishna was an object-lesson of this great Truth. Time and again, while giving discourses on Divinity, he would be lost in a trance or Samâdhi, the highest state of concentration, when one forgets the world. As in a dreamless sleep you forget all about the world, so in that state of supreme absorption, he forgot all about the world; and he declares that it is possible for us to realize that state, provided only we are willing. He says, God hears our prayers, no matter how silently they are uttered, and some day or other, He will reveal Himself to us in accordance with our earnestness and sincerity.

Thus he has given us a message of great hope and encouragement. We need not think that we are despicable or low. Banish those words from your dictionary. It is you yourself who attach importance to

sin. You are the children of God. You cannot be sinners. It is a sin to call yourselves' sinners. That is the proper attitude according to Vedânta, and if we really aspire after Truth we must take our stand upon the basic unity of God, and armed with that knowledge, we may go boldly into the outside world again, to serve mankind in different ways. That is the explanation of the great lives of personages like Christ and Buddha. Their humanity was entirely gone, only divinity remained. But that faculty of achieving union with God has not ended with them. In fact, our scriptures say that there will be more Incarnations. We can realize for ourselves the eternal oneness with God and translate the same to the service of mankind. This is the secret of the great power of the Christs and Buddhas of the world. How is it that an ordinary man can move even a mountain? This essential union with Godhead is the secret of power. In the ocean there are little waves and each wave is different from the others; but when the wave loses its identity in the ocean, merges itself in the ocean, it becomes the ocean; similarly, we who consider ourselves as little souls, can melt our ego in the great Ocean of Divinity, a substratum that is always behind us, from which we can re-emerge possessed of superhuman power. At that time, even if we were ignorant before, we shall come out transfigured as sages. Then our words will have power enough to move mountains. Therefore, no matter how unpropitious our present circumstances seem to be, let us never lose courage, let us always struggle on and on.

Those periods during which we strive for little things, without knowing the real source of peace, are lost to us, whereas even a little effort for the realization of our own nature is fraught with the greatest consequences to ourselves and others, for it helps thousands of weary souls to cross this ocean of misery. Therefore my prayer to you is,—have that knowledge which comes of the realization of your own self, and with that inspired vision of a Rishi come out into the world and try to remove the misery that you see everywhere. Through you wonderful things will then be done; but till that blessed moment comes, let us not slacken our energies. Let us think within ourselves that others have finished their part in the world, and we alone are the persons that are yet to do their part in this great task. With that belief and a firm faith in ourselves that we are the children of the Almighty, that we are eternally one with Him, let us proceed for the amelioration of the condition of the world. Let us first realize God in our own selves, and out of that realization will come infinite power—power that will move the world. Then only will our eyes be illumined, and we shall see the greatness of all scriptures of all faiths, and understand that it is we ourselves who misinterpreted them. Therefore, while there is life in us, let us make a determined effort to realize the great God that is always united with us, that has never been away from us, and then coming out into the world, let us share the results, the successes, with everyone that is on the face of the earth. Let us then be prepared like Buddha to lay down our lives for the sake of a little kid, for we shall feel no difference between ourselves and the kid. God will be both inside us and outside us. Even misery will vanish. It will all be a divine play in which we are to join. May God help us to achieve

this in this very life, may He give us the necessary patience and perseverance, purity and determination to carry out this object. Through His grace may we be helpers in removing misery from the world in the best way possible, so that it will be gone for ever, and not merely temporarily relieved.

SRI RAMAKRISHNA AND UNIVERSAL RELIGION*

SWAMI NIRVEDANANDA

With my heartiest greetings of love and goodwill and my respectful obeisance to you all who have assembled here on this sacred, solemn and historic occasion, let me address you very briefly on Sri Ramakrishna and Universal Religion.

One needs hardly say anything by way of introducing Sri Ramakrishna to you. You know very well how India, from one end to the other, is being stirred up to revive her ancient cultural ideals by the momentous influence of the inspiring life and teachings of Sri Ramakrishna. And you also know that this benign influence has travelled far beyond the borders of this land.

In spite of the fact that to the vast mass of humanity residing outside this land India means little more than a tiny outline on the world's atlas, in spite of the fact that to some of the foreigners India still appears to be only a land of dark savages who have yet to be reclaimed, taught to stand and walk like human beings, it is significant to notice that during the last twelve months some of the towering intellectuals of the modern world together with hundreds of seekers of truth and peace have rallied enthusiastically round the birth Centenary of a poor, barely literate Brahmin priest of the 19th century belonging to an out-of-the-way village of India.

Obviously, there must be something in Sri Ramakrishna that has its appeal for all men of all countries. In and through the language of his life must have been expressed some universal, soul-stirring ideas and ideals that pierce through the hard crust of creed and colour obsessions and reach the very core of the heart of humanity. The late lamented French savant, Dr. Sylvain Levi, was perfectly right when he said, "As Ramakrishna's life and mind were for all men and all countries his name too is a common property of mankind."

Of course, opinions may differ with regard to the exact position of Sri Ramakrishna in the hierarchy of the world's saints and seers. Some may regard him as a great mystic, some as a saviour of humanity, some even as an Incarnation of God. Whatever be the merits of each of these different readings, it is clear that Sri Ramakrishna with his brilliant life of spiritual realization is recognized by all as one of the galaxy of perfected souls illumining the path of spiritual evolution of the human race. There is very little doubt about the fact that breaking through the gathering clouds of scepticism and sectarianism Sri Ramakrishna has burst forth like a fresh and very big luminary on the spiritual firmament of the world. Now instead of trying to determine the exact position and magnitude of this luminary, let us make use of its light in reading the import of the spiritual lessons handed

* Lecture delivered at the Parliament of Religions, Town Hall, Calcutta, on Wednesday, March 8—Afternoon Session.

down to us by the great spiritual masters of old.

Humanity, for sustaining its religious beliefs, requires now, more urgently than at any other time, a fresh, clear and convincing demonstration of the spiritual verities of life and existence. And this is precisely what Sri Ramakrishna's intensely spiritual life has presented to the world at the present critical moment of its religious history.

We all know how human civilization at the present moment is passing through a precarious phase of transition. The old order of things is changing very fast: Ancient ideas and ideals are crumbling into dust. The traditional authority of prophets, scriptures, and churches is being challenged and almost cornered every day by incontrovertible findings of science and heretical verdicts of untrammelled reason. Indeed, religion to-day has to face and pass through the ordeal of critical enquiry, else it will have to hide its existence in the archives of the archæological museum. There is no other alternative. People are now apt to believe that scientific investigations will succeed in unravelling all the mysteries of nature and philosophical speculations will be able to interpret these findings and ascertain the plan, purpose and reality behind creation. Hence, they look upon religion as a useless product of the dark days of human ignorance. In it they find nothing but bundles of irrational dogmas and meaningless rituals that are concerned more with imaginary and hypothetical worlds than the real and throbbing world before us. Naturally, they are not in a mood to accommodate such religion in their society except, of course, as an interesting relic of the barbarous past.

Surely, there is quite a large number of people who still claim to have some sort of faith in religion. But, unfortunately, most of these fundamentalists have very little insight into the fundamentals of religion. We seem to care more for the externals than the essentials of religion. A little routine-work, some study and a good deal of tall talks compose what most of us call religion. And we are divided into numerous groups, each under a specific church with a strictly circumscribed faith. And each group claims to have the monopoly of the right form of religion. Thus losing sight of the deeper, broader, universal basic elements of religion, and becoming narrow, exclusive and sectarian in its outlook, the theistic section of humanity is divided hopelessly into numerous hostile camps.

Thus so far as religion is concerned, human civilization is about to be torn to pieces by the forces of scepticism on the one side and sectarianism on the other. Like religion, every other element of the social structure is being shocked terribly by the tremendous and reckless battering of free-thinking upon tradition. The traditional codes of morality also are in immediate danger of being swept absolutely out of existence. People appear to be seized by a craze for something novel, something daring, —no matter how preposterous or shocking that may be. There is, for instance, an insistent demand from certain quarters that unfettered sexual freedom should be made the rule of human life. There are some, who are trying seriously to see if mankind may go without clothes. In the political and economic fields there is hardly any room for God, morality or philanthropy. Fight, competition, exploitation carried on in the name of divergent conflicting group-interests are reducing the entire world into a permanent war-zone. Thus equating the entire experience of the past to zero, we are making everything about us in

every compartment of our social life shaky, confused and chaotic. Who knows if we are not rushing at a frantic speed by a downward curve of evolution? Who knows if the beast-in-man released from traditional bonds of religion and morality has not suddenly jumped out to enjoy a holiday?

This, in short, is the world in which Sri Ramakrishna has appeared as the exact antithesis of all that we see about us. He gave values to those very things that the modern world is trying to ignore and set aside. And this is precisely why, though he had neither wealth, nor academic distinction, nor power and prestige in the temporal sense, he grew up to a stature that is becoming visible from the farthest corner of the earth.

Religion was the breath of his life, morality his backbone. In his perspective, realization of God appeared to be the worthiest object of human life; purity and devotion, love and humility, selflessness and service appeared to be the real wealth of man far superior in value to anything that the external world could give. And he developed all these to a unique degree of perfection. Through both his body and mind he has left a brilliant record of God-intoxication, spotless purity and surging love for humanity.

With a mind broad as the sky, deep as the ocean and pure as a crystal he plumbed the depths of spiritual truths, and demonstrated one by one by his intuitive experience the truths behind the entire wisdom of the past taught by the world's ancient seers and prophets. He realized God as the nameless, formless, transcendental Absolute. The primary underlying substratum sustaining the universe instead of being merely a construction of philosophical speculation, mathematical abstraction or poetic imagination was with him a hard, tangible, living fact of direct experience. Then he realized that the entire diversity of appearances that we call nature was nothing but a manifestation of the same Impersonal God. Thus before his spiritual vision did unfold the majestic and magnificent oneness of the universe towards which all sciences and all philosophies are surely and steadily converging,—oneness, that alone can furnish the concepts of equality and fraternity with a rationale and provide the world with a firm basis for the much-needed edifice of 'universal brotherhood. Then again he realized through a multitude of spiritual visions that the same Impersonal God does appear as Personal God with various names and various forms before the immaculate minds of earnest devotees.

Then, standing on the bed-rock of his rich and varied experience, he declared with all the emphasis that he could command that all creeds, Hindu, Islamic, Christian or of any other denomination, based on monism, qualified monism or dualism, are so many distinct paths leading alike to the same goal, namely, the realization of God, the Final Cause of the universe, who is one and the same in spite of innumerable varieties of spiritual visions.

This truth was declared by the Vedic seers in the pre-historic era of human civilization when they chanted एकं सद्विप्रा बहुधा वदन्ति "Truth is one, sages call it by various names." Since then, the spiritual heart of the Hindus has been tuned to religious catholicism. And whenever the mass-mind swayed by blind impulses tended to be narrow and exclusive, mighty spiritual seers have appeared in this land to reiterate the message of universalism in religion. And Sri Ramakrishna, the latest of

this brilliant group, has become conspicuous by preaching the same truth of Universal Religion not only to the different sects of the Hindus but also to all the religious communities of the world.

Undoubtedly time is now ripe for realizing this message of Universal Religion. By the wonderful achievements of science the world has already been compressed into a small and compact mass. Secular knowledge augmented by contributions pouring in from different quarters of the globe has already stepped out of esoteric seclusion. It is high time that spiritual knowledge also should be immediately delivered out of all ruts of communal and sectarian exclusiveness.

Modern knowledge has made it perfectly clear that unity in diversity is the very keynote of nature's music. Sri Ramakrishna observed the operation of this law even in the realm of religion. In spite of the varieties of skulls and complexions, the same human heart is beating with the same rhythm all over the world. And for the growth, expansion and illumination of the human heart, Sri Ramakrishna observed the same set of essentials in the basic structure of every form of religion. Just as the same group of essential ingredients is assimilated through innumerable varieties of physical food, just as the same thoughts and sentiments are expressed through hundreds of languages and dialects, so the same group of spiritual truths is served to humanity through numerous sets of symbologies. Beneath the superficial crusts of dogmas, mythologies and rituals, Sri Ramakrishna observed the same kernel of spiritual truth. Surely, devotion and purity, love and humility, selflessness and service, search for God and resignation to the Divine Will are things valued equally by all pious souls, no matter to what particular churches they may happen to belong.

Indeed, Sri Ramakrishna's life inspires us to hush all notes of discord by emphasizing this central unity and making room for all the varieties of creeds that add to the beauty, richness, strength and grandeur of the House of Religion. His life inspires us to remain strictly loyal to our individual churches and yet embrace the followers of all other creeds as fellow-pilgrims on the path of Blessedness. It inspires us to integrate in this way all the religious forces of the world and direct the same to deliver human civilization from the catastrophic consequence of its present confusion of cultural ideals.

Indeed, the more will humanity realize the import of Sri Ramakrishna's contributions, the more clearly will it see that with his life has opened a new chapter of our religious history. His life appears to be a symbolic suggestion of a new era when all sect-bound thoughts will be released, all narrowness and bigotry will disappear, when religion will be comprehended in terms of universal humanity and all the varying notes issuing out of the different creeds of the world will combine to form a magnificent and undreamt-of Harmony of Religions. May God grant us the necessary strength, vision and urge for expediting the advent of the glorious era of Universal Religion, Universal Brotherhood, Universal Love, Harmony and Peace.

UNITY OF RELIGIONS*

BY SWAMI VISWANANDA

The primitive man must have been overawed by the very magnitude of the universe. The civilized man is struck by the reign of law in the different departments of nature. The terrible exactness with which the sun rises and sets, the moon waxes and wanes, seasons follow one another, and thousands and one phenomena cannot but convince a rational being that there is supreme intelligence behind the administration of the universe. I am not going to speak to you on the genesis of religious consciousness. I am going to speak to you a few words on unity of religions. The need of the hour is to discover the golden thread running through all the religions where we can exchange the ideals of different faiths just as we exchange commodity in the market.

I shall be a man dissatisfied rather than a pig satisfied; I shall be a Socrates dissatisfied rather than a fool satisfied. Reason and intellect are the two special attributes which can lead a man to certain heights but he cannot be satisfied until and unless he has known the First Cause, the ultimate Reality which is the explanation of all that is going about him, which is the source of the universe. All the great religions of the world are founded on the experience and realization of individuals, or groups of individuals who claim that they have known this First Cause, that they have seen God face to face. This effort to know the Unknowable, to realize the Reality is the very core of all religions. In this age of Empiricism and Positivism, in this age of Atheism and Agnosticism there was born a man in this country in whose name this Parliament of Religions has been convened--Sri Ramakrishna, who claimed to have seen God, to have conversed with Him, to have established relationship with Him. It was a hard job for Sri Ramakrishna to convince a robust rationalist and full-blooded Spencerian like Vivekananda that he had seen God and conversed with Him. Not content with the realization of Samâdhi, Ramakrishna wanted to know what truth there was in other religions. He was like a glutton who was never satisfied with a few dishes: he wanted to taste more and more. He became a Christian, he became a Mahomedan and by practising those religions he came to the same realization as he had found through Hinduism. It is therefore in the fitness of things that a Parliament of Religions should be convened in his name.

If we study the different religions of the world we would find that every religion has three aspects, philosophical, mythological and ritualistic. In philosophy, in their fundamental, basic principles all the religions are almost the same. But this religion in the hands of narrow-minded bigots and fanatics becomes an engine of oppression. It is religion that has created all that is beautiful, all that is sublime in human civilization; it is religion again that has destroyed them. It is religion that has created love, brotherliness even for the most distant peoples of the earth. And it is religion again that makes a

* Lecture delivered at the Parliament of Religions, Town Hall, Calcutta, on Friday, March 5—Afternoon Session.

man behave like a ferocious brute, even with his neighbour. But those who have tasted the kernel of religion, it was they who, in this destructive world torn by hatred and dissension, show love, sympathy and compassion and assure the world that in their philosophy, all religions are almost the same. So it is that in fundamentals, in basic principles, all religions are almost one. All the prophets and messengers of light claim to have gone to a height where they held communion with God which Vivekananda described as a state of superconsciousness. It is only when we come to the mythological and ritualistic aspect of religion that we create differences and dissensions.

Let us try to go to the fundamentals and basic principles of all religions and march onward and Godward with charity for all and malice towards none.

DIVERSITY IN UNITY*

By Jean Herbert

For many centuries, the noblest and most far-seeing spiritual leaders of mankind have been urging us to see "Unity in Diversity." And it is largely under their visible or invisible influence that men have been gathering into groups always more numerous, centring round some ideal, whether religious, national, political or other. Without that tendency, man could never have achieved the progress of which we may justly be proud.

But as groups are getting stronger, better organized, more numerous, as efforts are now being made for uniting, cementing, synthesizing, internationalizing *gradually*, we come to a position which is fraught with ever greater dangers. Instead of the small and more or less harmless wars between small local rulers, we saw nations fighting ruthlessly against nations, we saw world-wars in which men were killed or wounded by crores. Instead of the bitter political strifes which were kept inside the boundaries of one small state, of one city, we see internal war now reaching beyond the frontiers of one country, and the situation in Spain is a grave warning of the dangers of the internationalization of political parties.

The great teaching "Unity in Diversity" is being distorted and often used only as a cover for greed of power, as a euphemism for "L'Union fait la force." It is becoming more and more dangerous, more and more insufficient. More and more we are thinking in terms of groups of units, and not in terms of units or in terms of the whole. Instead of "world," we now use the awful word "international."

Really, substantially, there is for man only one natural group : mankind. And there is only one natural unit: individual man. All the classifications, divisions and sub-divisions, between the unit and the whole, all churches, parties, nations, groups of all sorts, whether newly invented, like nations, or sanctified by time, like religions, are artificial, and correspond to nothing real. A man is a man, and a member of mankind, and nothing else.

Whatever other tag you may put on him it is artificial and arbitrary. The tag may be useful, and often is, but it is only a tag. We should never look upon

* Lecture delivered at the Parliament of Religions, Town Hall, Calcutta, on Saturday, March 6—Morning Session.

it as God-given, we should never worship it more highly than we do man or mankind. When we fall into that mistake, we see our brother-men who happen to wear different racial or national or political or religious tags as competitors, as enemies. Let us keep and use the tags, let us not be deluded by them.

The time has come to go one step further, and no longer to see "Unity progressively installed in Diversity". but to see "Unity" as the first and only reality and to see "Diversity" as radiating from Unity, as a manifestation of Unity. Then we shall be able to classify and divide as we like without danger. Then we shall get away from the exclusive allegiance to one idea which is at the root of all fanaticism, and we shall merrily owe allegiance simultaneously to many groups: one national, one racial, one religious, one political, &c. And the more the frontiers of each group differ from those of the others, the less the danger of becoming fanatical and homicidal.

THE SCOPE OF THE PARLIAMENT OF RELIGIONS*

By Prof. Benoy Kumar Sarkar

(Secretary, Parliament of Religions)

We have now gone through over fifty per cent of the programme. It is obvious to everybody that the Chairmen of the different sessions have come from the remote corners of the world and that they represent not only diverse regions but diverse races and diverse religions as well. The papers that have been read as well as the lectures delivered up till now exhibit likewise the diversity and multiplicity of the Parliament's interests and the profoundly cosmopolitan or international character of its outlook.

At this stage it may be relevant for the audience as well as the world of culture beyond the four walls of this great Hall to get an idea of the scope that the organizers of this Parliament of Religions have had in view while inviting the different provinces of India as well as the different countries of the two Hemispheres to take part in the proceedings of this International Congress. The present Parliament does not seek to establish a universal religion such as might be acceptable to all and sundry. Nor does the present Parliament propose to formulate schemes of world-peace through religious and allied programmes. It is not within the objectives of the present Parliament, therefore, to pass any resolutions or suggest any recommendations in regard to religious toleration, social reform, human brotherhood, class-solidarity or international fellowship.

The Parliament of Religions, convened at Calcutta under the auspices of the Ramakrishna Centenary Committee, aims to function simply as the exchange or clearing-house of contemporary ideas on religion, morality, social welfare and human progress. Nothing more than being a mere medium for the ventilation of thoughts and opinions on what Ramakrishna would have called *mats* (faiths) and *paths* (ways) has been considered to

*** Lecture delivered at the Parliament of Religions, Town Hall, Calcutta, on March 6 —Afternoon Session.**



ANOTHER VIEW OF THE GATHERING AT THE TOWN HALL AT ONE OF THE SESSIONS OF THE PARLIAMENT

By courtesy of *Sachitra Bharat*



A GROUP PHOTO OF THE DELEGATES AND OTHER GUESTS ENTERTAINED AT TEA AT THE GRAND HOTEL BY THE RAMAKRISHNA MEDICAL EDUCATION SOCIETY

By courtesy of *Sachitra Bharat*

be the function of this Parliament as conceived by the conveners.

The chairmen, the delegates, the paper-writers and the speakers can, then, be classified into several groups. In the first place may be mentioned those to whom religion, morality, spiritual life, and indeed all the highest concerns of man, theoretical or applied, are topics of scientific study. They are generally described as anthropologists, psychologists, philosophers, sociologists, metaphysicians and researchers into ethics or human *mores*. No matter what their *personal* religious views or their faiths by *birth* they are in one word fundamentally the scientists of religion.

The second group comprises those who are the exponents of the established or well-known religions of the world. They may be described as contributing to this Parliament the wealth of the tradition to which the men and the women of all races have been used for centuries. In many instances the faiths and *mores* described happen to be the personal faiths and *mores* of the writers or the speakers.

Then there is another group which is made up of those who wish to see religion take a practical shape. And this practical shape they find as a rule in what is generally known as social work, organized philanthropy, social service and so forth.

The fourth group of writers and speakers at this Parliament has likewise practical aims. They are the religious and social reformers of varied types. In their estimation the establishment of a better world-order, the promotion of amity between the races, the awakening of a new moral and spiritual sense in individual life, the organization of international brotherhood, the furthering of solidarity between the diverse classes, and the removal of barriers between the castes, the races, etc. in every nation ought to constitute the chief urge in religious activity.

Last but not least, the present Parliament is privileged to have the co-operation of the Swamis of the Ramakrishna Order. They have mustered strong, coming as they do from South India and Western India as well as the numerous centres of this Mission in India and abroad, nay, from North and South America. They are all, each and one of them, *karma-yogins* (activists and energists), consecrated to social service of the most varied forms. They are to be described also as *bhakti-yogins*, practising as they do meditation, prayer, and other devotional exercises. But what is of special importance for this Parliament is that all of them are profound *jnana-yogins* (intellectuals) as well. They are students of psychology, ethics, metaphysics, philosophy, sociology and history. And they are liberal and tolerant enough in their religious and philosophical discussions to practise the democratic dictum of their great Master by believing that "every faith is a path to God."

The Parliament of Religions is not identified with any one of the views already adumbrated or likely to be adumberated in this Hall. But it cordially calls upon the audience, the delegates and other participants to bestow their interest, attention and patience on all the faiths and all the ways, old and new, traditional and futuristic, such as form the subject matter of the papers and speeches.

THE RELIGIOUS SPIRIT*

Ramananda Chatterjee

When more than fifty years ago I came to Calcutta in the eighties of the last century to study in a college, the saint Sri Ramakrishna was still living and it was still possible to see him and hear his inspiring words from his own lips. But I was never so blessed as to come into contact with him. So I cannot say anything about him from direct personal knowledge. Nor am I qualified to discourse on any theological, philosophical or scriptural subject. But as my name has been included among the speakers this evening, I am constrained to say something. With great diffidence I propose to place before you briefly the result of self-examination caused by Sri Ramakrishna's teaching, "jata mat tata path." This saying of his has been variously translated, the meaning being, "As many faiths, doctrines, opinions or views, so many paths to the goal of Moksha, emancipation, liberation, salvation, God-vision, or Self-realization."

As I never had the privilege to learn the exact interpretation of this teaching from him or from any of his direct disciples, I shall refrain from any exposition of it.

As the Supreme Spirit is infinite, and His truth is infinite, it is obvious that no man can thoroughly know Him and comprehend Him. There are countless aspects of Him and His truth, and, therefore, countless approaches, too, to Him and His truth. These are contained, though not exhaustively, in the scriptures of the various religions of the world and the sayings of its saints, sages, seers and prophets. The reference in Sri Ramakrishna's teaching, "jata mat tata path," is to these. So the discovery of the paths implies serious study, meditation and spiritual discipline. Of course, if a man is himself an earnest Sâdhaka, he may also himself discover a path to the goal in the light vouchsafed to him in response to his strenuous spiritual quest. Such quest also implies spiritual endeavour and discipline.

But if one takes the Paramahamsa's words light-heartedly, as many of us unhappily are apt to do, such light-heartedness must involve great moral and spiritual danger. Many of us appear to think that, as in the opinion of the Paramahamsa all religions are true, it is enough for a man's salvation to be merely born a Hindu, a Jaina, a Buddhist, a Zoroastrian, a Jew, a Confucian, a Taoist, a Shintoist, a Christian, a Musalman, a Sikh, a Brahmo or an Arya Samajist, or born in some other more recent religious community and simply profess to be one, to reach the goal of Moksha, salvation or liberation. If that were so, why did even Sri Ramakrishna himself, blessed as he was from childhood with such a highly spiritual nature, go through such Sadhana and put himself to such severe self-discipline? It may be said indeed that, as he was born a Hindu but wanted to realize in full the truth of Christianity, Islam and some other faiths, it was necessary for him to undergo the requisite self-imposed discipline. But almost all the austerities he underwent and the very difficult courses of Sadhana which he went

* Lecture delivered at the Parliament of Religions, Town Hall, Calcutta, on March 6 —Evening Session.

through were meant for the perfect realization of the ideal of Hinduism itself in which he was born. Pandit Sivanath Sastri, an Âchârya or minister of the Brahmo Samaj who knew and loved and revered him, has related in his work, *Men I have Seen*, some of the Paramahamsa's "extraordinary penances and austerities" by which, in the Pandit's opinion, the saint "had attained a state of perfection the like of which was seldom seen." The Pandit has also written of him : "The impression left in my mind, by intercourse with him, was, that I had seldom come across any other man in whom the hunger and thirst for spiritual life was so great and who had gone through so many privations and sufferings for the practice of religion. Secondly, I was convinced that he was no longer a Sâdhaka or a devotee under exercise, but was a Siddha Purusha or one who had attained direct vision of spiritual truth."

The example of Sri Ramakrishna shows that it is not enough to be born in any religious community and to pay lip homage to it. It is necessary to realize its ideal or ideals by external and internal discipline, and also to realize the ideals of other religions by needful Sâdhanâ—though for the generality of men it is not possible to do what he did. Therefore his saying, "jata mat tata path," "as many faiths or opinions, so many paths to the goal," was not meant to produce in us easy-going and smug self-satisfaction, the mother of intellectual and spiritual indolence and indifferentism. Whether one is a householder or a Sannyâsi, one must undergo self-discipline.

Every freak of fancy, every aberration of the intellect and every perversion of some sacred doctrine is not entitled to the dignity of the name of "*mat*" in the sense of faith. Readers of the ennobling life-story of Sri Ramakrishna's helpmate, the Mother Sri Saradamani Devi, know the incident of her undertaking one of her two days' journeys on foot from her home at Kamarpukur to Dakshineswar to meet her husband and, in its course, of her meeting a robber in the midst of an extensive lonesome tract of land where there was a "shrine" where murderous robbers offered human sacrifice and went forth in search of victims to plunder and slay. The robber and his wife came under the influence of the Mother and the Saint, ceased to be what they were before, and were spiritually reborn. We may take it that the erstwhile robber and his wife did not deceive themselves by thinking that the cult of human sacrifice and pillage was also a "faith" showing "a path to the goal," though it was followed in all countries in some period of their history or other and is sitll practised on a large scale by civilized races in the form of aggressive warfare and prayers for success therein.

This is an extreme example. But I venture to think that many of the opinions by which we, worldly men, often support our conduct in some religious and other matters do not deserve to be called "faiths" indicating paths to the goal of Realization of the Self.

SRI RAMAKRISHNA'S TEACHINGS*

SARAT CHANDRA BOSE, BAR-AT-LAW.

I have been asked to say a few words on the "Teachings of Sri Ramakrishna." It is a subject on which I do not feel competent enough to speak. I shall, however, endeavour to place before you what I consider to be the most significant of all his teachings. His teachings and sayings have been printed in book form. They have also been translated into different languages spoken by the different civilized nations of the world and are more or less available to all of us.

This great teacher was Bengal's contribution to the world in the last century. Everybody knows that a century back he was born among us and half a century back he left us. We and the rest of the world came under the influence of his teachings during his earthly pilgrimage and even more so, after he had completed his journey.

The Swami Vivekananda interpreted the teachings of his Master from various standpoints. The great Max Müller also interpreted him. And only the other day, the greatest scholar of our times, Dr. Brajendra Nath Seal, interpreted him in his address as President of this historic gathering.

To all these interpretations it is difficult to add anything new.

To my mind, Sri Ramakrishna's mode of approach to different systems of worship inculcated in the different religions of the world is his special contribution to the history of the progress of religions in the present age.

Raja Rammohan was undoubtedly the first among our scholars to make a comparative study of the different systems of religion. He is rightly called the "father of the Science of Religion." In the study of this particular branch of knowledge Rammohan wanted to find out the common factors of the different religions. In the comparative study of Rammohan, one can find the successive stages of the growth and degeneration of each particular religion. He adopted the process of elimination of the lower stages of each religion. Therefore, it was no wonder to hear from him "Hence falsehood is comon to all religions without distinction."

Now let us turn to the teachings of Sri Ramakrishna. He approached the different systems of religion not as a scholar like Rammohan but as a devotee. His objective was to realize God in and through the peculiar methods of worship in different religions. He made strenuous attempts to achieve this end. And he *did realize* God through each and every religion he practised. He practised Hinduism of different types as also Islam and Christianity. He passed through all the stages of each religion. He did not eliminate a single stage and he came to the conclusion: "Every religion is true." His teachings should not be confounded with the teaching that "There is truth in every religion"—which was probably the opinion of Brahmananda Keshab Chandra Sen.

If Rammohan taught us the *science* of religion, Sri Ramakrishna taught us

* Lecture delivered at the Parliament of Religions, Town Hall, Calcutta, on March 8 —Afternoon Session.

the *art* of God-realization in and through the multifarious practices of each religion. This, in my humble opinion, is the distinction between the teachings of the two great teachers of religion that Bengal gave birth to in the first and in the last quarter of the 19th century.

Sri Ramakrishna's teachings did not disturb a single religion of the world. Unlike other great teachers of religion he did not create a new religion of his own. He left no new religion as his legacy unto us. He did not ask anybody to change his religion with a view to realize God. He did not consider it necessary for him to do so. His method was entirely different, wonderfully original. His teachings prove that each religion gives ample scope and opportunity to realize God. That was the distinctive peculiarity of his teachings. Towards the end of his sojourn in this world Swami Premananda heard him pray, "Mother, do not let me become famous by leading those who believe in beliefs! Do not expound beliefs through my voice."

If we trace the history of the development of Sri Ramakrishna's mind, we find that, at the very beginning, the influence of that great woman of East Bengal, called Bhairavi Brahmani, acted like a miracle on the young devotee Ramakrishna. About this great woman, the Swami Vivekananda said, "She was not only learned but was the embodiment of learning. She was learning itself in human form." "And hers was the first help he (Sri Ramakrishna) received." We find that this Bhairavi taught Sri Ramakrishna the practices of no less than 64 different Tantras and along with it the realization of different "Rasas" of Bengal Vaishnavism of the Chaitanya cult. Sâkta and Vaishnava are the two great sectarian religions of Bengal. In theory and practice, in fact, on many points they contradict each other. But Sri Ramakrishna had easy access to his goal even through these two entirely different systems of religion. The Bhairavi Brahmani certainly helped him to perform what seemed to be an impossible task. I am afraid the Sri Ramakrishna literature has not done sufficient justice to this great Bhairavi of East Bengal.

The votaries of different religions have had many battles against one another, not always to their credit, and at times to their shame. We learn from the teachings of Sri Ramakrishna that the followers of one religion have no reason whatever to fight against the followers of another religion for the sake of realizing God. It is a teaching of tremendous significance in modern Bengal and in modern India. May I hope and pray that the significance of this teaching of one who embraced within him the whole multiplicity of men and the whole multiplicity of Gods will be realized more and more in the days to come?

RELIGION, SOCIETY AND THE INDIVIDUAL*

By Prof. Benoy Kumar Sarkar, University, Calcutta

While discussing the problems and methods of futuristic reconstruction in the domain of religion it would be quite worth while to orient ourselves to some of the factual and objective realities in the modern religions of the world. The most outstanding fact of the present day is to be found in the remarkable progress of mankind in the religious consciousness. The growth and expansion of liberalism, toleration and wide-awakeness have to be recognized as some of the profoundest ingredients in the actual religious behaviour and sentiments of nations. Mankind is to-day more religious, more tolerant, more spiritual and more appreciative than it ever was.

Even half a century ago, say, about the time that the Parliament of Religions was convened at Chicago (1893) the Christian was exclusively a Christian and hardly anything else. During those days the Moslem was likewise merely Moslem and Moslem only. It was difficult, nay, impossible for him to be at the same time something other than Moslem. The psychological attitudes of the Hindu were similar. The Hindu was nothing but Hindu.

But in the course of the last fifty years the religious ideologies and orientations of men and women in the East and the West have undergone a considerable transformation. To-day the Christian Bible is quoted in season and out of season by the Buddhists, the Zoroastrians, the Moslems and the Hindus. The Chinese "Taote-ching" and the Indian "Gita", on the other hand, constitute the daily food of hundreds of thousands of Germans, French, Italians, Englishmen and Americans. And the Hindus are likewise inclined to cite verses from the "Koran" in the interest of their day-to-day moral life. The appreciation of other peoples' faiths, sacred books and inspiring messages constitutes the most abiding fact in the psycho-social "milieu" of the last generation or so. The Hindu has grown into the Christian and the Moslem just as the Christian and the Moslem have grown into the Hindu. Without formal conversion or even consciousness as to the fact of the change the silent absorption of other faiths by men and women in the different corners of the globe is a stupendous reality of the modern religions.

The second great reality is to be observed in the methods by which this tremendous transformation,—this mutual conversion on an international scale—has been consummated. The Christian has deliberately and self-consciously chosen to translate and assimilate the non-Christian texts for his own moral and spiritual expansion. The attempts of the Hindu to imbibe life-building forces from the non-Hindu world are no less deliberate and purposive. And so on with the Confucianists, Mussalmans, Buddhists, Zoroastrians and others.

The process seems to be confined formally to the literary, æsthetic, nay, archeological, philological, and anthropological fields. But the impact of these innocent intellectual and scientific interests on the religious and deeply spiritual foundations of the investiga-

* Address on Monday, March 8, 1937, Afternoon Session.

tors, researchers and scientists and on *large groups of their countrymen* has been revolutionary. The Christian has been trying in a conscious manner to change his tradition, modify his society and transform his past, and add something new to his inheritances. In the Hindu world also the efforts to improve upon the past, the society, and the tradition and to re-create the moral and social surroundings, are equally patent.

During all these years mankind has been functioning both in the East and the West as the re-creator of its heritage. It is the purposive, goalful and self-determined initiative of individual men and women endowed as they are with creative intelligence and will that has been prominent in the psycho-social remakings of recent years. Man has been rising to the full stature of his spiritual being by refusing to allow the society and the tradition, embodying as they do the past, to shape the destiny of the present generation. On the other hand, man has been trying to demolish the tradition, the society and the past and shatter them to pieces or rather enrich them with the new creations of his self-conscious personality. The region, the climate, the race, the historic legacy, the custom and the tradition have therefore been retiring more and more into the background of *religious institutions* and conduct and are being replaced by the experiments, assimilations, absorptions, discoveries and inventions of to-day. It is the enormous expansion of man's individuality and creativeness that is responsible for the transformation of the society and the tradition in Christendom as much as in Hindustan, China, and the rest of the world. And in the interest of further progress in matters religious we should have to build on these demonstrable realities of the expansion in liberalism and toleration consummated up till now.

It is very necessary to be reassured of this triumph of the human spirit. The fact that even in the epoch of technocracy and industrialism mankind has known how to assert its creative might and rise above the region, the social bonds and the racial limitations should furnish us with tremendous incentives in regard to the socio-religious planning of the world and the spiritual remaking of humanity for to-day and to-omrrow. The new forms that the human *psyche* has assumed in modern times entitle us to the hope that the world is now in for an epoch of rejuvenation.

EDITORIAL COMMENTS BY DIFFERENT PAPERS ON THE PARLIAMENT OF RELIGIONS

AMRITA BAZAR PATRIKA, FEBRUARY 28

For the first time in the history of modern India the Parliament of Religions will be held in Calcutta in the Town Hall on Monday the 1st of March. It is significant that this session of the Parliament is being held in connection with the Centenary of Sri Ramakrishna Paramahamsa Dev which is being celebrated all over India and in many countries of the West. We understand that Sri Aurobindo, the Saint of Pondicherry, was invited to preside over the session but he has expressed his inability to do so. Mahatma Gandhi, it is understood, was also invited to open the session but it is unfortunate that he too has not been able to comply with the request of the Centenary

Committee. In the circumstances, Sir Brajendra Nath Seal, the great Indian philosopher and savant, has been chosen to be the General President of the Parliament and we have no doubt that the choice has been happy. For, besides his international reputation as a scholar, Sir Brajendra treasures in his mind many reminiscences of Sri Ramakrishna and was also intimate with Swami Vivekananda, the chief disciple of the Saint of Dakshineswar. The session will last for a week and will be attended not only by eminent Indians like Rabindra Nath Tagore, Pandit Madan Mohan Malaviya and others but also by distinguished men from other countries of the East and the West. Among the latter, the name of Sir Francis Younghusband comes readily to mind. Sir Francis presided last year in London over the World Congress of Faiths and is recognized as one of the foremost thinkers of the day. It is interesting to note that Sir Francis was born in India and lived in this country for close upon three decades. He comes to India after 27 years not only, as he says in course of an interview, to attend the Ramakrishna Centenary Celebrations but to see for himself what changes have taken place in India during his absence. We extend in advance our hearty welcome to the gentlemen who will attend the Parliament of Religions and hope that they will try to make this great Convention a success.

While on this subject, our mind naturally goes back to the Chicago Parliament of Religions held in 1893. That Parliament was memorable for one thing. Perhaps for the first time the message of an "uneducated" Bengalee ascetic was uttered at that Parliament through the mouth of his disciple, Swami Vivekananda, who had dived deep into Eastern and Western lore. Through that message India spoke to the world at large, particularly to Westerners who, flushed with the pride born of materialism and imperialism, had come to look down upon Hinduism as a religion of idolatry—a religion that lacked the force of spirituality. Vivekananda's remarkable address to the Chicago Parliament of Religions gave a tremendous shock to the prevailing notions of Western men and women. There he told the fascinating story of 'My Master'—the Sage of Dakshineswar—at whose feet he sat for years for Self-realization. He clearly explained to his Western audience that for spiritual communion with God neither encyclopædic knowledge nor a thorough study of the scriptures was necessary. The most important thing necessary was a burning love for God and an intense spirit of renunciation. And man cannot yearn for God so long as he had an attachment for woman, wealth and other materialistic pleasures. Sri Ramakrishna's another message was that the teachings of all religions were in essence one and the same and these, if sincerely followed, lead a man to Truth and Self-realization. To Westerners, who had been oversatiated with too much material pleasures, the preachings of this Hindu ascetic, delivered through the medium of a powerful exponent, came as a great revelation and a solace. They were fighting needlessly over creeds and dogmas. Christianity and the Church could not clear their doubts and satisfy their spiritual longings. They were like restless souls craving ceaselessly for spiritual peace and solace. At this psychological moment appeared before them the young Vivekananda with India's message of spiritualism. It was a message of peace and solace—a message that satisfied their soul. They were taken aback by the preaching of the oneness of religions, by this wonderful demonstration of universalism. Instantly they came to revise their old notions about India and Indians. They believed that though tied to the foreign yoke India was still the home of spiritualism, of philosophy, of religion, in fact, of an ancient civilization that was in every respect superior to the civilization the West boasts of to-day. Christian prelates who came to India to seek converts were bemused by the Swami's fiery oratory, burning convictions and irresistible logic.

More than four decades have passed since then. The teachings of Sri Ramakrishna and Swami Vivekananda have come to stay. These have given a new orientation to modern thought and have fascinated many thought-leaders of the world. To the Parliament of Religions that will be held on Monday India has the same message to give, the message of service and sacrifice, the message of the brotherhood of men under the Fatherhood of God, that all religions are one and the same, that the soul is greater than matter, and that God-realization can only be attained not by theological erudition but by true love and devotion. That message India has given to the world in the past through her great seers and prophets and will also give in the days to come.

THE ADVANCE, MARCH 1

It was a happy idea of Sri Ramakrishna Centenary Celebrations Committee to bring to a close the great and historic event with the holding of the World's Parliament of Religions in Calcutta. India is pre-eminently the land of spirituality. While with most other civilized peoples, religion is a thing apart from life, it covers the whole existence of Indians. With the loss of India's political freedom, her religion and culture came to be looked down with thinly veiled contempt by the Occidental nations. "An Indian" was to the Occidentals a term synonymous with "heathen" and his religion was despised as a bundle of crude superstitions and a creed of idolatry and bigotry. But slowly and steadily the Occidentals seem to have realized that even in her present state of political bondage, India has retained her greatness in the spiritual world. Who was it that was mainly instrumental in removing the erroneous impression about Indians and their religion and spirituality from the minds of civilized peoples of Europe and America? Why, it was the great sage of Dakshineswar. Swami Vivekananda who unfolded the high spiritual flights of Vedânta philosophy before his admiring audience at the World's Parliament of Religions, held at Chicago in 1893, was only a chosen instrument in the hands of Sri Ramakrishna Paramahamsa for initiating the Occidentals into the mysteries of Indian spirituality and culture. To his audience at Chicago, Swami Vivekananda said: "If there has ever been a word of truth, a word of spirituality, that I have spoken anywhere in the world, I owe it to my Master; only the mistakes are mine." This was no excess of modesty but only the barest truth. It was the wonderful spiritual realization of the great Master that was communicated to the disciple who was in every way worthy of the Master's great love for him. Men have spoken of the marvellous intellect of Swami Vivekananda. His intellect was, it is true, at once "receptive and creative, reformative and resurrective," but his great intellect without the spirituality, partly communicated to him by Sri Ramakrishna and partly acquired by his own exertions, would have failed to make any abiding impression on civilized humanity. It was from his great Master that Swamiji had learnt that religion was something quite distinct from mere doctrines or dogmas, or sects, or churches or temples and that it consisted in the realization of God. It was from him that the worthy disciple learnt the true meaning of life and death, and the secret of immortality. When for the first time Vivekananda came in the living presence of the sage of Dakshineswar, he asked Sri Ramakrishna, "Do you believe in God, Sir?" "Yes." "How?" "Because I see Him just as I see you here, only in a much intenser sense." "For the first time I found a man who dared to say that he saw God, that religion was a reality, to be felt, to be sensed in an infinitely more intense way than we can sense the world," said Swamiji at Chicago. Sri Ramakrishna not only did himself see God and realize Him but made his disciples see Him. That explains why the small band of Sannyâsis who gathered round the great Master at Dakshineswar startled the world by their spiritual heritage and their spirit of renunciation. The message of Vedânta which Swami Vivekananda carried to the Occidents was not a set of dry dogmas and theory but a living faith derived from realization of God. And when we remember that this realization was made possible through his contact with Sri Ramakrishna it becomes easy for us to appreciate the great part played by the illiterate sage of Dakshineswar in drawing the attention of the civilized world to India's spiritual greatness. Indians are no longer despised by the Occidentals as a race of "heathens." If the representatives from all civilized nations have gathered in Calcutta to-day to participate in the work of the Parliament of Religions, it has been made possible mainly because India had produced Sri Ramakrishna Paramahamsa. Three decades ago, the nations of the Occident would have ridiculed the idea of sending their representatives to the Parliament of Religions held in Calcutta. The picture of India drawn by Miss Mayo and others like her would have appealed to them and helped to form their estimate of Indian culture and civilization. Nor is the influence of Sri Ramakrishna's wonderful spirituality manifest only in the changed outlook of the Occidents towards India. His wonderful life and teachings constitute the most precious heritage for our own people. There is hardly a house in India where the sage of Dakshineswar is not venerated as the Incarnation of God. Call him an 'Avatâr' or only a super-man, none can dispute that he was a spiritual giant who realized God and who lived in Him and by

Him. But it was not his own spiritual salvation or immortality that he cared for. Having himself realized God, he was anxious that his spiritual experience should be communicated to all the nations on earth.

It was the sage of Dakshineswar who preached the vital truth that "the religions of the world are not contradictory or antagonistic; they are but various phases of one Eternal Religion." Standing before the Parliament of Religions at Chicago, Swami Vivekananda only reiterated this great truth he had learnt from his Master when he said: "One Infinite Religion existed all through eternity and will ever exist, and this Religion is expressing itself in various countries, in various ways. Therefore we must respect all religions and we must try to accept them as far as we can." The World Parliament of Religions which meets to-day in Calcutta has its basis on the fundamental doctrine that religions of the world are but various phases of one Eternal Religion. The great end of human life is not only to know God but to be one with Him through love. That is the way to immortality and to eternal bliss. Dogmas and theories are only external things and would lead the people nowhere unless they are determined to realize God. And once they realize Him and know the secret of true religion, all intolerance and bigotry will vanish. Bloody wars and international lust and jealousy which destroy millions of men and work so much havoc on earth would not cease unless and until the civilized nations realize that true happiness does not consist in possession of wealth and territories and in lording it over other nations who had neglected to cultivate the art of killing fellowmen but in realizing the fundamental amity of mankind. The World Parliament of Religions can only fulfil its great mission by promoting Harmony and Peace on earth. All the Prophets were only messengers of Peace and Harmony. Religions degenerate into meaningless doctrines and dogmas if they cannot help to evolve a common Humanity bound by ties of brotherly love. Servants of Christ who dare not preach the doctrine of Brotherhood of Man and Fatherhood of God among the "subject" nations can never be true to their cloths. Religions must not be allowed to be converted into handmaids of Imperialism. The Parliament of Religions would not ask the Christian to become a Hindu or a Buddhist to become a Moslem but it would impress on the civilized world that if there is one Eternal Religion in the world, mankind is also essentially one and indivisible unit. This great and fundamental truth alone can help to solve many of the political and economic problems which confront the world to-day.

The Advance, March 2

It is sometimes necessary for man to look inward and the Parliament of Religions that opened its session on Monday provides a unique opportunity for all men to look inward. The Parliament is the last, and undoubtedly the greatest, of the events that have lent so much significance to the year-long celebrations of the Ramakrishna Centenary. The predominant note of modern civilization is materialistic, alike in outlook and in sympathies, and it is on very rare occasions that the civilization of to-day, machine-ridden as it is, demands, and receives, a spiritual expression. Cynics and sceptics may, not without plausibility, affect an unbelieving attitude in regard to the spiritualistic experiences of an age that is to all appearances ruled by the mighty dollar, but since these experiences must be personal in order to be understood, it will be pointless to join issue with those who would deliberately deny their own inner nature to satisfy the requirements of a prevailing pose. The fact that religion has in all ages played the part of a great objective force, whether we refer to the magical practices of the savage or the eclecticism of modern religions, would help a more correct interpretation of the evolution of man's spiritual nature than even the highest manifestations of subjective exultation or ecstasia in the purest form. For such ecstasia comes but rarely to a few individuals and unless its results are made available to the common man and woman in terms that are easily intelligible to them, religion would be reduced to a dead routine of pointless practices instead of being, as it is, a vital social force of the first magnitude. The teachings of Jesus Christ, of Buddha, of Ramakrishna, and of the other great religious figures that the world has seen, have created epochs in the history of civilization.

It is in this sense that the Parliament of Religions carries so much significance to-day, for while the shadow of a great tragedy overhangs the entire field of human relations and the great armament factories of the world are shaping death-dealing weapons

on a scale undreamed of before, it is necessary for philosophers to tell the world that if they could but look inward, the differences in faiths, creeds and dogmas, in castes, communities and nations, in the pigmentation of the skin any more than the differences in the income *per capita* are bound to be converted into the perception of the fundamental unity of the human nature. It is in this respect that the teachings of Ramakrishna and of his disciple Swami Vivekananda stand out so prominently today. For understanding what those teachings mean to India and to the world, particularly in the context set by the Parliament of Religions, we would refer the reader to the remarkable address of Sir Brajendra Nath Seal, the Doyen of Indian Philosophers, delivered at the Parliament as its President. We can do no better than quote the President's exact words for it would be impossible for us to improve on them:

"What we want is not merely universal religion in its quintessence, as Rammohan sought it in his earlier days, not merely an eclectic religion by compounding the distinctive essences, theoretical as well as practical, of the different religions as Keshabchandra sought it, but experience as a whole as it has unfolded itself in the history of man. And this can be realized by us, as Ramakrishna taught, by the syncretic practice of religion by being a Hindu with the Hindu, a Moslem with the Moslem and a Christian with the Christian as preparatory to the ultimate realization of God in Man and Man in God."

And there can be no country in the world so fit to be the scene of the labours of a Parliament of Religions as our own country which has welcomed with open arms the advent of every religious idea. Of that universal spirit, the teachings of Ramakrishna stand as the aptest representative, for, as Dr. Seal pointed out, Ramakrishna was a cosmic humanist in religion and not a mere nationalist. The tribute that we pay to his teachings to-day is something more than a mere formal eulogy; it represents an attempt to realize the Universal Man in ourselves, perhaps a stepping-stone to the still unrealized dream of a Parliament of Man and a Federation of World Cultures: the re-assertion of spiritual values, even against the noise and din and bustle of the drama that is being actively played in Spain and passively staged in the other capitals of Europe.

The Statesman, March 3

We do not know what attention the busy world will give to a Parliament of Religions in Calcutta, but the meetings this week will be noticed by some as a sign that men can be conscious of a common humanity and a common purpose in life, and as a proof of the abiding influence of one or two recent Indian seekers after the ultimate truth. Religion, said Sir Brajendranath Seal in his Presidential address on Monday, is in its broader sense a force that organizes life and life's activities, and Sri Ramakrishna's teaching and living were a protest against a narrower conception of religious duty that has done great evil the world over. His teaching lives not only in the organization and activities of the Mission called after him, to which the Secretary of State, who had seen it at work in Bengal, gave deserved appreciation in a message read at the beginning of the meeting. A Parliament of Religions may be concerned only with impossible ideals, as many impatient critics put it, but these ideals are far finer and more useful than those put forward in many international conferences to-day.

The Amrita Bazar Patrika, March 5

It was the privilege of comparatively a few to listen to the historic speech of Rabindranath Tagore at the Parliament of Religions held at the Calcutta University Institute, Wednesday last. Millions will read his speech in cold print without the advantage of being directly inspired by the fervour of his utterance. But even these millions will whole-heartedly agree with Sir Francis Younghusband's observation made in the Parliament that "for this speech alone they might well consider the holding of this Parliament a success." The speech should be translated in all the languages of the world and distributed broadcast. It is not simply the learned and the cultured who are likely to be benefited by it but what is of far more importance, the masses everywhere cannot but be deeply moved by the ideas which the Poet has propounded in a manner which he alone is capable of.

Religion ennobles but there is no force more potent for mischief and misery than sectarianism masquerading as religion. Today the world is in the grip of sectarianism in almost every sphere of life. Political,

religious and social sectarianisms are often so blended that it is difficult at times to discover which of these is the real motive power. The root of the trouble of course is the mind. The narrow mind is the fertile soil of sectarianism of every character. Education is supposed to foster breadth of vision and enlargement of the mind. But what do we see in the world to-day? It is the cultured and the educated who in some countries have taken the lead in propagating sectarian doctrines of the most mischievous character. The Poet had something to say in another connection about fascism that has been consolidating its forces for ruthless war against civilization and freedom. In the domain of religion, fascism is equally rampant. Says the Poet: "When a religion develops the ambition of imposing its doctrine on all mankind, it degrades itself into a tyranny and becomes a form of Imperialism. This is why we find a ruthless method of fascism in religious matters prevailing in most parts of the world, trampling flat the expansion of the spirit of man under its insensitive heels." The days of the Inquisition are no doubt past but its place has been taken by a more sinister and a subtler form of bigotry that, for the peace of the world, is no less portentous than the Spanish Inquisition or the bloody deeds of "bloody Mary." Rather the open attacks on freedom provoked the sensitive elements in society to concerted action and the open tyranny was effectively brought under control. But to-day the open attacks have ceased due partly to political action and partly to the influence of modern ideas. But covert attacks are being constantly made against the religious faith of other peoples in the name not only of religion but of patriotism or love of one's own community. The idea has developed that each religious or racial community has its own special interests to safeguard and these could not be safeguarded without a corresponding deprivation of the members of other communities of their interests. One cannot but discover a family likeness between Hitler's crusade against the Jews whom he has given the bad name of Communists or political undesirables, and the preferential treatment that has been adopted as a settled policy in Indian politics. Religion and politics have got mixed up and one serves the purpose of the other. The cultivation of politics is the exclusive privilege of the so-called enlightened and they have not disdained to exploit the religious beliefs and practices, which they themselves may not entertain or observe, of their less enlightened fellow-countrymen to serve their communal or personal ends.



DELEGATES ENTERTAINED AT TEA BY THE JAINA COMMUNITY AT PARESNATH TEMPLE, CALCUTTA (*News and Reports*)
By courtesy of *Sachitra Bharat*

The fundamental objective of religion is harmony, the realization that we are the children of the same Father. But this idea which is the common heritage of all the leading religions of the world has been subordinated and mankind has segregated into races and religious communities which

must have conflicting interests. The post-war period has seen a definite set-back in rationalism that was making slow but steady progress among the educated throughout the world. Economic nationalism has derived its inspiration partly from religious faith and partly from patriotism. A Parliament of Religions may hope to cure religious aberrations in the human mind but it is faced with a dead wall in having to combat with political motives that wear the look of genuine religious sentiment and belief.

The real work of a Parliament of Religions should be among the masses who are the play-things of politicians and who are in many cases the honest victims of the faiths inherited by them. It is day-to-day work and a Parliament of Religions held at the interval of years with no permanent machinery to work out its ideas cannot be of great assistance in the field that has been left for exploitation by the fanatical or selfish propagandists. The Parliament of Religions should appoint a Standing Committee to devise ways and means to popularrize the ideas given expression to on its platform. The authority that a Parliament of Religions carries should not be allowed to be forgotten but made to work through suitable channels. The Parliament has long been the galaxy of theologians of what may be called the universal school but the time has come for it to develop into an organization controlling and directing activities.

The Bombay Chronicle, March 5

The Parliament of Religions which opened at Calcutta on Monday is the last of the events in the year-long celebrations of the Ramakrishna Centenary. The idea of concluding the celebrations with such a conference is a happy one, for Ramakrishna was, in the words of his greatest disciple, Vivekananda, himself "a man whose whole life was a Parliament of Religions, as it should be." By that expression Vivekananda meant that his Master lived the life of universal brotherhood transcending all barriers of exclusive creeds. And the value of any Parliament of Religions is to be measured by the degree to which it promotes or tends to promote that feeling of brotherhood. Judged by this test, the present Parliament will, we earnestly hope, be a real success worthy of the great man in whose honour it has been convened.

Dr. Rabindranath Tagore's Presidential address at the Parliament on Wednesday is a scathing exposure of the spirit of superstition, bigotry and exclusiveness that is still prevalent among so many people and causes unending strife even though the creeds which they profess came into existence to promote the brotherhood of man. His words on this tragedy are so eloquent and so profoundly true that we make no apology for quoting them in extenso. He said: "Every religion that begins as a liberating agency ends as a vast prison-house. Built on the renunciation of its founder, it becomes a possessive institution in the hands of its priests, and claiming to be universal becomes an active centre of schism and strife. Like a sluggish stream the spirit of man is choked by rotting weeds and is divided into shallow, slimy pools that are active only in releasing deadly mists of stupefaction. This mechanical spirit of tradition is essentially materialistic, it is blindly pious but not spiritual, obsessed by phantoms of unreason that haunt feeble minds with their ghastly mimicry of religion. This happens not only to mediocre individuals hugging fetters that keep them irresponsible or hungering for lurid unrealities, but to generations of insipid races that have lost all emphasis of significance in themselves, having missed their present in their ghostly past?" That is not all. "The arrogant spirit of sectarianism so often uses either active or passive, violent or subtle, methods of persecution on the least provocation or without any" and "a ruthless method of Fascism in religious matters is prevailing in most parts of the world trampling flat the expansion of the spirit of man under its insensitive heels."

What then is the escape from this tragedy of strife in the name of religion? Sir Brajendra Nath Seal, one of the greatest living philosophers of India, who presided over the Parliament on Monday, answers the question thus: "What we want is not merely universal religion in its quintessence, as Rammohan sought it in his earlier days, not merely an eclectic religion by compounding the distinctive essences, theoretical as well as practical, of the different religions as Kesabchandra sought it, but experience as a whole as it has unfolded itself in the history of man. And this can be realized by us, as Ramakrishna taught, by the syncretic practice of religion by being a Hindu with the Hindu, a Moslem with the Moslem and a Christian with the Christian as preparatory to the ultimate realization of God in Man

and Man in God." The example of Ramakrishna will no doubt be a great force in promoting the feeling of universal brotherhood. But something more is necessary to end religious strife. In the last analysis such strife is caused by superstition and the most potent means to combat superstition is, to our mind, the spread of Rationalism, which will accept nothing as religiously right which is opposed to the established canons of Reason and Humanity. Reason alone may not solve all our spiritual problems. But nothing else can more effectively combat superstition, the root cause of bigotry and the strife that follows it.

The Advance, March 5

One of the points to which Dr. Rabindranath Tagore drew attention in his address to the Parliament of Religions on Wesdnesday last was the dangers of sectarianism in religion. The problem is not one of religious or philosophical speculation only for it has an intimate bearing on our practical life. India to-day is torn by sectarianism of every kind ; in fact, it has invaded every phase of our national activity, and has not left untouched even the sacred sphere of education and culture. Communalism is not its only form, for it parades under different names and is inspired by different purposes. But it always pits the narrow selfish interest of the few against the universal interest of all. Even Christianity, which professes to be the most liberal of religions, has not proved itself immune from the invasions of the sectarian spirit. In educational institutions under the control of Christian missions, the profession of the Christian faith is being recognized, under the inspiration of the Lindsay Commission, as a superior claim to appointment than merit. Yet these institutions derive a great part of their income from fees paid by non-Christian ,students. This is but one of the instances that we can offer at random of the all-pervasive influence of sectarianism in religion, exercising a most baneful influence on a very important sphere of the national life. Of the more aggressive forms of Mahomedan or Hindu communalism we need not speak much, for the tragic results of this insistence on the communalistic interpretation of national needs are writ large on every branch of our associated activities.

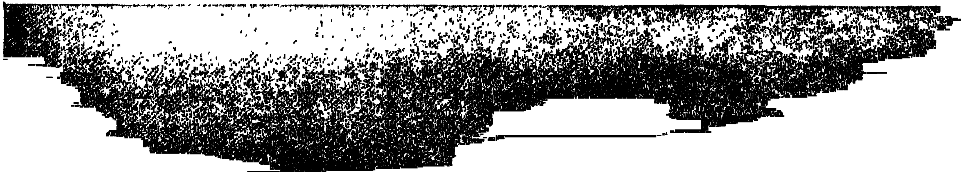
The reason is not far to seek. In the very apt words of Dr. Tagore, religion has now become, as it were, a possessive institution. "Like a sluggish stream, the spirit of man is choked by rotting weeds and is divided into shallow slimy pools that are active only in releasing deadly mists of stupefaction." It is "the most obstinate obstruction that darkens our vision of human unity." No truer words were ever spoken and there could be no more appropriate time for uttering these words. Sectarianism hangs over the world like the shadow of an ugly monster. Its appeal has often proved irresistible to the credulous for it is the appeal seemingly of religion. As the Poet has expressed it, like some voracious parasite, it "feeds upon the religion whose colour it assumes, exhausting it so that it knows not when its spirit is sucked dry. It utilizes the dead skin for its habitation, as a stronghold for its unholy instinct of fight, its pious vaingloriousness, fiercely contemptuous of its neighbours' articles of faith." History has, throughout ages, borne testimony to this struggle between sectarianism and true religion. Persecution of one sect by another as much as persecution of one nation by another has disfigured the pages of world history. The spirit of petty acquisition that ends only in releasing "deadly mists of stupefaction" has often been the dominant inspiration. It is manifest as much in proselytizing activities as in the percentage brand of democracy that recent developments in India have taught the world. We have not the optimism to believe that either the Parliament of Religions or Dr. Tagore's address to it will recall this crazy world of ours to a proper devaluation of the tragedy of sectarianism, but it is evident that time will bring its own revenge for history has not awarded the mantle of greatness to any idea born of a sectarian point of view. In the background of this history, the persecution of Jews in Germany or their treatment in Palestine appears as a passing aberration of human civilization. But generations may and will suffer for it till such time as the world learns again to estimate correctly things that are good and great. Dr. Rabindranath has retaught us that religion is no mere idea —it is an expression, that the truth of man's nature in its most intense and universal need is the reality of religion.

The Hindustan Times, March 8

Forty years have passed since a disciple of Sri Ramakrishna stood before the Parliament of Religions held at Chicago and expressed the hope that the bell that tolled

that morning would be the death-knell of all fanaticism and intolerance. And now, once again, a Parliament of Religions has met in Calcutta, a few miles from where Vivekananda's "Master" held daily communion with the Great Mother at Dakshineswar. But have fanaticism and intolerance decreased in the interval? Nations have indeed ceased to go to war with each other because of religious differences, but political dogmas and economic slogans have taken the place of religious tenets, and nations continue to snarl at each other because they believe in Fascism or Communism. Nearer home, men continue to murder each other for the love of God, and religion instead of becoming a unifying factor, continues to divide man from man, making human relations impossible across the frontiers it erects.

And by far the strangest phenomenon connected with religions is that while most religions and sects originally brought to the world a message of unity, every religion and sect has continued to divide humanity. With every attempt at unification, the process of division and dismemberment has proceeded apace. Creeds like Theosophy that began by emphasizing the essential unity of all religions and universal brotherhood, have ended by limiting the practice of the principles it preaches to the strictly limited circle of its immediate followers. While the fundamental teachings of all religions emphasize universal truths, according to the varying conditions in which they came into being and the circumstances in which they were established, the followers of each have confined the solace it gives as well as the benefit it confers to those who adhere to the particular forms in which its message is given, utterly regardless of the original intention of the founders as to the applicability of its essentials to humanity as a whole. The brotherhood of man which is Islam's greatest contribution to human thought and evolution is rigidly limited by its adherents to the followers of the Prophet while Hinduism whose catholicity is so wide as to embrace every belief from the monism of Sankara to the atheism of some of its philosophers, will not reconcile itself to the monotheism taught by the Arabian Prophet.



DELEGATES LANDING ON THE MATH GROUNDS (*News & Reports*)

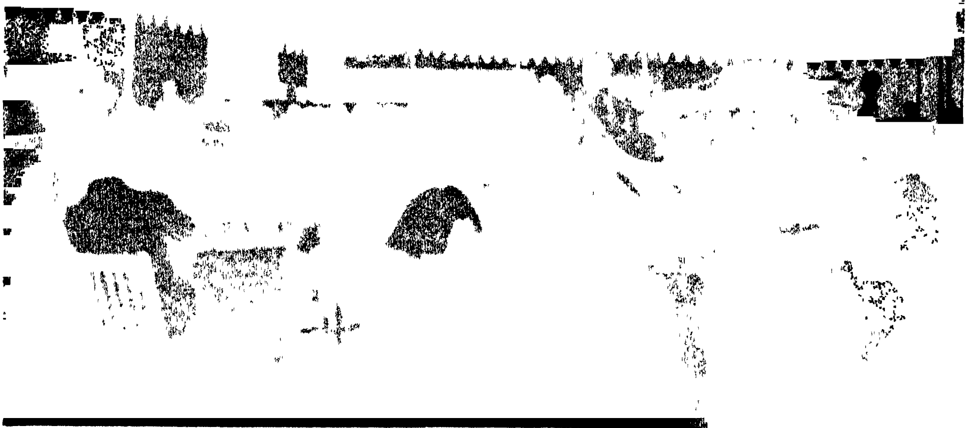
What then should be the role of religion in modern life? Has it still a function to fulfil or is it to be cast aside as a worn-out garment with the onward march of science and knowledge? No one who realizes the great place religion occupies in man's life even to-day and the heights of thought and feeling to which it can raise the noblest minds, will believe that religion is likely to disappear before the onslaught of reason or that the ever-widening sweep of knowledge will reduce man's attraction for the Unknown, and possibly the Unknowable.

If religion will remain with us always and continue to be a powerful influence for weal or woe in man's life, gatherings such as those in Calcutta have a great mission to fulfil. It is the breaking down of barriers which prevent followers of one religion from seeing the truth of another religion as practised by other peoples, so that all alike may realize that though all present different facets of Truth, the Truth not only comprehends them all but embraces more than what it would ever be possible for man to realize. In the infinite quest for Truth, possibly, lies the fulfilment of Humanity. Who knows?

The Amrita Bazar Patrika, March 11

The Parliament of Religions has ended its session. Men of all religions from distant lands gathered together to pay their homage to the memory of Sri Ramakrishna who may be fitly described as the summation of India's spiritual past, and let us hope that these seekers of truth, when they leave India's shores, will carry with them the message of concord and harmony.

Two things stand out prominently in Sri Ramakrishna's life. The first is that religion consists not in faith in a particular creed or dogma, nor even in the scrupulous observance of outer forms and rituals which have more often than not lost their original utility and significance, but in realizing in one's life the living Truth, called as it has been by various names in different ages and climes: Jehovah or Allah, God or Brahman, Krishna or Kali—it matters not by which name the Central Truth is known and worshipped ; what actually matters is how far we ourselves have been able to experience it in our consciousness and shape our lives accordingly. It matters little what this religious teacher or the other religious prophet has said. It is not by faith in or by verbal repetition of other people's experiences that we are going to be saved. The essence of religion does not lie in learning catechisms by rote or in regular attendance at churches, mosques or temples, but in firsthand knowledge of what lies beyond the phenomenal veil. It is from that fountain-head that all spiritual teachers and founders of religion have drawn their inspiration in the past ; and though the methods and practices of these religious teachers may vary from age to age and from country to country, the Central Truth which they have sought to inculcate is one and the same. The Sâkta and the Vaishnava, the Buddhist and the Jain, the Christian and the Moslem are all consciously or unconsciously, through various forms and rituals, trying to grasp and realize the Truth in their own way. To Sri Ramakrishna, this was no mere intellectual inference. He lived the life of a Sâkta, a Vaishnava, a Vedântist, a Moslem and a Christian by turn, followed faithfully the



DELEGATES AND OTHER GUESTS AT TEA AT BELUR MATH (*News & Reports*)

practices and disciplines enjoined by each religion and realized by experience that they all led to the same goal. The second truth that he taught, therefore, was that all religions were true. What he taught was not mere religious tolerance as it is understood to-day, but the essential truth and unity of all religions. All the religions of the world were to him but so many sects of the one Universal Religion of which the essence lies in God-realization.

And yet, outward forms and rituals he did not discard as useless so long as they helped one to follow faithfully the particular path he had chosen. The essential oneness of all religions did not mean for him uniformity of practice or belief. Beliefs and practices were to him but means to the attainment of the goal, and were bound to vary according to the temperament or intellectual development of each individual. What was true for one need not necessarily be true for another. He did not prescribe one uniform set of beliefs and practices for all individuals. He wanted all seekers of the truth to stick to the forms and beliefs which suited their physical surroundings and mental make-up and use them as aids to spiritual growth.

"You can go to the top of the roof," he used to say, "with the help of a ladder, a bamboo, or a rope. These have their uses so long as they help you to go up ; but once you are on the roof, they are no longer necessary." The various religions of the world were to him, therefore, all true inasmuch as they helped one to realize the ultimate spiritual truth. He condemned none, he discarded none ; they were all true because they embodied so many different attempts of the human soul to grasp and realize the Infinite. To him God was a gem with thousand facets and each religion was a facet through which individuals might have a look at the central gem.

This is the message of Sri Ramakrishna ; and the celebration of his centenary will not have been held in vain if it helps the warring sects and creeds to realize the errors of their ways. In their mistaken zeal to bring all mankind to profess a particular creed or practise a particular form of worship, leaders of religion have not hesitated to deluge the world with blood and burn their fellow-beings with green faggots. Though mankind in most places has outgrown this crude form of fanaticism, there is enough of it still left to create hatred and disunion where there should be perfect amity and concord. Let us hope that as a result of the Sri Ramakrishna Centenary Celebrations it will be recognized hereafter that to force one's particular beliefs and practices on others is a form of pseudo-spiritual imperialism in which human vanity and not the love of truth plays a conspicuous part. Let us recognize once for all that God is nobody's monopoly, and that truth is not the private property of any particular religion or sect.

The Guardian, March 11

The essential unity of all religions was the main note struck in most of the addresses delivered at the Parliament of Religions held in Calcutta last week in connection with the Sri Ramakrishna Centenary Celebrations. That is the particular emphasis in the Founder's teachings, and its popularity at present is due to the conditions in which India finds itself to-day. No religion is worth preserving if it has no special message to offer and these differences can and should never be forgotten. Dr. Tagore disclaimed in his opening address any intention to plead for a common church for mankind or a universal pattern to which every act of worship and aspiration must conform. He inveighed rather against the sectarian spirit that grew under cover of separate religions. He blamed the followers of the great religions: "Consciously they reshape profound messages of wisdom in the mould of their own tortuous understanding, carefully modifying them into conventional platitudes in which they themselves find comfort and which satisfy the habit-ridden mentality of their own community."

For a revolt against such corruptions that endanger the truths of religions, the starting point must be to stress the fundamental truths that bind all religions. India finds that a necessary task now, and a Parliament of Religions helps that purpose. Having promoted this rational mood, it will have a greater task in the future to make people face the implications of the differences in the religions.

The Indian Social Reformer, March 13

Since 1893, the phrase "Parliament of Religions," has been a familiar one. A

Parliament is an assembly where people of different views meet and discuss on equal terms. In the first Chicago Parliament, equality was not conceded but Swami Vivekananda, notwithstanding that he spoke on sufferance, established the claim of the Vedanta to a position of respect in the eyes of other religions. In the World Fellowship of Faiths held in Chicago four years ago, Catholics and a section of the Protestant Churches declined to co-operate on the ground that they cannot accept the equality of other religions with Christianity. Jews, Muslims, Buddhists, Hindus and many Christian men and women, eminent for their religious and humanitarian work, took part in it and helped to make it the great success it eventually became. The Parliament of Religions held last week in connection with the Sri Ramakrishna Centenary in Calcutta, differed from its two predecessors in that it was convened by a non-Christian body in commemoration of a Hindu saint and mystic. Still it was a very relevant question which Gandhiji posed to the Parliament and to which he demanded from it a definite answer—Yes or No. The question was: "Are all the religions equal as we hold or is there any one particular religion which is in the sole possession of truth, the rest being either untrue or a mixture of truth and errors as many believe?". Sir Francis Younghusband replied: "Just as each child thinks that its own mother is the best in the world, exactly in the same way I think each one of us regards his own religion as the best in the world." That, at any rate, he added, was the impression that they gained at the World Fellowship of Faiths they had last year in London. In that Congress, Sir Francis went on to observe, each one did honestly believe that his own religion was the best and that was corroborated by his own experience of many years' living with men of all faiths. "I naturally consider my own religion the best although I endeavour to keep that impression as far as possible to myself." This answer does not take into account the deeper import of Gandhiji's question. The significance and the relevancy of the question lie in the fact that Christian missionaries from Europe and America are trying to persuade Hindus that Christianity is the sole repository of spiritual truth and that Hinduism is no true religion. They start schools and hospitals as means of predisposing Hindus, mostly poor and ignorant, to give ear to the message which they wish to convey, namely, that Jesus Christ is the Son and only Son of God and that He died on the Cross in order that all mankind might believe in Him and be saved.

Gandhiji's question has a practical end in view. Is propaganda of this kind compatible with the idea of Parliament of Religions? Does love of one's own mother require that one should go about depreciating the mothers of other people and trying to induce them to give up their mothers, whether or no, one's mother is willing to adopt them as her children in the same sense as oneself? Hinduism, as Gandhiji says, implicitly regards all religions as equally pathways to the Divine. It follows that the religion in which one is born and bred is the one which offers the most propitious way in which one can realize his higher self and comport himself in accordance with its dictates. That is true generally. In this respect as in so many others, Hinduism stands for Buddhism and all the other sects which sprang from it. Depreciation or even invidious comparison of one's own and other's religions, is opposed to this attitude of mind. Dr. James Pratt in his "Pilgrimage of Buddhism" narrates a conversation with the Prince Patriarch of Siam which well illustrates the Hindu standpoint. "On hearing my question, (on the respective merits of Buddhism and Christianity)," writes Dr. Pratt, "he was silent a moment, with brows knit, and then responded in that quick decisive way of his, that if he should undertake to answer me he would be forced to dwell upon the superiority of his own religion, and this would involve him in self-satisfaction, pride and sin; he must, therefore, refuse absolutely to give an answer to my question." The remarkable fact about this statement is that Buddhism has been emphatically a missionary religion. But its methods were wide apart from those of modern missions. "Its transplanting to new lands," writes Dr. Pratt, "has been accomplished never through conquest or through migration but solely by the spread of ideas. Yet almost everywhere it has gone it has so completely adapted itself to the new people and the new land as to become practically a national religion." Sir Francis Younghusband's answer to Gandhiji's question is good so far as it goes. But the complete answer is unrealizable except when the idea of one's own mother leads one to the abstraction of Motherhood, in

which are comprehended all our separate ideas of our particular mothers. The Parliament of Religions is one of the ways in which the Religion behind all religions will manifest itself in due time. Sri Ramakrishna constantly spoke of the Mother, that is, the Universal Mother. Although he sought to experience God through all religions, living for a time in the discipline and doctrine of each of them, God as the Universal Mother most appealed to him. This was also the case with Sankaracharya, the monistic philosopher.

Dr. Rabindranath Tagore presided at the inaugural session and delivered an address of which Sir Francis Younghusband said that it was worth holding the Parliament of Religions to hear it. Whenever we read a writing of Tagore's we are reminded of an epigram of his which Mrs. Beatrice Webb quotes with intense enjoyment in her "My Apprenticeship." It is: "That words have meanings, is just the difficulty." The Poet cannot be undeerstood, not certainly appreciated, if we interpret his words according to their dictionary meanings. As he himself explains, the Poet has to turn and twist words in metre and verse, "so that the meaning may be held somewhat in check, and the feeling allowed a chance to express itself." His address at the Parliament of Religions is aglow with poetic feeling.

NOTES AND COMMENTS

IN THIS NUMBER

This number is entirely devoted to the proceedings of the Parliament of Religions held in connection with the Sri Ramakrishna Centenary Celebrations at the Town Hall,* Calcutta, from March 1 to March 8, 1937. It includes not only the Vedic song sung at the inaugural session of the Parliament, the address of the Chairman of the Reception Committee and the Presidential addresses, but also the messages sent by leaders of thought belong to the different parts of the world and the greetings from the delegates to the Parliament of Religions. Besides, we have given a *few* of the important speeches delivered at the Parliament as well as the Editorial Comments of many of the leading Indian journals. But the learned and thought-provoking papers of the distinguished savants of the East and West, which were read in the different sessions, as also many of the speeches delivered, could not be accommodated in this number for want of space. The Centenary Committee hopes to bring out the entire proceedings in the form of a book of about 500 pages entitled "The Religions of Man" in the near future. Meanwhile we propose to present to our readers some of the illuminating papers in the subsequent issues of the *Prabuddha Bharata.*

* Except the Afternoon Session of March 8 which was held at the University Institute.

NEWS AND REPORTS

DELEGATES TO THE PARLIAMENT OF RELIGIONS AT VARIOUS SOCIAL FUNCTIONS

The delegates to the Parliament of Religions attended the following social parties held in their honour:

Thursday, March 4, 1937, at 4 P.M.: Tea at the Grand Hotel, Prince's Restaurant, Calcutta. Host: Ramakrishna Medical Education Society.

Friday at 4 P.M.: Tea at the University of Calcutta. Host: Arts Faculty Club.

Saturday at 2-30 P.M.: Bratachari Dance Demonstrations at the Town Hall, Calcutta, followed by Tea. Host: Mr. Guru Saday Dutt, I.C.S., President, Bratachari Society, Calcutta.

At 4-30 P.M.: Ramakrishna Centenary Exhibition of Indian Culture, Arts and Industries, Northern Park, Bhowanipur, Calcutta:

Sunday at 1 P.M.: Lunch at Firpo's Branch Restaurant, 11 Government Place, Calcutta. Host: Mrs. and Dr. Peter Boike of Cincinnati, Ohio (U. S. A.), Calcutta.

At 3 P.M.: Reception at the Sikh Temple, Kalighat, Calcutta. Chief host: Sardar Jamait Singh:

More than four thousand Sikhs including one thousand ladies gathered on the occasion and the rush was so great that thousands had to wait outside the hall on the Rashbehary Avenue. Loud speakers were installed on the road leading to the temple. Exactly at 3 P.M. Mrs. Naidu accompanied by other delegates, foreign and Indian, arrived at the temple in a fleet of forty motor cars which the Calcutta Sikh taxi drivers had placed at the disposal of the guests free of charge. More than two hundred delegates and the monks of the Ramakrishna Math and Mission attended the function. The whole temple was tastefully decorated, and on their arrival



SWAMI SUDDHANANDA, VICE-PRESIDENT OF THE RAMAKRISHNA MATH AND MISSION, COMM. BARON GIURIATI, CONSUL-GENERAL FOR ITALY, AND SIR FRANCIS YOUNGHUSBAND AT THE TEA PARTY AT BELUR

the guests were given a guard of honour by about fifty Akali Dal volunteers clad in saffron and with naked swords in hand. The whole temple was resounding with the cry of Sat Sri Akal from time to time. Sirdar Bhagat Singh, Sirdar Jamait Singh and Prof. Gurumukh Nihal Singh welcomed the guests on behalf of the community and garlanded all the guests. The ladies on the balconies showered flowers on them. Mrs. Naidu thanked the Sikhs for organizing the reception and paid high tributes to the Sikh community and appealed for unity among the different religions of the world. Sir Francis Younghusband, Swami Paramananda, Sm. Sarala Devi Chaudhurani, Dr. Peter Boike (U. S. A.), Mr. Rustomjee, Professor Benoy Kumar Sarkar, Swami Sambuddhananda, Mr. Maung (Rangoon), Mr. Yusuf Ahmad Bagdadi (Bagdad), Mr. Sonpar (Lahore), Madam Grabowska (Poland), Dr. H. Goetz (Holland) and others addressed the gathering. Srimati Amrit Kaur and Sirdar Jamait Singh who were instrumental in organizing the function were all attention to the guests. On the eve of their departure they were presented with a photo of Guru Nanak each, and huge crackers were fired.

At 4-30 P. M.: Tea at the Pareshnath (Jaina) Temple, North Calcutta. Hosts: The Jaina Community.

Monday at 4 P. M.: Tea at the Ramakrishna Math and Mission Headquarters, Belur (Howrah):

The delegates and other participants, both Indian and foreign, in the World Parliament of Religions enjoyed a nice steamer trip when they went to attend the tea party that was given in their honour at the Belur Math. They left the Chandpal Ghat at about 2-30 P. M. in two steamers which were lent for the purpose by Raja Janaki Nath Roy of Bhagyakul. The Raja Shahib who accompanied the party with his son, Kumar Narendra Nath Roy, made special arrangement for Indian music on board the steamers for the entertainment of the distinguished guests. The party first went to Dakshineswar, the place of Sri Ramakrishna's Sâdhanâ and then to Belur Math, the nerve-centre of the Mission's world-wide activities.



GROUP PHOTO OF THE DELEGATES AND OTHER GUESTS AT BELUR MATH

On landing at Belur they were received by Swami Paramananda, Head of the Boston Vedanta Centre, on behalf of the Ramakrishna Math and Mission. The Swami thanked them all for the trouble they had taken in coming over to India, some from distant foreign lands, at so many personal sacrifices, to participate in the Centenary

Celebrations. Sir Francis Younghusband, on behalf of the foreign delegates and representatives, gave a suitable reply. After the tea party had been over, they were shown round the shrine and other holy places. They all seemed to take particular interest in the new temple that is under construction. They all returned by the same boats at about 5 P. M.

Tuesday at 1-15 P. M.: Lunch at Firpo's Branch Restaurant, 11, Government Place, Calcutta. Hosts: Sir Manmatha Nath Mukerji, Chairman, Parliament of Religions Reception Committee and Mr. Kumar Krishna Mitter, Attorney-at-Law, Calcutta.

Wednesday at 3 P. M.: Star Theatre, Cornwallis Street, Calcutta. 'Sita' staged by Prof. Sisir Bhaduri. Host: Dr. D. P. Ghosh.

At 4 P.M.: Tea at 7, Mohan Bagan Lane, Calcutta. Host: Mr. Birendra Kumar Bose, Advocate.

Thursday, March 11, at 4-30 P.M.: Tea at 21, Ballygunje Circular Road, Calcutta. Hosts: Mrs. and Mr. Bejoy Chandra Chatterjee.

Amongst those present at many of these social functions were: Dr. Chang-lok Chen (Consul General for China), Miss Helen Mary Boulnois (Johannesburg, South Africa), Madame Sophia Wadia (Bombay), Mr. H. V. Simper, Mrs. L. P. Siympur, Mrs. P. O. Allen, Mrs. E. H. Rankin, Mr. J. A. Joseph (Bombay), Mr. M. K. Jacob, U. Maung Aye Maung (Rangoon), Sister Suchitra, Mrs. Kiron Bose (Bengal Provincial Women's Association), Mrs. N. N. Sen Gupta, Prof. and Mrs. D. R. Bhandarkar, Kaka Kalelkar, Mrs. Maya Bose, Mrs. Amrit Kaur, Principal S. N. Das Gupta, Prof. C. Narayan Menon (Benares Hindu University), Dr. Miss S. Pandit, Miss Mukta Bai, Swami Ghanananda, Colonel and Mrs. Lindberg (U. S. A.), Dr. and Mrs. Peter Boike (Cincinnati, Ohio, U. S. A.), Mons. Jean Herbert (Paris), Mr. Yusuf Ahmed Bagdadi (Iraq), Sardar Jamait Singh, Prof. Gurumukh Singh (Hindu University, Benares), Major and Mrs. D. Ahmed, Major General G. M. Lindsay (Commander of Bengal and Assam), Mr. A. R. Lockhart, Miss Hilda Yen (China), Mrs. Sarojini Naidu, Swami Dayananda (Ramakrishna Mission Maternity Home, Calcutta), Mr. J. C. Das (Bengal Central Bank), Mrs. and Mr. Suren Ball (Curator, Industrial Section, Indian Museum), Mrs. Ten Broek (U. S. A.), Captain and Mrs. Forsyth (Women's International Peace League), Mrs. Sarala Devi Chaudhuri, Mr. Guru Saday Dutt (Secretary, Local Self Government Department, Government of Bengal), Sister Saraswati (Ramakrishna Medical Education Society), Rai Bahadur Hrishikesh Mookerji, Br. Devapriya Valisimha (Mahabodhi Society), Bhikkhu Kausalyayana (Saranth, Benares), Prof. Soroj Kumar Das, Principal Mrs. Tatini Das (Bethune College, Calcutta), Prof. Benoy Chandra Sen, Dr. Nihar Ranjan Roy (University Librarian, Calcutta), Prof. Suniti Kumar Chatterji, Swami Suddhananda (Vice-President, Ramakrishna Mission), Rao Bahadur C. Ramanujachariar (Madras), Mr. K. K. Mitter (Solicitor), Mr. Nalini Ranjan Sarker, Advocate N. K. Basu, Mr. Sarat Chandra Bose (Bar-at-Law), Mr. A. P. Blair, Sir Bejoy Prasad Singh-Roy (Minister for Local Self-Government), Kumar Hiranya Kumar Mitter, Mr. Jatindra Nath Basu (Solicitor), Mr. Basil Crump (London), Mr. G. G. Gordon Cleather (London), Justice Dwarkanath Mitter, Advocate Santosh Kumar Basu, Dr. D. N. Banerjee, Swami Deshikananda (Mysore), Mr. Makhan Lal Sen (Manager, *Ananda Bazar Patrika*), Miss Ina May Riebe (Los Angelos, Calif., U. S. A.), Mr. and Mrs. B. C. Chatterjee, Dr. F. Tousek (Consul for Czechoslovakia) and Mrs. Tousek, Comm. Baron Giuriati (Consul General for Italy) and Mrs. Giuriati, Frau Ingrid Biermann, Monsieur Dubois (Consul General for France) and Madame Dubois, Professor and Mrs. Benoy Sarkar, Dr. and Mrs. Hermann Goetz (Leyden, Holland), Rao Bahadur Dr. Bhandelwal (Poona), Miss Josephine MacLeod (Stratford on Avon, England), Sir Francis Younghusband (London), Swami Paramananda (Vedanta Centre, Boston and La Crescenta, U. S. A.), Swami Virajananda (Secretary, Ramakrishna Mission), Monsieur Jean Herbert (Paris), Professor and Mrs. Prabhu Dutt Shastri, Madame Adelina del Carril de Guiraldes (Buenos Aires, Argentina, South America), Dr. and Mrs. Rafi Ahmed, Swami Vireswarananda, Principal Benjamin Richard (Victoria College, Mauritius), Dr. and Mrs. Amulya Ukil, Mr. Chandabai Ali Muchhala (Bombay), Swami Pavitrananda, Prof. Tulsidas Kar, Raja Kshitindra Nath Deb Rai-Mahasaya, Advocate Bejoy Krishna Bose, Maulavi Zillur Rahman (Dacca), Mr. and Mrs. C. H. M. Rustomjee, Swami Sambuddhananda, Swami Siddheswarananda (Bangalore), Mr. Gothi (Jani Svetambar Terapanthi), Major Prabhat Kumar Bardhan, Swami Adyananda (South and East Africa),

Swami Sharvananda (Karachi and Delhi), Swami Madhavananda, Dr. G. H. Mees (Holland), Herr E. von Rath (Attache, German Consulate General), Mr. Surendra Chandra Chakravarti, Mr. Jyotish Chandra Ghosh, Swami Vishwananda (Bombay), Dr. Sonpar (Deva Samaj, Lahore), Captain and Mrs. Watson (Fort William), Swami Srivasananda (Madras), Advocate Birendra Kumar Bose, Madame Professor Helen de Willman-Grabowska (Cracow, Poland), Sister Amala (U. S. A.), Mr. and Mrs. Rossetti (Y. M. C. A.), Swami Vijayananda (Ramakrishna Ashrama, Buenos Aires, Argentina), Kumar Narendra Nath Roy of Bhagyakul (Dacca), Dr. D. P. Ghosh, Mr. Chhogmal Chophrah (Jain Svetambar Terapanthi Sabha), Count Podewils (Consul General for Germany) and Countess Podewils.

Among those who regretted inability to attend some of the functions to which they were invited, on account of unavoidable circumstances, are: Swami Abhedananda, Mr. Amritlal Ojha, Sir Abdul Halim Ghuznavi, Mr. Edward von Selzam (Consul for Germany) and Mrs. von Selzam, Her Highness the Maharani Sucharu Devi of Mayurbhanj (Orissa), Sir David and Lady Ezra, the Maharajadhiraj Bahadur of Burdwan, Sir Asoke Kumar Roy (Advocate General), Dr. Satya Churn Law (Sheriff of Calcutta), and Sir Brajendra Lal Mitter.

We regret that in spite of our best efforts the current number of *Prabuddha Bharata* has come out late. The delay is due to the fact that we have made it a special number of Sri Ramakrishna Centenary Parliament of Religions —*Editor P. B.*



SWAMI VIJNANANANDA

The New President of the Ramakrishna Math and Mission

PRABUDDHA BHARATA

VOL. XLII — *MAY, 1937* — No. 5



"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।"

"Arise ! Awake ! And stop not till the Goal is reached."

UNPUBLISHED LETTERS OF SISTER NIVEDITA

Calcutta,

January 4, 1899

Dear Mrs. H.,

I never was able to answer you. My work is here for the present, as you all say, and of course I never thought of throwing it up suddenly. Somehow or other I feel sure, it will be given to me to utter with deep heart-felt feeling of our English nation, and sooner or later my work will be recognized. I don't mean "My Dame's School" as one lady calls it, but my work in going down into the heart and meaning of the people and interpreting it, as must be the result. This all sounds just as absurd to me as to you, but it won't prove so.

I am finding great riches in Bengali. If your husband would learn it, he would make a competence by translation. I have undertaken a play. I cannot understand why we have never heard of these things. From all accounts this play would stand comparison with "Ibsen's Brand". Is it that the only English who learn Bengali are Officials and Missionaries, and has not a single member of these classes ever had the wit to interest himself in the literature of the people? I cannot believe it.

Oh, what a country this is! Some day I will write you a letter, giving you characterizations of people I have met. Against the monotonous collective-coloured background of these Community Houses and unlettered women, you get every now and then a vividly painted individuality which is like a romance, and always, always the expression is in religion. So far I have not been

recognized, in the first place, that mechanization can produce prosperity. Prosperity released the individual from hard and degrading work, and that release, by enabling man to develop his spirit and intelligence, opened up before him vistas of the great moral problems. It was claimed that there had been a high level of human morality before the appearance of mechanization; that question called for thorough historical examination, as did the problem of the low and degraded moral level of present-day mankind. Thanks to machinery, it would seem, 'horizontal' men realized the possibility of becoming vertical, and those who had long been vertical had found such a change very satisfactory and, indeed, rather irksome in that it upset their habits and their whole outlook. Why, then, did horizontal men wish to become vertical? Without giving a scientific answer to that question, the plain fact had to be stated. If he might speak of finality, they wished it subjectively, to set free their individuality, their personality, for that was the nature of the release. With or without justification, in the name of his own moral law, horizontal man wished to become vertical; not that he wished to destroy the moral law of his fellow-man: he was simply anxious to affirm his own.

M. de Reynold (Switzerland) said that there were two terms in the problem: they might start from the machine and work up to man or, inversely, might start with man and work up to the machine. He would advise the Committee to adopt the second method. Then, he continued saying that the problem comprised technical and economic data properly for experts, which must be taken into account, though they were not the only ones. The problem must be carried further: man had created the machine, hence man confronted by the machine was once again man face to face with himself. One might revert here to the old Christian or, as it had just been called, 'vertical' conception. Man might be regarded in two fashions: man considering himself as an end in himself and anxious to achieve wealth and happiness in this world by every means and as quickly as possible, and man holding that his end was elsewhere, that it was beyond. Two elements might be distinguished in man: the individual co-ordinated with practical life, life in society, and the person, who was ordained to the true life, the life of the spirit. The machine was co-ordinated to the individual, not to the person. It developed to the infinite the physical potentialities of the individual and thus extended his sphere of action and influence, but at the same time restricting the sphere of the personality. All the present-day unrest and lack of balance had their origin there. From an ideal standpoint, the machine, by releasing the individual, should offer the person a greater wealth of possibilities. What had happened was just the opposite. Why? That was the great problem. There was no single practical issue facing the world at the present-day that did not immediately involve some moral, philosophic or religious issue.

Sir Frank Heath (United Kingdom) observed that any return to spiritual values or reassertion of the moral law would be impossible until they had overcome the hypnotic effect which machinery exercised over those brought continually into contact with it. If workers' spare time could enable the individual, not only to make good use of his liberty, but also to exercise his creative spirit, that would give him also the possibility of rising above his machine.

M. Anesaki (Japan) lay emphasis on

the meaning of the two concepts, namely, personality and individuality. The machine released the individual, but from what? Did not release from one form of bondage often lead to another form of slavery?

Mr. Johnston (International Labour Office) recalled two special aspects of the problem. First, the adaptation of man to machinery and that of the machine to man; man and the machine were too often regarded as mortal enemies, whereas reciprocal adaptation was required in order that the machine might be utilized in the interests of human liberty. There was, secondly, the attitude to be adopted towards the machine.

Mr. Malcolm Davis (United States of America) said that it was important, in his view, to realize the interdependence between man and the machine. Machinery, after all, was simply a creation of man. That idea should be taken as a basis for the present investigation. Considered from that aspect, the problem should be attacked, not as if there were necessarily a conflict between the two factors, but rather with the idea that man must learn to master an element of life which he had himself created.

He added further that modern machinery was continually creating a new order of things. Since James Watt's discovery, all the requirements of man had been satisfied instead of his having to struggle, as for centuries past, to produce only part of what he needed. The problem was really that of the mastery and direction of man himself. This was a wide and far-reaching problem, but account might perhaps be taken of certain general suggestions. They must recognize the fact that the modern relations of society were no longer based on traditional distinctions, but that the existence of machinery and mass production made possible the welfare of mankind as a whole, both on the spiritual and the material plane. They must determine whether the development of communications and relations between peoples tended to facilitate or to complicate a conciliation of interests; they must see whether, and if so, to what extent, the working of the League of Nations and of the International Labour Organization themselves was affected by the dynamic condition of the modern world.

M. Herriot (France) said that he had managed to arrive at four definitions after having given much thought to the problem: (1) The problem of mechanization and its reactions on society and the individual arose at different periods in the history of mankind. As far back as 1835, after the great individualistic reaction of the French Revolution, scientists, philosophers and economists had realized that machinery would play a great part in society and had given the problem a very fair measure of consideration. They must go even further back, however, if they wanted to make a rational study of the question. The first definition, then, was as follows: The problem of mechanization was simply the problem of the development of tools placed at the disposal of man; (2) He was amazed at the distinction drawn between man and the machine. The machine was a creation of man, it was a continual victory of the mind, its progress corresponded to the victories of the human mind over matter, space, and time. A man using a lift, for example, evaded to some extent the law of gravity. This, then, was the second definition: The machine represented a constant and progressive victory, a victory almost without limit, of the human mind. Far from con-

sidering it simply in its brutal and material aspects, they should regard it as a spiritual element; (3) The machine would be an instrument of liberation or enslavement according to the use that was made of it and according to the economic organization that existed. He had been over many dockyards and workshops and factories. In one place he had found that the machine was a marvellous instrument of liberation, for example, from that symbolic servitude of the burden borne on the shoulders, and in another place, on the contrary—a certain slaughter-yard or a motor factory—a worker on the 'conveyer' system was content to repeat the same movement hour after hour, mechanically, knowing nothing of the movements of the worker before or after him. If organization was to be on those lines, and if the individual was then free to indulge in a tired man's recreation—alcohol—then the machine was a hateful instrument of bondage. The machine could not be both one *and* the other: it could not be at the same time an instrument of freedom and an instrument of slavery, it could only be one *or* the other; (4) If the economic organization of the world was a function of the constant effort of the human mind and will, the machine would be a marvellous means of liberation; it would open up before man infinite spaces in which he could move, according to whether he had himself received an education pointing to the spiritual life. Nothing could prevent the development of the machine. They might regard it in a sense as inevitable and proceed to examine the various adaptations and compromises by which, once the third definition was admitted, they should seek to determine—that was the fourth definition—how the machine was to become an instrument of liberation and how it could be used to restore to the individual that spiritual value, hitherto the privilege of a select few, which presupposed a large measure of independence, which must not be allowed to become too blatantly common, and which the individual could develop if the use of the machine was confined to such ends and kept within those limits.

IV

Man made the machine for his material needs and comforts. The relation between the two should be that between the spirit and matter. Or, to put it in a homely simile, the relation should exist as between the master and the servant. The ever-increasing knowledge of the machine and the power derived from it have been employed in the modern age in dealing terrible blows to man's emotional life, to human feeling. The ends of life have been lost sight of, owing to giving undue attention to the technical means. The ends have been superseded by the means. Modern men have acquired a stronger faith in the might of the machine than in the power of the human soul. For the sake of their love for technique, they are prepared to change the very image of the human being—which is impossible in the very nature of things. The destruction of a spiritual outlook on life in modern technical civilization has made the problem of mechanization too complicated. It has assumed a gigantic shape in the events of contemporary history. The domination of technique, if it lasts long, will certainly prove fatal for the progress of man's cultural life. We find in the *Hibbert Journal*, October, 1934 the remarks of the thinker like Professor Nicholas Berdyaev on the effects of technique in the modern world: "By nature the machine is anti-humanitarian, a tech-

nical conception of science is in direct opposition to the humanitarian conception and is in conflict with its idea of man. It seems surprising at first to be told that technique is not so dangerous to the spirit, yet we may in truth say that ours is the age of technique and of the spirit, not an age of the heart. The religious meaning of contemporary technique consists precisely in the fact that it views everything from the angle of a spiritual problem and may lead to the spiritualisation of life, for it demands an intensification of spirituality.

"Technique has long ceased to be neutral, to be indifferent to the spirit and its problems, and after all can anything really be neutral? Things may have appeared so at a casual glance only, for whilst technique is fatal for the heart, it promotes a powerful reaction of the spirit. If the heart left to itself proves weak and helpless before the growing power of the machine, the spirit may show itself strong. Through technique man becomes a cosmiurge for, in comparison with the weapons it places in his hands now, man's former arms seem like childish toys. This is especially apparent in the field of military technique, the destructive power of weapons of former days was very limited, everything was localised; with the old canons, muskets and sabres neither great human masses nor large towns could be destroyed, nor could the very existence of civilisation be threatened. Now all this is feasible and man wields a fearsome power which may easily become deadly. Peaceful scientists will be able to promote cataclysms not only on a historical but on a cosmic scale; a small group of men possessing the secrets of technical inventions will be able to tyrannise over the whole of mankind; this is quite plausible and was foreseen by Renan. When man is given power whereby he may rule the world and also wipe out a considerable part of humanity with its culture, then everything depends upon man's spiritual and moral standards, upon the question: In whose name will he use this power—of what spirit is he?"

Thus it is evident that the question of the machine and technique becomes a spiritual problem and, as such, a strong spiritual turn is what the modern world needs to safeguard man from enslavement and destruction through technique. In short, whatever power man may achieve through his technical knowledge must be utilized for the service of man and controlled within the limits of human dignity, liberty, and fellow-feeling. The power of technique is bound up with capitalism, and communism also has taken up machinism either for the state or for the society which is limited within the four walls of a particular race or nation. The problem of man in general depends for its solution upon the question which spirit predominates in the affairs of men in relation to the machine and on which spirit will rest the organization of human society.

SPIRITUAL TALKS OF SWAMI BRAHMANANDA

At the Belur Math

December, 1915

Question. Sometimes as I sit for meditation the mind becomes easily settled. At other times I fail to collect it in spite of a thousand efforts; it flits about here and there all the time.

Answer. You must be aware, my boy, of the flow and ebb tides in the Ganges. In like manner, everything has its ebb and flow. You have them even in spiritual practices, only, you find them at the start. Don't be troubled about it. You have to persevere. After you have been able to continue your spiritual practices regularly for some time, there will not be any more ebb or flow but an even tenor of the Ganges.

You should not start meditating or repeating the Lord's name as soon as you take your seat. At first you should draw your mind away from external things with the help of discrimination and then begin to meditate or repeat the Lord's name. After you have practised in this way for some days, the mind will become gradually concentrated.

Whenever you feel that the mind is becoming collected, leave aside all your work and meditate. And when you find that you are not getting any taste or that the mind is not settling down, take your seat at the regular hour and try to concentrate your mind with the help of discrimination. Can mind be concentrated in a single effort? Struggle, struggle, struggle,—you have to struggle every moment. Whether it be the mind, the intellect or the senses, all come under control if there is struggle.

Question. Maharaj, does Master exist even now?

Answer. You must have lost all sense. After abandoning our hearth and home what are we spending lives in this fashion for? He exists always. Pray to Him day and night for knowing Him. He will drive away all doubts and make you understand His nature.

Question. Do you see Master nowadays?

Answer. I see Him whenever he shows Himself out of His mercy. Everybody who can have His grace will see Him. But, who has the devotion, the yearning necessary to see Him.

At the Belur Math

1916

One should follow a routine in one's spiritual practices. Constancy is a great thing; without it no one can be successful in any work. You must have such steadfastness of purpose that wherever you may be placed you must observe your routine. Make a routine of everything. "I shall meditate so long, shall repeat the Lord's name such a number of times, study for so much time and sleep so many hours." With an irregular life you cannot be successful in any work. Regulated life is the only means of physical and mental development. When your watch goes wrong you have to regulate it. It gives correct time after you have regulated it. Similar is the case with the mind of man. It lapses into irregularity due to a variety of reasons, you have to regulate it in holy company and give it a fresh start. If one tries to lead one's life in accordance with the counsels of saints and sages, one can escape from a lot of troubles. Behaving one-

self in conformity with their counsels, one becomes heir to the treasure they possess and is blessed.

Unless one can fix one's mind on Him, it is difficult to move about unscathed in this world. There is no end of tricks which Mahâmâyâ plays. It wears out one's life to bear the brunt of it all. Is it a mere trifle or a jest ceaselessly to struggle with the almost indomitable senses like lust, anger etc. and to save oneself? Unless one derives strength from Him, none can escape by rending the surrounding net of Mâyâ and move in safety. Therefore, I tell you, my boys, to derive strength from Him.

So long as the mind does not come under control, rules are a special necessity. Unless you have a routine, the mind will never allow you to do anything; it will always prompt you to loaf. If you follow a routine, you can thus command your mind, "My mind, you are subject to this routine. Whether you like it or not, you have to follow it." You have to bring your mind under control forcibly in this way. After the mind has been brought under sway, all routine will fall off of itself. Life is ebbing away like a river. The past day will never return. Make good use of your time, my boys; it won't avail to lament at the end. Be up and doing. "Either the achievement of the goal or the casting away of the body." Death is inevitable, a day sooner or later. If the life ends for the sake of God there is only gain and no loss. Say to your mind resolutely, "I must realize the goal whatever be the odds." Look upon the world as a mere trifle. Is there any happiness here? There are only sorrow and misery. You have to go beyond grief and affliction. When one catches a glimpse of Him, pleasures of the flesh become mere trash. What fear is there, once you have taken shelter in Master's place? Casting away all worldly things, make Him the sole concern of your life.

ACTIVITY THROUGH SILENCE*

By Count Hermann Keyserling

We are living in an age of more one-sided movements than ever determined the sequence of historical events. This is mainly due to the fact that our remarkable intellectual awakeness facilitates all kinds of special views and special movements, which would have been impossible in less awakened ages. Symbolically expressed, in former ages every army-leader used to fight to a great extent with the assistance of auxiliary peoples. The same impulse which impelled innumerable tribes of quite different races and outlook to flock to the banners of Attila and Chengiz Khan, applies also in the same way—inspite of the opposition of ruling dogmatism—to Christianity and Islam striving for power, and it was true even of the impulse of the French Revolution. Today exclusive one-sidedness is supreme everywhere. Hence the singular movements and the preparedness for war of this age, of which this characteristic is still further thrown into relief by the fact that today the

* Translated from German by Batakrishna Ghosh, Dr. Phil. (Munich), D. Litt. (Paris), Lecturer, University of Calcutta.

most dynamic portion of mankind, the Nordic occidentals, are the determining factor in the spirit of our times. Already at the session of the School of Wisdom in 1922 I explained in my article *Tension and Rhythm*, that under the present circumstances extreme one-sidedness represents the shortest way to universalism, for an all-encompassing total rhythm and therewith a harmonious co-operation of all vital forces would in the long run necessarily result from the interplay of movements of different kinds. The only other alternative is absolute self-annihilation, and any kind of multiplicity capable of consolidation always survives, as our experience shows, all chaotic conditions. This consideration however does not invalidate the view that we have to take a very long view of things from within all societies which have become awakened, and have to reckon with the ruling one-sidednesses in each case.

This, however, does not signify that anywhere a single particular one-sidedness does or will exercise all real power. For the polar character of all the forms of life is responsible for the situation that to every thesis there is a corresponding antithesis organically connected with it. Thus Soviet Russia today lives on the fiction of a bourgeoisie capable of resuscitating itself, although in fact there is no bourgeosie left today, because without an opponent no agent can act at all. This is shown in a most striking manner in Spain, even when I am writing in September, 1936. In none of the opposite camps there is a homogeneous world-view. Yet the gigantic dynamism of the awakening of the Spanish people—for *that* is the truth of the civil war, and not a battle between the right and the left—determines the polarization fully from itself, so that in the battle clear fronts are mechanically formed even when in outlook there exists no homogeneity at all. And these fronts will remain so long as this awakening endures, but very probably the opposite poles will in the long run come to represent quite other contents than they do today. Now where in public life a particular movement has secured total victory, the poles are shifted into different dimensions and planes. This is the true polarity which rules modern Russia, not that of the proletariat and the bourgeoisie, and not even that between the orthodox Bolshevism and the continually formed new political oppositions. It is the polarity between mechanistic-unhuman progressivism on the one hand and religiosity on the other, gaining more and more in depth and getting ever stronger. The polarity of the planes in Germany today, which already determines its whole future course and will more and more visibly determine it from year to year, is the polarity between those who fully give themselves up to a particular movement and those who keep silent consciously and from conviction.

Thanks to German thoroughness, this one-sidedness is more pronounced today in every German movement than anywhere else. No nation ever so completely surrendered itself to the promotion of industry as did the German nation after her Bismarckian victories; for to us it was the result of giving up previous aims and not of that elementary impulse to conquer which is the peculiarity of American character. No nation was ever so completely a people in arms as an end in itself as the German nation during the World War. And no nation ever changed so completely after a *débâcle*. And in the same way no rebirth out of a determinate spirit had ever been so complete and total as that of the German people under the sign of the

national-socialist movement. Yet the laws of life reign supreme through all prejudices. One-sided stressing of one pole leads to the "constellation",—to use this ancient term of astronomy for giving a more concrete meaning to the idea of evolution—of the corresponding opposite pole by its very fact. Thus the victory of the spirit of promoting industry heralded at the same time the rise of social democracy, the exclusiveness of the belief of a Germany-above-everything during the World War likewise strengthened internationalism and defeatism, and the German self-capitulation since Versailles was the breeding ground of national-socialism. Now that the latter has had a total victory and actually comprehends the whole of life under the one sign of battle, there has arisen out of organic necessity in the opposite polarity a deepening of German spirituality which in principle presages the opening up of depths deeper than ever known before. This process however always takes its course in silence, outside the arena. Here we are confronted with the rebirth of the same polarity which for several centuries, from the beginning of our era, received the forum and catacombs in productive tension.

I say: productive tension, for that was the essential of the relation, and not the rejection of Roman life by the early Christians, and neither the occasional, on the whole, rare, sporadical persecution of Christians by the heathen state. In the dark silence of the catacombs there grew up what the Cæsars expected from further triumphs in open day-light of the spirit of the public under imperial aegis. And as the state now only tolerated invisible church-life, it thereby only served to encourage it. Sprouting life everywhere requires sombre peace for its growth. In this way grew the Christian spirit irresistibly, till at last it was the Christian spirit which held together the Imperium. Yet the empire had to fall into pieces at last, for the spirit of early Christianity was quite contrary to the late Roman. On the other hand, however, the European peoples, after due periods of incubation, bloomed into a life of new splendours within the frame-work of the Christian culture of the Middle Ages. Thus the original catacomb-pole gave rebirth to what in the antique world had risen from the forum. Henceforward the spirit of pagan world-mastery was held in cramp only to be roused again in the days of the Renaissance and to again become a dominant force in all frankness only in our days.

It is quite essential to realize that between paganism and Christian faith there was no antagonism in creative profundity, but simply a productive polar tension. Today too, to take a long view of things, there is actually no antagonism between public and vociferous commotion and still spirituality, but a most beneficent record of correlation. That it works out so seldom parallel to normal expectations is due principally to our mistaking the true state of things. By this, let it be stated clearly, I do not mean the problem of the Church. How far today the Church is at all still a living force pregnant of future, is a problem which can only be solved in the light of actual events. Personally I do not consider it quite improbable that in the new constellation of forces the Church will prove to be an antiquated forum on which the inner forces of nature will find as little play as in a soldiers' parade. I am thinking of that personal and intimate life, of the culture of the life for itself and of absolute seclusion. This would be in no way impeded by the popularity of

collectivism and publicity which are the signs of our times: it will be enhanced by the present tension. For the new style of life postulates, as every pole evokes its own opposite, an intensification of the intimate as the proper organic correlative to collectivism and publicity.

It is becoming more and more clear than ever before to all thoughtful men that the personal life which is the only source of all intellectual creation is essentially not struggle and strife, and by emphasizing this point I am revealing in one sentence what is of decisive importance for the polarity which rules our age to its very roots. Today everything in life is said to be struggle and man himself a fighter essentially. To this conception of life owes its origin one of the most remarkable one-sidednesses of all previous history. Of course it can be said that one fights also with oneself or in one's own self: but even when considered in the most favourable light it must be regarded as a case of inappropriate expression. In true struggles with oneself or with the evils in oneself there comes to light first of all, according to the law discovered by Coué, the *converted effort*—the exact opposite of what is aimed at. It is only the calm apperception of the accepted tragedy of all life or the consciousness of guilt for the evils thus constellated and enhanced in power, that produces as the second stadium what is generally attributed to the fighting in itself. All order of the spirit is an order of inner growth. But man can grow only in so far as he does not fight on the plane on which this growth takes place, but opens himself out and lets things happen to him. This hypothesis, however, is not at all in contradiction to the fact that every great man has grown only on a background of contraries: he grows in fact only then, when he fights externally, and thus affirms his courage and faith which is the primary expression of spirit,[1] and at the same time takes upon himself his cross, in the original Christian sense, and does *not* resist evil but strives to conquer it by good,—that is to say, to outgrow it. Out of the attitude of fight there can be only one possible result which is war. The most elementary expression of war is the most positive. On this plane expresses itself the claim to power of original hunger, for what is honestly striven for in it is the annihilation of the opponent. And the risk of one's own life and the readiness to die actually constellate the whole spirit in so far as it can at all find self-expression on so elementary a plane. Yet as soon as this struggle is transferred to the plane of the spirit, it begins to work evil, and that more and more in proportion to the intellectual attitude affected. No one has ever been able to deepen his knowledge only through argument: whoever discusses intends *a priori* to defend a particular standpoint or to do away with another, —he intends, in other words, to remain essentially what he was. All growth in spirit however is possible only when there is readiness to be changed and transformed, to increase therewith, and to renounce former standpoints. In the same sense the religious wars are nothing but anti-religious events, for only the lower depths in men can profit by them, and never the spirit. The position is essentially the same from the standpoint of inwardness, that is to say, the strivings of the spirit. It is a sheer mistake to assume that any great work was ever achieved through the spirit of competition. It can of course fire ambition and enhance the vital forces,

[1] See the Chapter "Sorrow" of my work *South American Meditations* (English Edition: London, Jonathan Cape).

and one victory can rouse the spirit to further achievements. But here we are concerned only with efficiency as such, and a creation of the spirit is never a proof of efficiency. I believe that the *agon* (competitive struggle) had a deep significance for the Greeks : yet it found expression only in their unparalleled greed, envy and cruelty of character.[2] Only among the Greeks were hate and revenge considered to be legitimate and even regarded as supreme factors in justifying action. To the great creative spirits of Greece all things appeared in such a light that they could be remarkably well reconciled with the desire for victory, and this was perhaps due to the fact that to them as Greeks victory seemed to be so assured that it never appeared to them as a problem at all. Most creative spirits would lose all genuineness, and in the long run also every contact with their own deeper powers, if they were always consciously concerned only with the manufacture of victory. There is no such thing as ambition on the plane of the spirit. How true it is, is proved by the hundreds of talents which in course of the last decades spasmodically pursued their creative work because of a single great achievement even though nothing new had attained maturity in them, and then completely degenerated. Characterized by numerous complex strata as mankind is, it is not unusual to find that many creative spirits have also been ambitious and that many instead of being hampered had been rather spurred on by it. But ambition can never be the motive of the spirit itself. In every personal case it is merely a solitary phenomenon, incomparable with, and without relation to, any collectivity, and concerned in the last analysis, only with self-realization. A high culture can flower and thrive only when one's exclusive self-realization is recognized to be the highest motive.

[2] The Greek idea of competitive struggle was entirely devoid of fairness and lacked all generosity towards the weak.

The question of interrelation between efficiency and creativeness is a factor of fundamental importance, and we shall have to deal with it a little more in detail. It has been already implicitly suggested by us that the principle of efficiency is not valid at all on the plane of the pure spirit. Every act of the spirit *is* of course also a proof of efficiency, and as such it may therefore be appraised in connection with others. But it can never be originated by an effort for achievements. And above all, as efficiency it can never remain true to spirit. True to spirit, the efficiency acts exclusively as pure being, based on the spirit, through its unprejudiced, unmotivated and unvoluntary radiation. That is why every true act of the spirit is originated without any consciousness of its aim. This is true even in the creation of a state : nobody has ever founded a state, to whom its realization was not more than all the material benefits to be derived from it. Even the creator of a state does not create, considered from the view-point of his personal psychology, something out of the people for the people; he, too, creates solely and wholly out of the spirit itself, always in deference to the laws of this spirit, which are quite different from those ruling the forces of the world. Secondarily, there arises out of the activity of every creative spirit this self-evident result, since every person lives and acts within a particular collective to which he belongs with the impersonal parts of his being, that he expresses himself by means of the qualities of that collective and thus bestows on it a part of the perfection

achieved in his personal life, on account of which peoples have justly the right to be proud of their spiritual stalwarts. On the other hand, however, it is against the nature of things that the creative spirit, when creating, should think of what belongs to other planes of existence. The only universal symbol of the original spiritual position is that of the saint. Considered superficially he would seem to live only for himself, and that in the greatest possible seclusion. But the fact of his mere existence, unconnected with any activity by imperative bonds, brings to the land of the people in which he lives more blessings than all external activity. Precisely the same was true of every philosopher, of every musician, of every poet or painter who has ever at all shown any worth.

Under these circumstances it is quite clear that the community out of its own self can do only *one* thing for the genuine spirit : to procure and ensure agreeable conditions of life. The more the community offers him the possibility of feeling himself fully free and to live absolutely without any purpose (in the worldly sense), and to strive after self-realization absolutely untrammelled and without any side-glance, the more does the community do for the spirit and mediately also for itself. It is, however, an unassailable truth that if a Pegasus is once brought under the yoke, however mildly and for however short a time that might be, he loses the quality of a Pegasus. In ancient times this was understood better than today. That is why in religious epochs no army leader ever injured the saint and never demanded military service of the priest. That is why the princes of two states which were actually at war with each other and into whose sphere of operations Confucius with his disciples had by chance arrived, apologized to the saint by saying that due to the unusual circumstances they could not assure him an honourable existence which he eminently deserved. Thus it is that even Frederick the Great permitted absolute freedom of speech to Voltaire, and even in the Russia of Nicholas II Tolstoy was permitted to write what he wished. It is sure that the freedom from economic and political considerations, which is indispensable for the development of the spirit, has now been realized in much better form than ever before. Yet here the norm will have always to consist in a *minimum* of interference : the most important thing that an intellectual man requires to be creative is, as it has always been, feeling, and to be left in peace. Thus I am not at all quite sure that a generalization of what Maecenas stood for would have been truly productive of good. What one may call "Maecenasizing" would indeed take place as soon as a spirit has reached its maturity and therewith begins the period of possible radiation. But it would be harmful to Maecenasize too many spirits, for in that way would be invariably originated a caste of pensioners of the state which is never desirable ; and it would be truly a catastrophe if through premature assistance the becoming were denied the advantage of initial difficulties, of which, as is taught by all experience, they are in need, in order to grow up into a positive good. What applies to every man applies also to the spiritual creator, if only because he himself is a man after all; the good will can mobilize only a part of the inner forces, but the deepest and the strongest are awakened only by the impact of fate. The decisive consideration which speaks against an all-too-perfect tutoring of the spirit is however this : a body of critics or officials will never be able to

to judge rightly a new becoming. Not even the true representatives of spirit belonging to an older generation will be able to judge it properly. On the other hand those who belong to the same generation are absolutely without any judgment, because they lack the necessary distance. It is in the nature of things that what is truly important should always be misjudged at first, and that particularly in its own land of origin. It is even in the nature of things that a genius should be all the more misunderstood the more there is organized effort for truer understanding. It has to be admitted once for all that man has nothing to "do" in this matter; the utmost that can be done by the community for the spirit is to do away with as many discordant hindrances as possible from the path of its development and radiation. The non-recognition of the particular laws which rule spiritual life would be surely always the greatest hindrance as it has ever been. The authentic incarnation of spirit stands as such fundamentally without the natural ties; he has to go his own peculiar way quite unmindful of what to public opinion it might appear to be at first. Expressed in the traditional way: the true intellectual always stands in all essentials beyond the good and the evil, in so far as these concepts have a social aspect in contradistinction to the metaphysical.

Now, there is no arguing with the spirit of the age. That has to live out its full course, and the untruth must get amortized, and if this process appears to be too slow, there is no other alternative but to look upon it as inescapable fatality. Only one consideration can bring solace and that is: according to the law of historical counterpoint,[3] the final finding of what is right and true becomes all the more probable, the wider are the detours with which the beginning is made. On the other hand it is all the more important that the authentic incarnations of the spirit urged on by inner appeal should realize what polarity does in reality determine the course of history in spiritual and earthly life, and take their stand and act accordingly. For on this and this alone depends whether or not these turbulent intermediate periods will unite at last to form the foundation of perhaps a higher culture than that of the past 19th century.

This theme is simply inexhaustible, for it is as wide as the world of men who participate in spiritual life. Here I want to deal with that aspect of it only which is defined by the activity through silence. It is one of the monstrous misunderstandings which can be ever imagined to think that it is only movement which is of value and that it is only utterance which transmits the spirit. What is at times of more importance is that, doing or leaving, speech or silence, depends on the respective contents of the poles in human mind. Jesus could indeed truly say: "If I do not speak then even the stones will cry." It was in the age of teachers in the desert. It is indeed fraught with meaning that Germany which before the War was satiated and indolent, and after it, depressed and tired, shook up its spirit to the very core, and under circumstances, like Menelaus, threw challenge for battle. At that time, although in different forms, there ruled on the plane of non-spiritual life sloth and inertia. Today however the great majority not only of the Germans but also of Russians, Italians, Poles, Spaniards, Turks, Greeks etc. have adopted more sonorous dynamism. All the nations have surrendered themselves to the spirit of

[3] See the lecture "History as a tragedy" in *The Recovery of Truth.*

unrest. It follows from it, however, that this dynamism is exercising influence less and less, and where under pressure people take part in it mechanically, the deeper strata keep more and more aloof from month to month. Another result of this is that, in consonance with the law of polarity, only the still ones can exercise profound influence, for only they can radiate those forces which from the start are not deflected or mechanized, and which therefore can penetrate to the deepest depth. Thus it is that today, more than ever before, on the still ones has devolved the chief responsibility for the future.

By these still ones I certainly do not mean those who only oppose, who keep their mouth closed out of opportunism, and neither the cowards nor the static minds opposed to dynamic action, and not at all those who are tardy and slow out of conscious calculation. Tardiness is and will always be the greatest sin against the holy spirit. By the silent ones I mean only those who in the full realization of the particular quality of their spirit and the non-identity of their laws with those of blood and earth, consider it to be the mission of their life to represent the principle of their spirit in their extremest possible position in polarity and precisely in this way to make it take part in the whole historical process.

Why is this polarization necessary? Because according to the eternal laws of life it is only the polarization which can act creatively. This problem I have already dealt with in the fifth Chapter of my *Book of Personal Life*[4] and particularly in the relevant portion of my *On the Art of Life*.[5] Just as the man can fructify the woman, so it is with all true creative processes. The necessity of extremism in polarity has been shown by the thoughts expressed at the beginning of this article. In every region and on all planes there dominates the most extreme one-sidedness: under these circumstances the spiritual man will only promote the the spirit of the times if he uncompromisingly differentiates his own being into a separate entity. Through the same extremism on the other hand it is rendered impossible for the spirit to take an attitude of mere opposition to the positive strivings of the present age. In itself, the attitude of opposition of the spirit to the terrestrial forces is nothing but a misunderstanding, for the two belong to altogether different planes and dimensions of existence. But when spiritual and terrestrial forces co-operate with each other on a particular plane, as is the case in all periods of cultural perfection, then it may also happen that a particular kind of opposition might also be fruitful: in that case only definite incarnated forms of spirit are understood as spirit, and it may rightly fight with other incarnations. Today spirit stands directly opposed to earth, and *vice versa*. There are no significant intermediate and mixed states. In these circumstances opposition against the spirit or against the earth is clearly a misunderstanding. Also in the plane of historical phenomena there is the primary polarity between the two through which mutual fructification is rendered possible. Therefore if this spirit today is solely and wholly concentred on self and pays allegiance to self alone, then and then alone does it find a firm footing on the plane, from which such a fruitful co-operation with the terrestrial forces might be possible, as was perhaps never witnessed in history.

[4] Which so far exists only in German.

[5] The original is in French, but an English edition is just published by Selwyn & Blount Limited, London.

Its specific form on the plane of the spirit is however silence. In this age of extreme external dynamism it can naturally act only as a counterpoint; for more than ever before, the terrestrial forces today determine both internal melody and external harmony. Therefore for the true spirit today there can be no question of similar activity as in the case of dynamic external life. It is altogether a mistaken idea to wish to "co-operate" somewhere and "synchronize" elsewhere, for in that way life itself is robbed of its possible spiritual components. From this point of view it is clear to what a degree our age is *not* inimical to spirituality. Of course its current norms render spiritual activity difficult on the plane where it had been acting in the last centuries; but on the other hand they constellate the peculiar norms of the spirit and its particular modes of being with a force as was hardly ever in evidence in Europe. Thus it is that what is apparently inimical to the spirit goes to fortify the best and the deepest spirit and draws it out into a deeper and more living life, though in quite a new way than was ever possible in the ages of liberalism. The necessary contrapositing has, however, to be worked out more thoroughly than ever before, so that they may bring about what is possible for them to. This now brings us finally to the special problem of silence. At the session of the School of Wisdom in Sitges near Barcelona (Spain) I once delivered a discourse on "Rhythm and Scansioned Silence": the subject there dealt with embraced all the aspects of forms in poetry. Also a poem is distinguished from formless speech essentially only in this that much in it is left unsaid, and rhythm and metre constitute a positive not-being, which negative is the means of expression proper to the special positives in the contents of poetry. Silence and waiting draw in and out while speech imposes the special meaning which man wants to convey, and impatience also implies a demand: there is no need to take into consideration the free will of special tempo of the non-ego. The spirit however lives exclusively in the dimensions of free will and freely creative imagination. It is quite impossible to force it, for the result will be its weakening and total disappearance in the long run. There is not a single expression of substantial spirit which does not conform to the norms and which would make it impossible for the deliverer of the world to open the doors of heaven to the thief on the cross. What is of decisive importance everywhere is not the true or the right but what is voluntary. To do under pressure what is spiritually right or good furthers the spiritual life in man less than voluntary and independent erring and sinning. It is altogether impossible to compel the spirit to do good, or even to influence it in the slightest degree in that direction. The spirit can only be roused, by awakening its freedom through the right words. For that reason no spiritual leader was ever a dictator. It has never been his purpose to persuade. If he has convinced, he has done it only by setting free and making free; that is, by setting free the personal truth of others. It is, therefore, difficult to formulate fixed laws for the spirit. For however justly these laws may be formulated they are never less than compelling to the spirit, and they therefore ultimately mislead and enslave it. Strictly speaking a lead in the positive sense can be given only in *one* way: in the way in which the poet canalizes his "sense" through rhythm and metre, so that other waters also can flow in the same direction following their own

free will. But all poetic expression consists more in leaving out and excluding than in utterance. Thus it is that all true spiritual activity corresponds more to the spirit of silence than to the spirit of speech. Thus it is that every speaker acts most by what he does not say, and the exhortation to read between the lines is only a minor special aspect of this. As there is nothing higher than inspiration in the sphere of the spirit, the possibility of free further thinking ceases as soon as it is fully carried out, and there sets in therewith a soul-killing mechanization. All this finds however its deepest *raison d'être* in the fact that the spirit is essentially free, and that only primary respect for its freedom renders it transferable. Every compulsion merely lets loose a number of counter-movements as fate would have it, in which finally the whole of the existing free spirit is incorporated.

In an age of worldwide organization and unrestricted activity through suggestion it is clear that the living spirit more than ever before can act only through what even externally is neither organization nor suggestion. This is already evident everywhere: the dynamic awakening from outside is being met by ever-increasing obtuseness. The perennial energy which is postulated evokes increasing passivity. Spiritual activity thrives least where it is expected and demanded. Thus precisely the spirit which is destined to infuse with life the new forces of the world and therefore organically belongs to the world-revolution, can now be nourished only from another side than was hitherto attempted on the whole. This is the side of internal intensification, without any long perspective or side-glance at what is external and not-self with regard to the personal self. It is the aspect of conscious silence in the middle of publicity, the aspect of solitude as opposed to that of the multitude, and the aspect of self-sufficiency against that of rivalry. Doubtless it is only a few who possess an inner claim to the required attitude. But these few only are important. For as *their* attitude only conforms to the spirit of the age, it is only these few, however insignificant their numerical minority may be, with whom is linked, the whole of the spiritual history of our time, both in efflorescence and in degeneration. In the present world-constellation it is only they who can connect or link up the spirit as a force in the background of historical events. The still and the silent today are already exercising far-reaching influence just as all that is enlightenment and strength of the Christian era was born in the catacombs,—and would have remained unborn but for them.

I consider it to be of cardinal importance finally to clearly formulate my position. It is fully recognized today that the claim of totalitarianism can be fulfilled only when it is considered as antithesis to the thesis and thus as part and parcel of it, and when a new form of expression is found for the original relation between the cross and the eagle, i.e., of what in the Middle Ages used to be called the spiritual and the temporal weapons. For fundamentally the two poles can never be brought under *one* general designation. But then nothing living can ever be derived from a general designation or understood through it. In this age of mass activity the spiritual fate of all peoples which aspire to be people of culture, depends upon their understanding more clearly than ever before that unity in a positive sense is possible only above that sphere in which thesis and anti-thesis struggle against each other in blind obedience to the inexorable laws of nature.

THE PHILOSOPHIC IMPLICATION IN EINSTEIN'S RELATIVITY

By Prof. Jyotish Ch. Banerjee, M.A.

No other great scientist has been able to evoke such awe and admiration of the intelligentsia of the world as Albert Einstein in modern age. His radiant genius is a messenger of hope and joy to a rationalist. It undoubtedly hovers over the dome of the church with the wings of desperate colour, but shines the gems of the ancient seers specially of the East, from the depth of oblivion. His spirit of revolution has given a shock to the tenets of various schools of the West. The Christian Philosophy and Theology is, for him, as he remarks, "sufficient only for a herd of cattle." "War," as he thinks, "is despicable and low." How can he expect to enjoy the bliss of a citizenship of a Christian World? Hitler's '*Swastika*' is a symbol not of peace but of latent aggrandisation to him. The clarion call of Rome may be said to be reverberating like a satan-noise in the strings of his favourite violin to which, as he admits, "he goes for its quieting effects when weary with protracted investigations into cosmic phenomena." His 'Theory of Relativity' has brought a revolution in the domain of physical science. Such are his revolutionary ideas with which this greatest man of science leads on, and leads on, we should say, with a spirit of non-compromise.

Einstein was born of German Jewish parents in the year 1879, at Ulm, Würtemberg, Germany. At the age of 18 he had formulated the "Special Theory of Relativity', and later on he published it in 1905 at the age of 27. In 1921 he was awarded the Nobel Prize for Physics.

Relativity broadly means that all phenomena of the universe are relatively real. There is no absolute truth. Nothing is absolute—everything is relative. In other words, it suggests the stock question of Philosophy—*are things what they appear?* We are taught by the Euclidean Geometry that two parallel straight lines never meet. Physics has taught us so long that time and space are absolute and that phenomena or events occur in them. So far science has taught us that space has three dimensions only—length, breadth, and thickness. If we are to say where and when some event has occurred, say, an explosion on an airship as illustrated by B. Russell,[1] we will have to mention according to the tradition of Science, four qualities *viz.*, latitude, longitude, height above the ground and the time. The first three positions which are called of space may be assigned by, for instance, taking the plane of the Equator, the plane of the meridian of Greenwich and the plane of the 90th meridian; and thus we can say how far the airship was at the time of the explosion from each of these planes. These three distances are commonly known as 'Cartesian Co-ordinates.' However, by saying that space has dimensions we mean that three qualities are necessary in order to locate the position of a point in space. Again we maintain that the method of fixing position in time can be made wholly independent of each other and thus we rather arbitrarily regard time and space as quite distinct. Now, Einstein has

[1] *The A. B. C. of Relativity.*

upset all these conventional ideas of science which we took as truth. Like Copernicus, Einstein has brought a revolution in the world of Physics and Astronomy in this first part of the twentieth century.

In one word the Einstein Theory proves the relativity of all phenomena of the world in relation to the observer. In other words, apart from its abstruse mathematical formulæ to put it in a philosophical way—it means to say that what we see of the things, i.e., things as they appear, are not true to the things-in-themselves. It is simply from the individual standpoint that they look so. From different perspectives the same thing looks differently. They are all relative and not absolute and how relative Einstein proves. We shall restrict ourselves more to his logical arguments than to his mathematical deductions.

According to Einstein, what we call straight lines are really curved lines. According to his assumption we live in a space which is curved by its nature. We know that a straight line is the shortest distance between two points and that two such straight lines cannot enclose a space. This Euclid's Geometry is quite valid in so far as we think ourselves on a flat surface or space having two dimensions only. But the result will be different, if a man joins two points on the surface of a sphere instead of that on the white sheet of paper on his table. He will observe in that case that he shall be able to draw through these two points an infinite number of lines which are not straight lines, rather each of which is an arc of a circle and that no parallel straight lines can be drawn on the sphere. If, for instance, we draw a straight line on the surface of the earth—say from Calcutta to London —and if an intelligent creature being seated on the sun—if possible observes our straight line, surely he will observe it as a curve and not as straight though all men on the surface of the earth shall take it to be straight. What of that creature in the Sun?—even an aviator at a considerable height will perceive it to be curved. A more common illustration we may give here as its proof. When a man walks on the railway line which is curved, say almost semi-circular, he realizes that some distance at least—say 50 feet onward from him is quite straight after which the line gets curved. He cannot realize that the very place he is passing over is also curved; and this curvedness is realized by another man who is 50 feet at his back. Another peculiar result of Einstein's doctrine in this connection can hardly escape our notice here—and that is about the *finitude of space*. For Einstein space is curved and hence finite and not infinite as we think. If a blind man is allowed to traverse over the straight path (of course straight in our sense) of a spherical body, the man shall undoubtedly come back to his original starting-point since the curvature of the surface shall bend him round; but owing to his blindness if he cannot recognize the starting-point, what result can we expect? Certainly the man shall move on and on, for ever, under the idea that his journey is not yet over. To him the space is infinite. But really speaking his space is *finite*, but *unbounded* inasmuch as this motion is not impeded by any obstacle. Einstein makes us think of the space of the universe in a similar fashion. The ray of a star, for instance, shall go on round the universe till it comes back to its starting-point. For him, our space is also *unbounded* in the sense that we can move on for ever in it. We cannot arrive at a place where we can say "thus far and no further". This is how Einstein gets rid of the *infinity of space*, one of the fundamental notions of human thought.

Then let us turn our attention to

motion and direction. Motion and direction are also relative. They depend on the observer. Motion of a body means that 'it is getting nearer to or further from some other point.' Einstein explains this by illustrating a railway journey.[2] If we are sitting in a railway compartment with the window blinds drawn and if the train goes smoothly on a straight tract with a uniform velocity, it is impossible for us to ascertain by any mechanical means whether the train is moving or not. Whenever motion is to be perceived it is always to be perceived in relation to some other object. So if we look outside through the windows we see the train moving, but the realization of this motion is also difficult. Looking at the distant trees it seems to us that rather the trees are going whereas the train is fixed. But we are disillusioned not by perceiving its opposite afterwards but by the fact of our knowledge that we have boarded the train at such and such a station at such and such a time and that we are going to such and such a place, etc. We infer that we are in motion and this act of inference is so sharp that we mistake it to be a simple case of perception. This may be proved in many cases of perception of the external object, in our daily life; nay even if we go deep into the critical investigation of logic and epistemology, we are not very unjustified to remark that the whole of our perception may be a case of wrong perception or mal-perception, a case of wrong judgment—the whole of the perceptual knowledge may be an illusion, or error. However, this case of inference of motion is not to be found in a child and it is therefore that a child is ignorant of such a motion of the train. He does not know that he is going somewhere and therefore he has no perception of the motion of the train; but what he perceives is the trees running to his opposite direction. Further, when our train passes by the side of another standing train it is difficult to say unless we look to a third object, whether it is our train that moves or that the other one goes to the opposite side. From all these facts it is proved that all motion is relative. Dr. Thirring puts it: "It is evident that we can only speak of the mutual relative motion of bodies—we cannot attach any meaning to absolute motion because it cannot be verified. Given any number of observations or measurement made within a close system (i.e. without reference to the surroundings) we are unable to ascertain whether or not the system is in motion" (*The Ideas of Einstein's Theory*).

So space is also relative. A vacuum or empty space is an absurdity. We cannot think of space out of which everything is taken. There is no such thing as absolute space. It is our measuring rod that creates space for us. By measures only we determine the position of material bodies in space and measures are only relative.

What is true of space is true of time. It has no reality of its own. According to Einstein's view "What would become of time if nothing ever happened?" "Time is merely a local affair; as measuring rods create space for us so clocks create time for us." Einstein's theory accordingly gave up the notion of the objectivity and the absoluteness of space and time and supposed the law of nature as "such that it is impossible to determine absolute motion by any experiment whatever." This was the first formulation of the principle of relativity, the starting hypothesis of Einstein's Theory.

Before we go into the discussion of the theory itself, we are confronted with

[2] *Relativity* by A. Einstein (Tr. by R. W. Lawson).

the problem of the existence of '*ether*' of which the men of science were so long so sure and sanguine. Ether was considered as a mysterious something which filled space. The wonderful discovery of the Undulatory Theory of light in the 19th Century also made the men of science think of a third medium to transmit the vibrations of the waves of light in space and this, was, according to them '*Ether*'—something like a very thin and light '*jelly*' which could transmit these vibrations at the rate of 300,000 km. a second. Hence ether was parsed as the nominative to the verb '*to undulate*' in the grammar of Science. Moreover, the hypothesis was not restricted to supposing one ether but many such ethers. But such a hypothesis had always pricked the ideas of the physicists as something contradictory, which afterwards led them to take up the problem more seriously,—more specially the problem of the luminiferous ether. It was a common question that if ether was something existing then certainly the stream of the ether must be flowing through every Laboratory since the earth 'ploughed' through this ether while travelling round the sun at a certain velocity, just as the motion of a ship through a calm atmosphere would make "*a wind*". Theoretically the velocity of a ray of light while travelling in the direction of the stream must differ from that of a ray of light against the stream or across it. We many quote an illustration in its favour, as given by Prof. Patrick (taken from Eddington's 'Space, Time and Gravitation')—"A swimmer knows that it is easier to swim across a stream of a given width having a current of a given velocity and back to his starting-point than to swim the same distance upstream and back to the point of starting, even though he has never tried to show the reason for this mathematically." (*Int. to Philosophy*, P. 91). However, the difference of the velocities of the above two rays of light may be easily detected by finding out, by mathematical calculation, the time-interval in such journeys.[3]

In 1887, Messrs. Michelson and Morley tried to detect this small difference of time with accuracy. But to their utter astonishment they failed to find any such difference. The experiment was not made with ordinary clocks or 'stop-watches.' They performed it with a pure ray of light. "A number of mirrors were arranged on a solid table floating on a circular path of mercury. A lamp threw a ray of light, which was divided by partial reflection at a 'thinly silvered

[3] [We are quoting here Sir James Jeans's illustration which will help us in understanding it easily and clearly. "If signals travelled through the ether at 186,000 miles a second, and the earth travelled through the ether from east to west at 1000 miles a second, signals travelling from west to east would have their rate of travel over the earth's surface increased from 186,000 to 187,000 miles a second because the earth would be moving to meet the signal, but that of a return signal from east to west would be decreased from 186,000 to 185,000 miles a second. A signal which made the double journey would be expedited on the outward journey, but retarded on the return journey. For each thousand miles of path, the outward journey takes $\frac{1}{187}$ second, the homeward journey $\frac{1}{185}$ second, so that we have as the total, per thousand miles of path:

$$\text{Outward time} = \frac{1}{187} \text{ sec.} = 0{\cdot}005347594 \text{ sec.}$$

$$\text{Return time} = \frac{1}{185} \text{ sec.} = 0{\cdot}005405406 \text{ sec.}$$

$$\text{Total time} = 0{\cdot}010753000 \text{ sec.}$$

On the other hand, if the earth were at rest in the ether, the total time would be:

$$\text{Total time} = \frac{2}{186} \text{ sec.} = 0{\cdot}010752690 \text{ sec.}$$

We see that the gain of time on the outward journey does not quite make for the delay on the return journey; there is a net delay of about a three-millionth part of a second." (*The New Background of Science*, Sec. Ed, pp. 88-84).]

surface into two parts, running at right angles to one another. It was hoped that by revealing a difference of speed the motion through the ether could be determined." The experiment was made in different laboratories in different atmospheric pressures through numerous angles. But the result was the same. Thus the idea of a mechanical ether was discarded and the theory of relativity appropriately supplied, in its favour, the term "*Continuum*". This "Continuum" is, according to Einstein, nothing but the "*four dimensional space*"—the three dimensions being those of ordinary space and the fourth one as acted by *time*.

Then what Einstein really means by Space-Time? Unlike his predecessors Einstein not only repudiates the absolute reality of space and time but also disproves their individual separate existences. It means that according to him time and space are to be regarded as mere properties which we ascribe to objects. From the viewpoint of science, he maintains that there is no essential distinction between time and the three dimensions (length, breadth, and thickness) of space. "There is no difference between time and any of the three dimensions of space except that our *consciousness* moves along it." "Science is not concerned with our feelings about the difference. *Before* and *after* appears to us as a much more fundamental difference than *before* or *behind*, *above* or *below*." Einstein has proved that we cannot measure time itself—we can only measure it by the motion of something over a space, 'as a clock-hand or a planet.' According to him time enters into physical phenomena in the same way as directions in space. In other words Einstein means to say that the world is four-dimensional. Whatever happens, happens at a particular time and at a place. Two events are not only separated by their positions in space but by their positions in time also. So time is equally relative.

Einstein posits his position by demonstrating the following enunciation: "*The dimensions of an object, its shape, the apparent space, occupied by it, depend upon its velocity*." This is the main enunciation of his theory out of which he deduces his conclusion by sufficient logic and experimental proofs. Einstein means to say by this that the size and shape of any body depend upon the rate and direction of its movement. And this we shall understand if it be clear to us that an interval of time and an interval of space between two given phenomena are not always the same. It changes according to the varying conditions of observation. Let us take a common illustration of race in this connection as taken by the interpreters of Einstein.

"Suppose one Mr. 'X' runs a race of 500 yds. and suppose all the spectators have absolutely perfect watches. Suppose the judge declares that Mr. 'X' took 50 seconds to run this distance of 500 yds. That means to say that the interval of space between the starting point from which 'X' started and the tape at the other end is 500 yds. and the interval of time is 50 seconds. With this declaration all the spectators agree. But suppose just at the instant 'X' began to run an aviator flying at 100 miles per hour flew above 'X' and suppose he watched X's race from start to finish. Let us suppose also that the aviator has absolutely perfect measuring instruments with him by which he measures the space and time of X's running. Then the question will be raised: Will he also say—yes, the space-interval between the two lines in which X ran is 500 yds. and the time-interval is 50 seconds? We, from our

common-sense-view shall say, yes, he will agree with all the stationary spectators. But Einstein by his mathematical calculation shows that he will not agree with them:—he will not say that 'X' ran 500 yds. in 50 seconds."

Now, here the objection may be raised as follows: We have already marked that according to Einstein the reality of the external world is neither time nor space alone but time and space blended into one viz., Time-Space. If that be so then why people differ in their opinions or rather why the experiments show the different characters of the same reality? Philosophically in Plato's word the answer is—'Opinion has no value.' Opinions vary according to their different holders. People speak and opine according to their own beliefs and conventional faiths. This is very often seen in our daily life. So also from the Einsteinian point of view it may be said that though the reality of the external world is an 'inextricable blend of Time and Space,' yet "We sort this blend out into Time and Space to suit ourselves." And the opinions differ owing to the differences of experiences. Thus we cannot say that "everybody sorts it out in the same way."

Einstein has shown that different observers "will not split up the reality in the same way if motions are different." So we find that the cause of the differences of experiences is motion. This is what Einstein means—"*the dimension of an object. . . . . depends upon its velocity.*" Of course we may say here that we cannot appreciate generally this fact: Say—a spectator also runs the same distance with 'X' by cycling and he will also agree with the judge's declaration. Though the motion of the running differs from that of the cycling yet the man on the cycle will not differ in opinion with the rest. Because "No velocities that we can reach on earth would make the faintest observable difference to our space and time measurements for we are not able to travel at several thousands of miles per second. That is why we have always supposed these measurements to be exactly the same. *They are for all practical purposes. But as a scientific fact they are not.*" And we shall say, philosophically also they are not. However, this means that the more the velociy is, the more the difference will be appreciated. But unless the velocity is at a very high rate the best earthly instrument also would show no difference. Even in the case of the aviator the difference is as insignificant as no difference. We have already said that the aviator has an absolutely perfect instrument; but in order to appreciate this little difference his instrument would have to be a million times more perfect than the best instrument of the spectators at rest. It is simply by mathematical calculation that it can be detected that things which happen at the same time for an observer at rest do not happen at the same time for an observer in motion. Otherwise the difference is impossible to be appreciated by any means—"Even if the aviator were moving 67,000 miles per hour which is the earth's velocity round the sun, the judge's watch would seem to lose $\frac{1}{2800}$ second per day. And a one foot rule would appear shorter by only one seventeen-millionth of an inch." Mathematics proves that the aviator will see the space-interval as less than 500 yds. and the time-interval less than 50 seconds. Really this sort of scientific research at once gives a shock to our deeply rooted notions. We know 'second is a second', 'a foot is a foot' and it is absolute, i.e., true in all ages, in all places, at any circumstances. But what philosophy says—that your know-

ledge of this world is nothing but a belief which serves your purpose for the time being, is proved by Relativity.

Another interesting topic in the concern is that the theory we have been explaining, makes clear to us the so-long-unintelligible experiment of Messrs. Michelson and Morley on the velocity of Light. The Michelson-Morley experiment as we have marked before, showed that "relatively to the earth, the velocity of light is the same in all directions and that this is equally true at all times of the year, although the earth's motion is always changing as it goes round the sun." Such a case is true of all bodies. But this fact of the velocity of light is extraordinary from the point of view of tradition and common sense. So this odd theory was not rightly interpreted before 1905 when Einstein's *Special Theory of Relativity* came out. Einstein demonstrates it by the illustration of the flying raven and the train.[4]

We can see what this extraordinary result means if we take the illustration of Einstein : Suppose a raven flying from one end of a train to the other. Now. if the train is at rest the raven takes—say. 20 seconds for the journey. If the train moves towards the raven it takes less than 20 seconds. If the train is moving away from the raven it will take a longer time (*vide Relativity* by Einstein). But the Michelson-Morley experiment shows that if a ray of light instead of the raven is the flying thing it takes exactly the same time in all three cases. But how is it possible? The explanation of Einstein is that—"We are measuring the distance flown and the time taken from the train. But our measurements of distances and time vary, as we have seen, with our motion—and to exactly the extent required to produce compensation, so that in each case the measured velocity of light will be exactly the same. And this remains true however fast the train may be going." Or to be more clear we are to put in Russell's words, "There is only one way of explaining such facts and that is, to assume that watches and clocks are affected by motion."[5]

Another important characteristic of Einstein's Theory is its revolution against Newton's *Law of Gravity*. Unlike Newton Einstein thinks that gravity is not a force but a property of space. This new view of gravity has brought a new era in the world of Physics. Einstein has proved this by his *Theory of Equivalence*. Newton thought that the apple fell on the ground because the earth exerted upon it an attractive '*force*.' Einstein abolishes this conception of force and considers that it falls, because, "Wherever there is matter, space itself is curved just as the space we see in a very slightly concave mirror where there are no straight lines at all; and where, if any body is in motion it must move along a curve."[6] According to Einstein-Theory, it is not due to force but to the nature of space itself that the gravitation occurs. Space is curved and all things including light also moving through it, moves in curves. "The more matter is present the more space is curved." Hence from this point of view, for Einstein, the reality of the world is the blend of Time, Space, and Matter. There is no empty space. All bodies move in Time-Space. So the Trinity of Time-Space-Matter is comprised in one actual reality. So Einstein's gravity is a property of Space-Time. Gravitation is the "distortion of the world of space-time due to the presence of material objects." According to his view of gravitation,

[4] *Relativity* by Einstein.

[5] *The A. B. C. of Relativity* by B. Russell.

[6] Prof. A. Thomson's illustration of a man in a closed room may help us in understanding this problem.

"The earth moves in an elliptical path, around the sun, not because a force is acting on it but because a world of space-time is so disturbed by the presence of the sun that the path of least time through space is the elliptical path observed. There is, therefore, no need to introduce any idea of 'force' of gravitation."

It is very interesting to note that such a view of gravity has also been proved very recently. According to the orthodox opinion light in a vacuum always travels in straight lines. It was held before that "in passing near the sun light might be deflected out of the straight path as much as if it were composed of material particles." But Einstein maintains that the "ray from the star would be turned through an angle of just under one second and three quarters." Whereas his opponents maintained the half of this time. But the difficulty is that a star connot be seen everyday almost in line with the sun. This is only possible during an eclipse of the sun and not always, because there may not be seen any bright star in the right position. That is why Eddington has called from this point of view "the best day of the year in May 29, because then, are a number of bright stars close to the sun." However, happily it was in the year 1919 on May 29, there was a total eclipse of the sun and two British Expeditions photographed the stars near the sun during the eclipse and the result confirmed Einstein's Theory.

What we have outlined here is the Special Theory of Relativity published in 1905 when Einstein was 27 years old. Since then, as all the world knows he has greatly extended this theory into one which is known as the General Theory of Relativity—which, to put in Prof. A. Thomson's words, is "probably the profoundest single achievement of the human mind." Here in this theory he has proved how matter cannot exist independently of Space-Time, as we have already marked before.

The original form of the General Theory of Relativity outlined by Einstein in 1918 has been slightly modified in his recent paper. The change consists in using a new type of Geometry which he has called Semi-Euclidean instead of the Riemannian Geometry, previously used. This gives us just the necessary number of parameters to bring electrical phenomena under the domain of Relativity whereas formerly only gravitational phenomena could be explained. But through all this the basic principles have remained unaltered.

However, naturally the question now arises: what is the philosophical implication in this theory? what does Relativity prove? In one word we may say that it not only contains in itself the implications of philosophy, but that it is by itself a philosophy. The term Relativity is nothing new in the world of Philosophy—though it is a novel idea in the scientific world. Every great system of philosophy says, e.g. those of Kant and Sir Hamilton, that our direct knowledge is not of things as they are in themselves, but only as they appear in relation to our mind and thus what we conceive as reality is nothing but relative and phenomenal. Not only so, but some philosophies like those of Vedânta and Bradley go a step further. They may be said to hold that "however much we exclude speculation about the metaphysical character of reality and however earnestly we refuse to go behind actual experience, that experience is dependent on conditions inasmuch as the observer employs, and is compelled by the constitution of his mind to employ, standard conceptions which exclude from him all but certain aspects of what appears." This is

perhaps the truth that Einstein proves. This is the philosophy that is not only implicit but also explicit in his *Relativity*. What philosophy has propounded has been done by Einstein's science. To say in Lord Haldane's words, "It is . . . . . with just this kind of significance that reality is said to-day, in philosophy and science alike, to depend on the principle of relativity" (*The Reign of Relativity*, p. 37).

Russell has rightly said that from Einstein Theory "One thing which emerges is that Physics tells us much less about the physical world than we thought it did" (*The A. B. C. of Relativity*, p. 220). Einstein has propounded the relativity of the physical world; Vedânta propounds relativity in the thought world as well. According to Vedânta human knowledge is imperfect in the sense that it is not absolute —it cannot transcend its limitation. Rational logic either static or dynamic is after all enveloped by the deep darkness of ignorance. It cannot shake itself off from its body, it cannot get rid of it and hence whatever comes to our knowledge—through this channel of knowledge—either sensory or discursive, is not absolute but relative. It is real in the sense of its temporary utility. It is real in the sense that it is a fact, i.e. its truth lies in the act of happening only but not as happened. What is true, good, and beautiful is but relatively so; and hence Vedânta groups them into 'Not-Reality' (in the sense of relatively real), an 'Appearance', a mere illusion. And both logically and psychologically it has sufficient ground and proof for thinking so, and one of the proofs is attained by Einstein. Thus we see that Relativity rather indirectly supports the Vedântic theory of Anirvachaniyavâda, a theory which shows the inexplicability of the world, or in other words, it proves the negative aspect of the Vedânta.

Russell has warned us against the misinterpretation of Einstein's view of Time and Space as just that of Kant. And to some extent the warning, we must admit, is not without foundation inasmuch as Kant like the Cartesians could not think of objects without space. For Einstein "the primary ingredients of nature are not objects existing in space and time, but events in the continuum." We, thereby, find the polar distinction between them in so far as their philosophic conclusions are concerned. According to Kant's view time and space are 'subjective': they are the 'forms of intuition'. But what we have seen above in regard to Einstein's conception of time and space, we do not know how logically we can interpret it otherwise. The whole of the objective world of the Realists is based upon this time and space; but if it is proved that this substance itself is not real that it is something imaginary or a creation of the mind then the whole of the structure of Realism falls shattered to the ground. To speak in Sir James's language "when we question nature through our experiments, we find she knows nothing of either a space or of a time which is common to all men." (*The New Background of Science*, Second Edn. p. 99). Further he added, "When we interpret these experiments in the new light of the theory of relativity, we find that space means nothing apart from our experience of events. Space begins to appear merely as a fiction created by our own minds, an illegitimate extension to nature of a subjective concept which helps us to understand and describe the arrangement of objects as seen by us, while time appears as a second fiction serving a similar purpose for the arrangement of events which happen to us." (*Ibid* pp. 99-

100). Prof. Wildon Carr has also nicely remarked in the conclusion of his book —*The General Principle of Relativity* (in its philosophical and historical aspect),—"concrete four - dimensional Space-time becomes a system of world-lines, infinitely deformable . . . (*and these*) world-lines are not things-in-themselves, they are only an expression for what is or may become common to different observers in the relations between their standpoints. Carried to its logical conclusion the principle of relativity leaves us without the image or the concept of a pure objectivity. The ultimate reality of the universe, as philosophy apprehends it, is the activity which is manifested in life and mind, and the objectivity of the universe is not a dead core serving as the substratum of this activity, but the *perceptions—actions of infinite individual creative centres in mutual relation*." (p. 162).

Thus, to conclude, the more the science develops the more the purpose of Philosophy is realized. Science might affect the theologians but surely not the philosophers. To a philosopher science, religion, morality all are but the staircases to reach the terrace of the ultimate Truth which being beyond our finite knowledge is inexplicable in terms of our intelligible expressions. Truth is one and the same whether it is attained by science, or philosophy or literature or whatever it may be. The realization of such a truth is the end of philosophy and Einstein has unveiled one of the aspects of this philosophy before the world of Science by his wonderful discovery of 'Relativity'. Prof. J. Arthur Thomson's edition of the *Outlines of Science* suggested, "Einstein's theory shows us that there is something in the nature of an ultimate entity in the universe, but it is impossible to say anything very intelligible about it. But a certain aspect of this entity has been picked out *by the mind* as being what we call matter. The mind having done this, also partitions out a space and time in which this matter exists. It is not too much to say that the whole material universe has, in this sense, *been created by the mind itself*." (Vol. II. p. 715). We are not hereby committing ourselves to the hopeless extremity of subjectivism by the expression "created by the mind itself," but what we want to stress here is the dynamic creativity of the mind on the one hand, and on the other, the futility of its attempt in its dynamic process to comprehend the reality *as it is* or in totality. Of course the opponents might put forth their objection against this to the effect that—why do we go so far as to presume the existence of any other transcendental reality which reaches beyond all our comprehension?—why should we not consider these appearances or 'perspectives' as Russell calls them, are all about reality? —why do we not accept the relativity as the ultimate reality of the universe? This gives rise to the question of the nature of reality which needs an elaborate discussion in so far as its logical and psychological aspects are concerned and hence we propose to drop it for the present.

However, to sum up, we remark that the march of science is a march towards the horizon of the glowing East and its foot-prints have indicated the marks of revolution against the rationalistic tenets of many schools of realism. The concept of matter has vanished from science and its place 'emanation' of energy has occupied. Time, space, and motion have become relative. 'The uncertainty Principle' of Heisenberg has shaken the deeply rooted notion of the concept of causality and determinacy. Undoubtedly, the modern

science is not realistic; rather in the words of Sir J. Jean's "subject to the reservations . . . . we may say that present-day science is favourable to idealism." (*The New Background of Science* p. 307). And not only this but also we can go a step further and posit it unhesitatingly that the new conclusions of science give us a clue to the illusoriness of the world if considered philosophically. We may quote here the version of Mr. G. M. Acklom while reviewing A. Korzybski's marvellous book *Science and Sanity* in the *New York Times*, February 11, 1934. "Most of our basic ideas, such as identity, causality and simultaneity, are *illusions due to ignorance* and faulty mental processes; all knowledge is (in the ultimate) verbal, and its only possible content is structure. Our language . . . . is positively injurious and increasingly destructive to our mental health and our social progress". (Quoted by Patrick in his Int. to Phil. p. 89).

WHAT IS TRUTH ?

By Dr. Mohan Singh, M.A., Ph.D., D.Litt.

(Continued from the March issue)

The Relative

God is Truth; He is the True God; whatever He has, therefore, made is True; is, and not merely represents, Truth; but as God is whole, is Absolute only in Eternity, He is therefore now, in time, space and causation, not, never whole; wherefore whatever is is but partial Truth, only relative Truth, Truth in connectedness with, in identification with, in consideration of, a particular set of things and thoughts and circumstances.

This realization, to my mind, is the most significant and necessary preliminary to an understanding of "What is Truth?" Could all religions, philosophies, organizations, descriptions, renderings, expressions, impressions, perceptions, inferences, in short, all life and thought realize that it is only relative birth, partial beauty, temporary power and limited joy that they can secure and manifest, all our problems would be well on the way to solution. If all religions are partially true, if all philosophies but connote a relative emphasis, if all organizations fruitfully energize in limited directions, if all descriptions are angular, if all renderings are coloured, if all expression is individual, if all impressions are temporary and contributive, if all perceptions are a matter of length and hour and degree, if all inferences are valid only momentarily, and not in the future, why all these quarrels and quibbles?

But such a realization is not possible in the scheme of things, to all, to nations and groups. If the child knows that he is but a child he would cease to play with dolls and deprive us of the finest joy-item of our life-programme; if the youth knew that he was but a youth, he would stop playing with adventure and romance, and where then would be error-material for wisdom to draw upon and transmute; where would the glory of life come from, its beauty and its perfection. If the old man knew that he was old, vain would we

seek the strength and inspiration and plentitude of memory, and the peace of twilight, the hour of gods?

Sin has an eternal attraction, for its charming potentialities have not been exhausted by any sinner. Even Siva does not know what His Sakti is capable of producing in future. The husband who thinks he knows all the possible reactions of his wife to him is a fool. The wife who has labelled her husband will someday repent. How much any contact, any thought, any sight, any act can reveal must ever remain indeterminate, only a relative guess, experience or manifestation. The relative has all the powers of the Absolute in miniature, all its potentialities and it has the whole eternity to envisage them.

Suppose, however, the relative is just relative and no more. A specified fund of energy let loose to act and react in time and space and causation. What would be Truth for it? No, that later; the first question is, would it still want to know what is Truth, would it have any craving for the Absolute?

If time is limited, you accentuate the speed; if space is limited, you apply compression, concentration which has infinite, in any case, very great possibilities; if outer causes, stimulii are limited, you transfer to them some from the inner planes. In any case, a little more, than a little less is the natural instinct of all life. Even if it is not Being but only Becoming, let us become a little more. Sheer speed is maddening joy, ecstasy; ever more inertia is preferable to less. Even greater pain may mean relief, for the less is so excruciating. The relative wants to be a little more relative, if he cannot be a wee bit more non-relative. In that desire for a little more which is another name for the creative urge, the evolutionary force, the Mâyâ-momentum, the illusion-push, the Sakti-multiplication, is the hope of salvation, the germ of goodness, the core of beauty, and the light, the witness of Truth.

It is in reality not merely a desire for a little more, but the instinct to render absolute the little they have; complete, undisputed possession it is which the individual seeks; perfect authority in howsoever small a sphere; he treats and feels the little pleasure he can derive as an absolute experience, joy, good. In this the savage is no worse than the civilized man, with whom the possession and authority and joy may recede, become a little less solid or visible but there it is.

Many--funny, where they not so tragic—are the ways in which the individual wants to conserve the little he has and to add a little more to it. In exactly the same manner as employed by Brahman Himself, by Mâyâ Herself. Let my children inherit what I have conserved and let me yet live indirectly, vicariously in my children, my gifts, my works, my odour. Every single minute as it dies passes its essence, its experience, on to the next. Time by its sequence emulates Eternity. The finite through continuous combination makes a bid for the Infinite. One cause merges into another via the effect. What the organism has done for the individual in conservation, propagation, synthesis, union, continuity, by organization it is sought to be done for the mass. To family, to society, and or finally to God--worship is a desire, ever expanding, to continue to have a little more, vicariously, indirectly.

The whole affair has its tragic as well as its comic side, has its Truth as well as Untruth and to ask what and why really spells death for activity, individual and national. Once you eat the lotos, once you have rested under the

intellect, once you have tasted death, as a natural corollary, you must bid adieu to all Ulyssesean adventure. To turn Godward is to die to earth. The spirit and matter are an antithesis. To the liberated, the Absolute, the relative as such is of no concern, just does not exist; to him who has absolute good in view, evil, pain, and death exist not. He is absolutely Himself, transcendentally selfish. Talk of social reform and economic regeneration, spiritual freedom and physical discovery and astronomical observation is sheer bunkum and banality to the Lover, be he the lover of God or of the bonny lass.

Love is an illusion which both the Absolute and the Relative employ, both Siva and Sakti, Brahman and Mâyâ. And verily Love doth successfully serve both the masters, Truth and Untruth, spirit and matter, for it has a dual aspect, it is both Sat and Asat and therein is its mystery, similar to the mystery of the Brahman Himself, the Unity—Diversity. Love unites while at the same time generates, reproduces, manifolds. The greater the lover, the more powerful the results. It takes and gives; it analyses and synthesizes; it illumines, it darkens; it pushes ahead, it draws back. And through two equal opposing forces at work, it generates the circular movement of the object. Every circle is the result of this one-many, man-woman, positive-negative, progress-retrogression, Truth-Untruth, Absolute-Relative Love. Love is the greatest delusion and from the lowest to the highest this is the only cementing factor, generative cause, conserving agency. Backward or forward you are impelled by love, by indentification, co-operation, association, combination which it means in life, and division, etc. in death. The Yes-No-Female is the grandest form and name of this Love.

The individual in every stage of development has been a plaything of love. Herself an antithesis, he-she has made him and her cement, attach himself and herself to one thing after another, becoming now subject, now object. Passing from one to another, all, from Shelley to Brahmâ in marriage with Mâyâ, are to be pitied or glorified and hymned, if you like. Changing herself, she keeps her preys ever restless. He who could answer What is Love, could also answer What is Truth. The first definition of evil or sin and pain and death could only come from the absolute lover. Simple enough to answer, he would say: just separation— the interception by time and space and causation of love's process of identification with its objective.

This identification is the essential process of love, identification with the object or the idea, in some chosen cases, to the exclusion of everything else. Herein lies the danger, the weakness, the relativity of love. Unless love constantly grows and widens its embrace, it wilts, weakens and dies attached to one, to a limited being. Love, to be true to itself, must become co-extensive with the whole universe, with God; then alone can it touch Infinity, Truth and preclude every possibility of its own death in ennui, in familiarity, in inertia, in possessiveness, in content. God in descent continues to identify Himself infinitely with every object from the highest to the lowest, from the past to the present and the future, and, conversely, man in ascent must identify himself one after the other with a numberless set of concentric circles, each outside the other.

I have referred to the exclusiveness of love, its great danger. That is its virtue also, its glory for how else could the relative be pressed to yield a drop of the Absolute, the finite to assume the hue of the Infinite. Love absolu-

tizes the relative, infinitizes the moment, lends the charm of eternity to time, transforming poison into nectar, death into life and pain into joy. And it is well that that moment soon ends for through its evanescent experience of the infinite and eternity the moment has grown, expanded, fulfilled its purpose, re-incarnating into the next moment, discharging into it the content of all the part-moments, entering, identifying itself with another Truth, Beauty and Good—though still partial. In the new beloved all the past beloved ones are present and none is proved temporary and unreal. Once having existed, been, the being must always be, though it could only be in becoming. And when did it start becoming? A stupid attempt is this question, indeed, to finitize the infinite stick at one end.

Love like Truth admits of no beginning and end, and it always transcends itself, revealing its relativity in death, in change, in passing on, and its absoluteness in its life, activity. Thus does the enchantress lead her captive on showing him curious and precious jewels, the glorious mansions of partial Truth but not letting him stop, cling to any as absolute good. Dissatisfaction, death is the interval between the seeing of one sight and another, and the pain of passing from one to the other is to be measured by the amount of attachment, identification the seer has offered to the sight.

It is possible to love in detachment, to see, enjoy without identification with the object. Therein lies the chance of escape from the pain of separation. The experience has become a part of yours and will ever remain with you in your new fields and fresh pastures, so why treat it as lost, why imagine yourself as separated for ever from it? There is no separation in the Absolute, as no death, no loss of identity or essence, in the Infinite; why essence alone, even for the infinite name and form there is space in it. Truth has room enough for every bit of untruth. God's embrace is wide enough to include every evil, every sin, every lapse. Whether within His embrace they still have the appearance and character of evil and pain and death, is a different question. The poison Siva drank has become the nectar and flowed back as nectar to us. Those who reach Him after due transformation return alchemized and the process goes on unceasingly.

We are pressing love into the service of our argument again and again because it has correspondences with Truth and it is, therefore, likely in our deep consideration of it, to yield inferences which would help us understand Truth. And now of correspondences themselves. I have long had a suspicion that the birth of a child is not different from the birth of an idea and the birth of a star, and the mating of the husband and the wife is but the mundane counterpart of the union of Siva and Sakti in manifestation, and the mingling of the chemical ingredients in the formation of a new compound. The physical, the metaphysical, and the astronomical in birth, growth, death, act and react in an identical manner. The story of love substantiates this conclusion. Carnal passion, Platonic friendship, and Divine marriage have every identity, every semblance, everything in common. A stone, a star, a god can react to the sentiment of worship in exactly the same fashion. The physical would require grosser energy; the metaphysical subtler, and the divine the subtlest or etheric to respond to the call. That is all the difference. Physical time, space and energy are different in measure to astronomical and to divine. The nearer the source, the lighter the form; the farther it is, the weightier is

it. Stones at higher, sufficiently higher, altitudes would become fine and still higher, would appear as ideas. A moment here is only a moment; higher up, or more inwardly it may be an age and still further up or deeper within it may. be eternity itself. From a certain angle and at a certain level change may just be no change, motion, no motion, time, no time, all division, a unity, all untruth, Truth, all evil, good, all hatred, love, all death, life. Further down, division, change, separation, death is a necessity, a virtue, a good, a beauty, a perfection, a Truth. Viewed in and as the whole, the parts however diversified, unjustly formed and treated may all be correct and right.

God stands in no need of the aid of man to justify His ways. The very fact that they are ever changing is a proof, if proof were needed, to show that poverty, evil, death have only a time-value, a space-value, a cause-value, a link in the chain of eternity, a bit of planned economy. There is no ground for despair of human perfection, no basis for blaming God for His inefficiency and failure to lift all of us upwards, to eliminate poverty, disease, untruth, hatred, death, for at our end Truth is, has to be Untruth; union, separation; wealth, poverty, subtle, gross. It is a physical world primarily and we begin with our identification with the physical. It is for us to rise above it. The myth has more in it than seems superficially, which says that ours is the only earth where Karma can flower and bear fruit; this is the only training ground and that even if angels wish to rise higher, they must work on this school below. Here alone is the opportunity; this is the only fertile ground. Sow that ye may reap. All other Lokas, are the worlds of reaction; this is the only field of action and human life is the only arable part of that field. It comes at the end of a cycle, at a point in individual evolution, below which are the animal and vegetable worlds and beyond which, the worlds of gods etc. If the Truth is not learnt here, it can be learnt nowhere; if good is to be achieved, mercy to be exercised, love to be practised, it is here where poverty and untruth and death and hatred stalk abroad nakedly and unashamedly. They provide the dummies and mummies at which you should practise target-shooting. Out of the Untruth here you have to learn the Truth; out of the ugliness, slavery, sorrow here you have to learn the art of extracting beauty, freedom and joy. The relative, the finite here is purposed to awaken you to a sense of the crying need of the Infinite, the Eternal. Man after his fall has been sent here purposefully so that in this small corner he may contemplate the causes of his fall, repent quietly and then deserve to be lifted upwards. And the time given is quite enough; it has been deliberately made the shortest, that it may call forth the intensest energy from you; the conflict here is the fiercest, the space being very much limited and the causes the most numerous so that the consequent exercise of the will to adjustment, smoothing, harmonization be the sharpest and hottest. It is good that Death has no fixed date, always stares us in the face that we may never sleep the sleep of ignorance. Well may the greatest Mediæval Hindu mystic, Gorakhnath, say:

"He who controls his food, reaches heaven and remains there for ever; he who controls water sees the light within; he who controls his sex-hunger, saves up the *élan* vital or the life force and he who controls sleep is never devoured by death." Where the distractions are the greatest, the struggle to conquer them will breed the greatest powers of concentration.

This school being intended for a school, a trial-ground, shall remain a school, ordaineth the Lord, a difficult place, a valley of thorns, a palace of illusions, a den of the beautiful ladies without mercy. You know your way; clear out, if you can. You cannot straighten out this crooked, curved tail of the dog. Learn what it has to teach, and be at peace with your maker and the maker of this. Reform yourself; the world is beyond your reformation because it is made to reform you and not itself.

Why, it is something like a cruel harlot, making herself available for teaching the divine art of spiritual love to all who may care to be tutored through its tortures and guiles practised upon them. Fortunate is he who has an eye on the lessons, on the purpose of his stay rather than on the intrinsic merit of her ravishing charms. Beware lest instead of behaving as a student, a guest, you behave like a wooer of hers. It is an unholy world, says M. Benda and yet the marvel is, interprets George Santayana[3], that the world, in the person of a human individual endowed with reason, may perceive the error of its ways and correct it ideally, in the sphere of estimation and worship in words, the marvel is that it can yet teach us and to let us practise holiness. This place is of the grossest relativity. The new home of "the original sin of existence, particularity, selfishness or separation from God," can yet yield like love the secrets of union and freedom and life eternal. "That the will to return to God should arise in the phenomenal world seems to be a miracle no less wonderful than that the world should arise in the bosom of God." (Benda).

Both Benda and Santayana are right in part. The corrective about the marvel and the break and the infinite is supplied by orthodox Christianity and orthodox Hinduism.

With the original sin came down original grace as well. He has not lost contact with his creation. Even in separation the tie of love continues and behind that separation is the original experience of union. The movement is circular. The Relative has no absolute break with the Absolute. All sinning is in the infinite lap of the Good Itself. The force which has sent down the ball, has also in the same throw or gesture invested it with the energy for upward return for, the invisible thread is still there with God at one end and man or creation at the other. *Mâyâ* performs a dual function, while it separates, it invites, while it deludes, it illumines; so does love with its double duty.

Hinduism posits a fall from Satya Yuga to Kali Yuga but also a return from Kali Yuga to Satya Yuga, from one extreme to the other and there is no sudden leap and pain and change, except the natural pain at birth and death. Take the seasons, their onward and return journey. From Winter to Spring, one extreme back to the start is as normal as the change from Spring to Summer or Autumn to Winter. The change from universal to individual is as normal as from the individual to the universal. Only the Sahaja, natural, inborn, easy reversal of the process, accompanied by the usual heat and cold, disintegration and combination.

The extreme end of the universal is the individual, and, therefore, the return must start from the individual. Man is the last, and so man should be the first. The burden of sin and untruth is the individual's, and so must duty of seeking salvation and the credit of finding the prize be his. All glory be to him, the son, who in his sin and in his redemption will have helped God, to

[3] "Five Essays,"

become God, to manifest His Infinite Good, Beauty, and Truth, and Joy, and Consciousness, and Life.

To aid the individual in the task of his own redemption there are the Avatars, the Boddhisattavas, the Gurus; the great Lord Himself is ever ready as the Guru to lead the child by the Hand, and all His creation from the stars to the atoms, the mountains, the rivers, the seasons, the birds, the animals is but waiting for its aid to be utilized—its aid in the shape of the wonder, the beauty, the sublimity, the peace, the perfection, the joy, the power, the light, howsoever relative, which it typifies. Inspiration and revelation are around us at every step, never perfect but never finished.

The Answer

In the course of my limited studies I have come across only two replies to the question, What is Truth? The one is ascribed to Matsyendra, the teacher who replies to his disciple, Gorakha. They thrived in the 9th and 10th centuries. The other is attributed to Charpat, who was the Royal Teacher of the Chamba State in the Punjab, alive about 946 A.D. Here are the texts:

(1) M. What is Truth?

G. Progression from seeing (Drishti) to divine vision (Dibya Drishti), from knowledge (Jnâna) to realization. (Vignâna). The teacher and the disciple have the same body; if realization comes, there shall be no straying, no separation, no return. (84).

(2) The expansion of knowledge to realization (Jnâna, Vignâna) is the eternal essense of Truth (*Sadâ Tatta Sâr*).

I believe, here we have definitions which come as near to an absolute reply as possible. Every word in them is important, significant.

First comes seeing, knowledge, then the progress, growth, expansion, and lastly divine vision and realization.

It will not be out of place to quote from the *Brihadâranyaka Upanishad*.[4]

The Mimâmsikas and Vedântins assert five kinds of evidence, viz. perception, inference, verbal communication, comparison and presumption. Some add also privation. The Chârvâkas recognize but one, viz., perception. The followers of Kanâda and those of Sugata (Buddha) acknowledge two, perception and inference. The Sânkhyas reckon three, including affirmation. The Naiyâyikas, or followers of Gotama, count four, viz., the foregoing together with comparison. The Prâbhâkaras, as first observed, admit five. And the rest of the Mîmâmsakas, in both schools, prior Mîmâmsa and later Mîmâmsa, enumerate six. In one passage (Samkara's Commentary), perception and inference include the other kinds of evidence." (Dr. E. Roer). The reader should not be surprised if he is told that each of the six systems or seven, including the Buddhists, is relatively right, the full truth and the implications of the relative can be brought out only if the relative is for the time being given absolute value, absolutized as I would put it. Complete growth from Drishti to Dibya-Drishti involves the passage through all the systems one after the other, Sânkhya at one end and Vedânta at the other. Thadani (*Mahâbhârata*) is perfectly justified in maintaining that there is no absolute contradiction involved in the many religions or philosophies that the ancient Indians elaborated. Each took one aspect, threshed it out and passed on its truth for the consumption of the next. Vedânta is

[4] Behold the self (Atman) is verily to be seen, heard, minded and meditated upon. Behold, O Maitreyi, by seeing, hearing, minding, knowing the self, all this (universe) is comprehended.

the crown of all, the one philosophy of the Hindu; the rest including Buddhism and Jainism and Savism and Vaishnavism, merely feed it, separating and, after aiding in the complete digestion and assimilation of the separation, uniting, linking the seeker to the next and next step till he is fit for the comprehension of the final.

The six, or eight or ten can be finally reduced to two, perception and inference; our text covers perception by Drishti and Jnâna by inference and proceeds to show the elements of advance from the Relative to the Absolute, from the individual to the universal, the finite to the Infinite, from the Outward and Inward to Outward-Inward, from Untruth and Truth to Truth-Untruth, from Brahman and Mâyâ to Brahman-Mâyâ, from life and death to Life-Death.

There are only two kinds of philosophies, those which work through reduction and those through multiplication; those which treat of One, and those which treat of the Many. Science deals with Pravritti and Art with Nivritti. The gamut of Truth extends from Science to Art, from the outer to the inner. Open your eyes and you see Mâyâ; close and you see Brahman. Learn for the sake of Truth to acquire Jivanmukti, Life in Death, dying before death. Closing your eyes puts you face to face with the Unity of Darkness. The individual as such is the Brahman; in relation to other individuals, as father, mother, son, brother, citizen, he is the Mâyâ, the many. The mystic on the upper heights touches God as much as he embraces the whole world. With the multitude you are amidst the infinite finite; alone, you are in the centre of the finite, concentrated Infinite. You can take as much as you can give; must play with the Brahman and the Mâyâ.

Let us return to the seeing, part first of our answer. See, with open eyes, first the family, then the community, then the nation, then the whole world. See the four walls, the gardens, the mountains, the rivers, the stars. This will give you knowledge; that is seeing without. But there is seeing within also; you have seen the glory of the many, see the glory of the One also. You have to see your own body, your own senses, the womb, and back through the womb, the germ and its evolution. You have seen the waking life, see the dream and the dreamless life also. The mystics tell you that there are trees and rivers and mountains and stars, light and heat and music and joy and union and consciousness and life within too, in the Yogic trances,—more glorious, more resplendent, intenser than those without. There is time and space and causation within; the inner time and space and causation are subtler, finer, more compressed, more fruitful. Only the present is outside you, the past lies within. There is no future; it is only present and past and you should comprehend both, outside and inside. Seeing has to progress towards divine vision which is within-without, one-many, Truth-Untruth; wherefore you have to correlate, co-ordinate what you have seen outside and witnessed inside. Carefully mark the correspondence of the outer and the inner, the centrifugal and the centripetal, motion and inertia, action and rest, diversity and unity, multiplication and reduction. The reduction of the multiplicity is another name for inference, for realization, for conservation, for heredity. Link up perception and inference. Live for the whole day minus a few minutes, during which you should taste death. A little receding before taking the next leap, jump, push. This little receding, stock-

taking is conscience, inherited and consciously increased, accentuated. The session, the conversation with the Inner Self is the Yoga. Inflict suffering if you have to, but suffer yourself too so that the Truth of suffering may dawn on you.

There are ten quarters and you have to see in all of them. See above and you'll learn optimism; see below and you'll learn charity; see to the right and you'll acquire courage, forwardness, and see to the left and you'll attain to right conservatism. See towards the North and you'll receive the heat and light of inspiration; see towards the South and you'll receive the coolness and peace of withdrawal, detachment. See into the four corners and you'll attain to the wisdom of conjunctions, compromises, confluences, the middle paths. There are the ten quarters of the interior. See those too. Seeing within is idealism, seeing without is realism; both must be mastered by the individual, the conflict between them lulled to eternal sleep. Sin and repentence—first realize the truth of the original sin and then grow in redemption. Feel yourself utterly sinful so that the ghosts of selfishness, pride etc., may be laid to rest once for all, and His grace may descend, may fill the void. The mystic would not have become a mystic had he not fully drunk the cup of life to the dregs and found it bitter, unsatisfactory—a mockery, a hollowness but having drunk of the nectar of the union with the Lord, he returns to the cup of life, with greater earnestness, with greater hunger, only the spirit this time is different, the purpose changed. Man and woman, animals and birds, seasons and stars become all the more real to the mystic for his vision of the ideal; now they sink into his soul, whereas previously they only touched his heart or head they are to him more absolutely relative, more spiritually physical, more symbolically and significantly factual; he has greater sympathy, fuller charity, completer forgiveness, more effective help to dispense to them. He now as the self of their self and not merely their brother or countryman or fellow-being, is more thoroughly, more really, more transcendently tied to them. Christ after his resurrection was a truer, fuller husband to the spouses; Nanak after his self-realization, was a true, fuller father; and Buddha after his enlightenment was a truer and fuller son. Perception and inference, the dual process, progressed, intensified; knowledge struck its roots deep into the soul, far far below the senses, the mind, the heart, till divine vision flowered, and realization burst its bounds. The real introduces you, after a time, to the ideal and the ideal makes the real, more real.

The progress from seeing to divine vision does not mean two distinct movements, one coming after the other in the reverse direction; it is one single movement embodying the double or dual process. Perception ends in, is completed in inference, otherwise it is not perception. Knowledge, similarly, is only fulfilled in realization; action is only finished in rest; love in reproduction, prayer in union. The two opposites are like two contiguous points on the circumference of a circle; only the path, from one to the other must take the form of a circle. The less advanced the individual, the bigger the circle, the greater the time, space and causation involved, necessitated; the greater the pain, the greater the number of births, as the orthodox Hindu would say.

And this path, this circular course is the process of identification: perception culminates in inference, fact is made a reality only when the seer has identified himself with the object, experienced it to the point of ennui, to the breaking-point. The savage like the child pro-

ceeds by identifying himself with the body; the civilized man with his senses, the mystic with his mind, and the liberated with his Self. The fool until he has had the fill of his folly would not feel disgusted with it, would not rise above it. The wise, until he has seen the end of his wisdom, would refuse to transcend it. The full course of Mâyâ must be gone through; the clever, however, may cover it in shorter time.

They say the companionship of the holy and the kindness of the Guru hasten the path from seeing to spiritual perception and inference. Hearing the "Words", and Education are other names for these aids to transformation and growth—both secular, and religious or philosophical education. But one must develop the aptitude, the fitness to receive the blessings of education, and the grace of the Guru and the Lord. It is we who provoke the Fates or harness them to our service. Understand the nature of the devil and he becomes your humble servant in the cause of goodness. A realization of the consequences of the devil of the machine or scientific organization as also of the word or the religious organization will pave the way for the right use of them. In the meantime let the child play with fire and be burnt, toy with the razor and cut its fingers. The Truth must be burnt into the heart, and cut into the tablet of the soul. The error, the pain is ours as also will be the light and the joy—the reward. God gives the long rope of Untruth; therein is His Mercy, His Wisdom, His Justice. He lets Mâyâ have her fling; in His Own Time He reverses the effects. He lets Jesus be hanged, giving full freedom to the Jew and his conception of the Law; and then when the worst has been done, comes his superior intercession, transforming the very worst into the best. No resurrection without crucifixion. No interference on the part of the Lord, for Mâyâ is His authorized agent whose errors in His transcendent authority and power and mercy He commutes into steps to virtue. Everything must appear, seem as natural; nothing supernatural. Supernatural for those who have risen above the natural and to whom the supernatural therefore can appear as equally natural.

Speaking in the absolute terms, time and space are not shortened; the case is transferred on a different plane where time and space and causation are different. There is no time and space and causation in the Infinite, no gradations, no planes, no levels, no divisions into natural and supernatural. To Divine perception the trinity is unity, time is reduced to space and space to causation, and mentation to consciousness and consciousness to the essence, other names for which are God, Truth, the supreme Void, the Fourth, the Three in One. As you grow you actually feel the distance between the outer and the inner, the past and the present, evil and virtue, darkness and light, poison and nectar, material and spiritual, individual and universal, time and space, palpably diminishing. That reduction of distance is the chief, if not the only, mark of the saint.

That distinction of the saint is a proof that he has enthroned Truth, the Name, the Lord, in his heart, that he has begun to see into the core of things, that his love has expanded from relative selfishness to Absolute selfishness, that whether it is the man or the animal, the mountain or the star, good or evil, he meets, his heart goes out to it as to a divine symbol, to an expression of perfect Divine Art, which evokes from him nothing but wonder.

Says the Saint Arjan Deva:—

"To him who has had his knowledge transformed to realization, everything

he beholds is Truth and, verily, Truth is God.

He who has installed Truth in his heart, indeed, he has realized the essence of all action and inaction.

Unto whose heart the Lord has sent the light of faith, verily, from his mind has sprung up the tree of True vision. From being one born in and surrounded by fear (of Death and change), he rises to be the fearless one; indeed, he unites with the very source whence he originated."

We begin as unconscious, forced slaves of the master, fearing everything about us but the real Lord, and we end by becoming His willing servants, fearing nothing and no one but the great Lord Himself. We were instruments then, we are instruments now; then we worked under compulsion; now we work free, under compulsion of universal love alone, if you please. Then we saw to receive knowledge, now we see to dispense light. Then we sought joy, now it is joy which seeks us. There is a very pleasant myth about Kabir. A time came when God Himself went out to seek Kabir who had concealed himself to escape an unpleasant impasse into which he was being pressed by his enemies—the Brâhmanas. And God sought Kabir out to assure him that He had pushed everything to the right end, doing His job perfectly to vindicate Kabir's friendship with the Lord. You see there are cases in which God has to write a poem to justify the ways of supermen, the alleged relations of supermen with Him. The Individual has his claims on, I was almost going to say, revenge on the Universal for the misery the individual has to suffer in His cause. In the last stages of love, the woman, the beloved, has to play the hunter, the seeker, the lover—in the stages when the faithfulness of man has to be rewarded, after which the difference between the lover and the loved ceases and only Love remains, which is its own servant and its own Master, its own labour and its own reward, which is the eternal Love Beloved.

In ordinary language, in seeing, the *eye* sees; in divine perception, it is the *mind's eye*. Knowledge pertains to the mind; realization to the spirit. This is only a relative statement; else mind is the lower, outer manifestation of the spirit and the eyes, the agency which the mind employs, the agent's agent. Gods are the agents of the Lord and nature the agency of the gods, their grosser form. The Trinity in its functional aspect—Sat becomes Chit and through motion, activity, duality, becomes Ananda; Sat becomes Rajas in the grosser and Tamas in the grossest. Same thing could be said of Brahmâ, Vishnu and Shiva; Father, Holy Ghost and the Son; Purusha, Prakriti and Jiva; Cause, Space, and Time; Sun, Moon, and the Equalized one; Woman, Man, and the Woman-Man; the Word, the Letter, and the Deity.

This affair is very simple, one may say, of progress from seeing to divine perception, knowledge to realization, reducing the triangle through continued compression—contemplation—to a point, with no dimensions, transcending the three and emergence into the fourth.

From the highest peak, as if from the aeroplane which has shot up beyond all creation, into the Void, the Void of the Cosmos, or the Void of the individual, (the Attribute-less, Mahâ-Sunya, Atita-Sunya), where you will see the world, as you see it here on this earth, with the difference that, then you will see it detached, from the above rather than from the below, from a place in its midst, and you will see it, as yourself, as Whole, each part mingled, blent with the other, no misfit, see past, present and future rolled into one, the same

trinity but not of the Gunas of Prakriti but of the triple essence of Purusha—Sat, Chit, and Ananda, Existence, Consciousness, and Bliss. In short from an individual seer, you will become the Universal Seer, the Purushottama, the Sâkshi Purusha, One who is His own Seer, the subject-object-relation.

That to me is the essence of the answer to "What is Truth"; Truth is seeing, which constantly progresses towards seeing detached, seeing whole, seeing from the above. This progress will be at once interioristic and exterioristic and what you will finally see will perhaps be not different in type from what mankind has seen up to now, but then you will see it as God sees it, His eternal, infinite play, all a thing of joy, a thing of beauty, all light and life and love, all good and all truth.

(Concluded)

THE WANDERER

(After a Swedish poem by Erik Axel Karlfeldt)

By Prof. E. E. Speight

Who are you, and where do you come from, friend?
I cannot tell you; I am no man's son;
No home is mine, nor will be to the end.
I am a stranger till my days outrun.

What is the faith you hold, your trust in whom?
All that I know is that I have not known
As others say they know. It is my doom
To seek the Unsearchable, lost and alone.

How have you lived? What happiness was yours?
Through bitter need, and thunderous ocean-drive
I fought my way. Through sorrow that endures
I have so loved what it is to be alive.

A PLEA FOR THE ORGANIZATION OF HINDUISM

By Prof. P. S. Naidu, M.A.

A hundred years have passed since our country gave birth to the humble priest of Kamarpukur, who showed that it is possible for every one to realize God in this life, here and now, and who towers high over all the prophets and messiahs, nay over all the Avatârs which the world has ever produced, in that he demonstrated in his own person the fundamental unity of all religions. One is tempted to raise the question whether the cause that he had at heart has been furthered or hindered by those who call themselves his co-religionists, whether we Hindus have done anything in the way of making it possible for all brethren to realize God here and now, whether

the followers of Sri Ramakrishna have done their best to bring to the doors of every Hindu home his great Gospel that man ought to see God in this very life. If this great living message has not spread as widely as it ought to have in the course of a century, where does the fault lie? It lies in the nature of our organization, rather in the absence of organization in our religion.

Hinduism needs organization most urgently, but this organization should be one born out of its own genius, not imposed on it by external considerations. It is often asserted that organization is alien to the genius of the Orient. The flimsy nature of the ground on which such an assertion rests may be readily seen when we turn our gaze towards Japan, the great Eastern country which has succeeded in assimilating the methods of the West without losing its own spirit. Let us for one moment think of the successful manner in which government was carried on and wars were conducted in Ancient India; let us rest our eyes for one moment on those beautiful and massive edifices, our temples. These could not have been achieved without organization of a very complicated and withal of a highly efficient type. The ability for organization is there, but the urge to it is absent; the machinery is there, but the motive power is lacking. It may be further objected that Sri Ramakrishna himself did not encourage organization. This argument can only be answered by a historical analogy. Where would Christianity be at the present day but for the organization of the Christian Church? Yet Christ never thought of organization. The truth is that the work of organization is left to the disciples of the teacher, whose only task is to impart the life-giving message. Sri Ramakrishna's mission was fulfilled when he delivered the message for which he incarnated himself. The little success that has been achieved in the way of carrying the great gospel of the Divine Teacher is due to the organization of the Ramakrishna Mission. But we want bigger and more extended organization. True it is that Hinduism is not a proselytizing religion; it does not need a missionary organization which conceives its task in the light of a patronizing body, which throws crumbs to the benighted masses steeped in sin and ignorance. Sri Ramakrishna was very clear on this point. "If you go on preaching about sin and condemning others as sinners, you will yourself become a great sinner, and infect your listeners with the contagion of your sin. Take the name of God, and cast aside all thoughts of sin." This is very sound advice based on sound psychological principles. Yet we want an organization to keep the spirit of Hinduism alive, to carry the message of Hinduism to the doors of the Hindus. Hindus have to be taught Hinduism, have to be made to live Hinduism, have to be made Hindus. We are passing through a very critical period, a dangerous period, but a period full of promise. Our religion is bound to be the object of the greatest care and concern for the future government of the country. And when the time comes, as it soon will, the secular power will seek the guidance of the spiritual for rejuvenating the decaying religion. If in the meantime the spiritual authorities bestir themselves and think of ways and means, they will be able to carry the message of Hinduism to every Hindu. What other authority could one think of for Hinduism except the Ramakrishna Mission, for, it is the only body which is really universal in its attitude?

The spirit of God reaches man through three channels, through direct

revelation, through the Holy Scriptures, and through the Guru. The first channel is a rare one and is reserved for those who are specially favoured by the Divine Mother. It presupposes a long course of rigorous spiritual discipline either in this or previous births. The second and the third are meant for the ordinary mortals. It is here that organization is of great help.

Our first need is a Hindu Scripture, a single volume containing the most sacred utterances accepted by all Hindus without any reservation. Such are the *Vedas*, the *Brâhmanas*, the *Upanishads*, the *Itihâsas*, the *Purânas* and the *Bhagavad-Gitâ*. These and others of the same nature should be carefully brought together and printed in a single volume and priced sufficiently low so that no Hindu home would be without a copy. We have not realized the importance of such a book. The very presence of such a book in a home would revolutionize the outlook of the members of the family. The spirit of God would speak from the pages of the book. How often have we read in the papers that a casual perusal of a verse of the *Bible* has changed the whole life of a man. It is a pity that the Hindus as a class have regarded the holy books as mere literature or discursive philosophy. That they are living messages of God is not a familiar thought to most of us. Yet there is no cause for despair. The possession of a book such as the one suggested here will itself be sufficient to serve as the channel for the spirit of God to flow into the heart of the owner. And for one who is striving to lead the life of a true Hindu such a book will be of immense value. Its value for devotional purposes cannot be over-emphasized. The regular study of the Holy Scripture should form part of the daily spiritual exercise of every Hindu. How often has a verse from a holy book, or the saying of a Guru dispelled the gloom and despair that were threatening to wreck the life of a devotee? What a blessing it would be to have such a dispeller of darkness always at our elbow? A Hindu Scripture in a handy and inexpensive form is most urgently needed.

First, the Book, and then the Teacher. The need for a Guru is no less urgent than the need for the Scripture. The Ramakrishna Mission is in a very peculiarly advantageous position in this respect. Sri Ramakrishna did not found a sect. There is no Ramakrishnaism or Ramakrishnaity. He simply breathed new life into decaying Hinduism. To most Hindus God has become only a means to an end, to get wealth, to secure a job, to get relief from some disease, to secure a good wife or husband, or even to achieve such an ungodly purpose as taking vengeance. The Temple has ceased to be the abode of God. It has ceased to purify and ennoble the life of the devotee. The casual temple-goer bargains with the Deity for favours in return for gifts of fruits and flowers. To quote Mahatma Gandhi, "Temples have been, to most of us, a perfectly indifferent matter except to simple women folk. They have been neglected by what may be called the intelligentsia. The result has been that temples have ceased to be the foundation stones of Hinduism and have ceased to impart spiritual power to those who have followed that path. They have ceased to shed unmistakable spiritual fragrance to those within and around them." The cause for this is that the Temple and the Deity in the temple have been made the means for worldly ends, instead of being the ends in themselves. You cannot violate the spiritual law with impunity and yet expect it to work for your benefit. The world, your wealth, your

family and your very body are merely the means for the realization of the supreme end, God. Just like the regular study of the Scriptures, temple-going also should form part of the daily discipline of the devotee. But the temple-goer should seek for only one thing, should pray for only one thing, should ask for only one thing, of the Deity when he meets Him,—the love of God. This will sound like a platitude to the Sâdhaka, but for the majority of men this is a revelation. Its truth should be constantly dinned into the ears of the men and women of this age.

When the temples began to be filled with worldly-minded men the centre of spiritual force moved away from the images installed in them, and as a consequence the Jivanmuktas, who lent an air of sanctity to the temples by their constant visits, also moved away. The temple at the present day is a sad relic of its departed spirituality. That this is absolutely true may be realized when one contemplates a very striking aspect of Sri Ramakrishna's life. He howled with pain whenever any worldly-minded man or woman touched his body. Who were these men and women of the world? They were persons who had made in the world, Kâma and Kânchana, the sole end of their lives. Amongst his beloved disciples were men like Mahendra, Girish Ghose, and others who were married and were fathers of several children and who were pursuing the usual avocations of their life, but they had achieved the stupendous ideal of being in the world, but not of it; they had made the world and all their possessions so many means for attaining God. God was their goal, and all others were only the means for reaching the goal. Sri Ramakrishna warmly embraced these Siddhas, while he dreaded those who had made God and the worship of God a means for securing favour for themselves and their family. Was not Ramakrishna God incarnate, and is not his life the ideal God-life? What is true of him is true of every temple wherein God lives.

The great need, therefore, of the present age is a Guru who will bring home to the minds of those engaged in worldly pursuits the truth that God alone is real, that their world and all that they love so dearly in that world are mere illusions; yet these illusions could be turned to very good use by making them the means for the realization of God, for securing the love of God. Here again the Ramakrishna Mission is in a very advantageous position. It is absolutely non-sectarian, and is just what every Hindu would rejoice to welcome into his village. The various religious creeds do exist, and do have a powerful influence over the minds of their followers. The Achâryas belonging to these separatistic creeds can appeal only to the adherents of those creeds. And unfortunately several of these Achâryas have not risen beyond the level of the lay men in the matter of looking upon God as the sole aim of their mission. They too consider God as a means for their ends. And some of them are so proud.

We need most urgently a hierarchy of Swamis banded together by the lofty inspiration of Sri Ramakrishna, and pledged to carry the life-giving Gospel to the door of every villager. I could picture to myself one such monk living in each village in our country in a lovely little hut (Asram) which would be the refuge and the sanctuary for the simple-minded village folk. The village, of course, would have its own temple and its temple priest. The Swami will not take any part in the administration of the temple. He would see to it that every one does go to the temple, the seeker for the sake of finding God and

the Siddha for the sake of setting an example to the worldly-minded. He would see to it that the temple-goer seeks nothing else but God and the love of God. This is exceedingly difficult, for it has become an inveterate habit with our countrymen to go to the temple only on the occasion of keeping the vows that they have made. But it must be done. Having induced the worldly-minded man to go to the temple, the Swami would also induce him to read and meditate on the Word of God. It is here that the suggested Holy Book would be of immense help. The Swami would show how this meditation should be done. Having done that and having seen to it that this meditation becomes an absorbing passion with the worldly-minded, he could then leave them to themselves or rather let the spirit of Ramakrishna work in them. When once the worldly-minded learn to subordinate Kâma and Kânchana to the love of God, then the Spirit of our Great Teacher will take hold of the man and lift him up. The Swami would organize little Bhajana parties where good, elevating music would be the source of attraction for the worldly-minded to come in and share the spiritual influence. Sri Ramakrishna was a good musician and never lost an opportunity for praising the Divine Mother in song. The Swami would never take any part in their purely social gatherings, their marriage festivities and celebrations where God is kept out or merely brought in as a means for some end. In short, the Swami would make it possible for every one, if one ardently desired it, to realize God here and now. We want an organization to achieve this noble end.

It is very easy to pick holes in the scheme suggested. The scheme is bound to have defects, but if we believe that the aim is worthy of our efforts then other and better schemes will suggest themselves to us. Let us have faith in our religion, in the great Gospel of Hinduism, in the sanctity of our temples and scriptures, and above all in the great destiny to which we are called. Let us have faith, and the spirit of Ramakrishna will show us the path.

SIVA MAHIMNAH STOTRAM

THE HYMN ON THE GREATNESS OF SIVA

By Swami Pavitrananda

यद्धिं सुत्राम्णो वरद परमोच्चैरपि सती-
मधश्चक्रे वाणः परिजनविधेयत्रिभुवनः
न तच्चित्रं तस्मिन् वरिवसितरि त्वच्चरणयो-
र्न कस्या उन्नत्यै भवति शिरसस्त्वय्यवनतिः ॥ १३ ॥

वरद Oh giver of boons परिजनविधेयत्रिभुवनः who had the three worlds under his feet वाणः Vana परमोच्चैः very great सतीं possessing अपि through सुत्राम्णः of Indra ऋद्धिं wealth यत् that अधश्चक्रे put to shade त्वच्चरणयोः of Thy feet वरिवसितरि with regard to the worshipper तस्मिन् him न not तत् that चित्रं to be wondered at. त्वयि To Thee शिरसः of the head अवनतिः bowing down कस्या उन्नत्यै to whose prosperity न not भवति becomes ?

13. Oh Giver of boons, that Vana[1] who had the three worlds under his feet, put to shade the wealth of Indra is not to be wondered at—he being the worshipper of Thy feet. Who[2] does not get prosperity on bowing down the head to Thee?

[1] *Vâna*—an Asura king, the son of Vali, the grandson of Prahlâd. He had a thousand arms and was a great favourite with Siva.
[2] *Who . . . . Thee*—i.e. everyone who worships Siva becomes prosperous.

अकाण्ड ब्रह्माण्डक्षयचकित देवासुर कृपा-
विधेयस्यासीद् यस्त्रिनयनविषं संहृतवतः ।
स कल्माषः कण्ठे तव न कुरुते न श्रियमहो
विकारोऽपि श्लाघ्य भुवन भयभङ्ग व्यसनिनः ॥ १४ ॥

त्रिनयन Oh Three-eyed One अकाण्ड ब्रह्माण्ड क्षयचकितदेवासुरकृपाविधेयस्य showing compassion on gods and demons who were panic-stricken at the whole universe being threatened with destruction विषं poison संहृतवतः drinking तव of Thee कण्ठे on the throat यः which कल्माषः stain सः that श्रियं beautification न कुरुते does not do इति न not. भुवनभयभङ्गव्यसनिनः of one addicted to freeing the world of fear विकारः deformity अपि even श्लाघ्यः admirable.

14. Oh Three-eyed One, it is not that the dark stain on the throat of Thee who[1] drank poison as an act of favour to gods and demons who became panicky at the threatened destruction of the Universe all on a sudden, has not beautified Thee. Even deformity is admirable in one who is given to freeing the world of fear.

[1] *Who drank etc.*—referring to the story that at the churning of the ocean poison arose, which threatened the destruction of the world. At the supplication of gods and demons, Siva drank that poison. The blue stain on His throat is due to that.

असिद्धार्था नैव क्वचिदपि सदेवासुरनरे
निवर्तन्ते नित्यं जगति जयिनो यस्य विशिखाः ।
स पश्यन्नीश त्वामितरसुर साधारणमभूत्
स्मरः स्मर्तव्यात्मा न हि वशिषु पथ्यः परिभवः ॥ १५ ॥

ईश Oh Lord यस्य whose विशिखाः arrows सदेवासुर नरे with gods, demons and men जगति in the world क्वचित् अपि anywhere असिद्धार्थाः unsuccessful न not निवर्तन्ते return, नित्यं always जयिनः successful भवन्ति become. सः he स्मरः god of love त्वां Thee इतरसुरसाधारणं like other gods पश्यन् thinking स्मर्तव्यात्मा an object to be recalled in memory अभूत् became, हि because वशिषु to the Self-controlled परिभवः insult पथ्यः conducive to good न is not.

15. Oh Lord, the god of love whose arrows do not fail anywhere in the world of gods, demons and men but are always

successful, became[1] simply an object of memory at looking[2] upon Thee as an ordinary god. For an insult to the self-controlled does not conduce to good.

[1] *Became . . . . memory*—i.e. was dead.

[2] *Looking . . . . god.*—The great God Siva was day and night in meditation. But gods wanted that a son should be born to Him, to lead them in battle against the demon Târaka. They sought the help of Kâma, the god of love. Kâma, conceited at his success everywhere, tried to spread his influence even over Siva, by throwing an arrow of passion. Siva, angry at being disturbed in meditation, burnt Kâma to ashes with the fire of His third eye.

महो पादघाताद्‌ व्रजति सहसा संशयपदं
पदं विष्णोः भ्राम्यद्भुजपरिघरुग्णग्रहगणम् ।
मुहुर्द्यौर्दौस्थ्यं यात्यनिभृत जटाताड़ित तटा
जगद्रक्षायै त्वं नटसि ननु वामैव विभुता ॥ १६ ॥

त्वं Thou जगद्रक्षायै for saving the world नटसि dancest (तव) पादघातात् at the striking of Thy feet मही the earth सहसा all on a sudden संशयपदं the conflicting thought whether it will not come to destruction व्रजति comes to. भ्राम्यद्भुजपरिघरुग्ण ग्रहगणं with planets oppressed by the movement of Thy iron-club-like arms विष्णोः पदं the spatial region (संशयपदं व्रजति – as before). द्यौः the heaven अनिभृत-जटाताड़िततटा the side being struck by the waving matted hair मुहुः just then दौस्थ्यं miserable याति becomes. ननु Ah, विभुता mightiness वामा unfavourable एव (indicating wonder) (भवति is.)

16. In[1] order to save the world when Thou danced, at the striking of Thy feet the earth wondered whether it would not come to a sudden end, so felt the spatial region along with the planets, oppressed by the movement of Thy iron-club-like arms; and the heaven became then miserable—its side being struck by Thy waving matted hair. Ah, Thy[2] very mightiness is the cause of trouble.

[1] *In order to save the world*—Once a demon prayed to Brahmâ for the destruction of the world. The latter said that the boon would be granted at some future time. This alarmed the gods who approached Siva for protection. Siva at this began to dance, so that the time for the granting of the prayer might pass unnoticed. But it was such a mighty dance that the three worlds were terror-struck.

[2] *Thy very mightiness etc.*—Siva danced for the protection of the world, but his mightiness was the cause of some trouble. A king led a big army to destroy a demon who infested his kingdom. The demon was killed, but the army caused some inconvenience to the villagers. Similar is the case of Siva.

NOTES AND COMMENTS

IN THIS NUMBER

We have attempted in the Editorial of this issue to show how the problem of mechanization comprises data varying in value and unequal in importance, which need to be differentiated and classified. In this connection, we have referred to the main lines of this comprehensive study, which the Institute of International Co-operation and the International Labour Office tried to work out before undertaking a thorough enquiry into the problem. . . . *Spiritual Talks of Swami Brahmananda* contains in this number some valuable counsels for meditation and concentration. . . . Count Hermann Keyserling discusses in *Activity Through Silence* how exclusive one-sidedness is now supreme everywhere and unrestricted activity from outside is being met by ever-increasing obtuseness. He emphasizes in his article the point of internal intensification which is so essential today to combat the evils of the one-sided movements that are rampant in the modern world. . . . Prof. Jyotish Ch. Banerjee belongs to Ashutosh College, Calcutta. He attempts to prove in *The Philosophic Implication in Einstein's Relativity* that Relativity not only contains in itself the implications of philosophy but that it is by itself a philosophy. According to him, it indirectly supports the Vedântic doctrine of viewing all things except the Absolute, as unreal or relatively real. . . . Dr. Mohan Singh concludes his article, *What is Truth?* in this issue and dwells, in this portion, upon the question from the relative standpoint . . . . Prof. P. S. Naidu is a lecturer at the Annamalai University and is a new contributor of ours. In *A Plea for the Organization of Hinduism* he offers some constructive suggestions for organization which Hinduism needs today for the spread of its universal principles and doctrines.

OUR SEVEN ENEMIES

After the lapse of a few months Sir Hari Singh Gour is out again with his broadsides on Hindu culture. What patriotic emotions must tumultuously surge within this knightly breast to make him thus periodically unburden his bosom by indulging in this kind of safely revolutionary rantings against Hinduism from within the secure precincts of a University. Yet, the wonder of it all, they have not made him stir out an inch in action, while those against whom he fulminates are engaged in social and spiritual movements of profound significance. In the last January issue of the *Calcutta Review*—whose hospitable columns, strangely enough, never weary of accommodating his absurdities—he has made an inventory of India's enemies. They are seven in number, namely, climate, caste, *ahimsâ*, our gods, philosophy, our languages, and our *vis inertia*. His observations on the Indian languages are noteworthy. They are a source of discord to us. We need a common language. Only English can meet this need and not Hindi. So our entire past culture has led us up against a blank wall of despair, which we can hope to escape only by a tremendous social, economic, philosophical, ethical, religious, and geological (or how else can the climate be changed?) revolution. What remains after this mighty upheaval?

Zero, except, of course, our slavery (dress and diet are bound to change in a different climate). For not very obscure reasons his revolutionary ardour stops short of political watchwords. All this reminds us of the travelogue of an Indian tourist round the world, which we read in our earlier years. When the writer came upon the British Isles in the course of his travels during the late years of the last century, he became so much enamoured of the charm of that place that he deeply lamented the colour of his skin and pathetically cherished the desire to be born albino in a future birth. It now appears that our intelligentsia has not yet wholly recovered from the daze into which it had fallen early in the nineteenth century. Oh, what a pity, fate did not place us in a different country with a different past and a different culture! Have patience yet, for does not our very wicked philosophy vouschafe a ray of hope in the shape of the doctrine of transmigration?

RELIGIOUS INSTRUCTION FOR TENDER SCHOLARS

The Primary Education Curriculum Committee which was appointed by the Government of Bengal some time ago recommended the inclusion of religious instruction for boys and girls in primary schools. Later, it has also drawn up a complete course of such instruction with the co-operation of co-opted members for the Hindus, the Muslims, and the Christians (both Protestant and and Roman Catholics). The Committee which has drawn up the curriculum for the Hindu scholars recommended (we quote from the *Amrita Bazar Patrika*, Dak edition, Feb. 6) that

"the boys and girls should be taught to rise from bed with the name of God on their lips, then to do the other things prescribed before taking any food and beginning the day's work. The boys are to be taught 'the essence of religion' and 'it should be explained that 'Dharma' (religion and morality) has its roots in God and it is God who is the subject-matter of the Vedas. It should also be explained that kindness to living beings goes with the love of God and is an essence of 'Dharma'. The boys should be familiarised with the names of some of the Shastras, especially the Vedas, the Geeta and the Chandi. The boys and girls should be told that worship of God by means of form (Sakar) and without form (Nirakar) are both useful and God has appeared to devotees in many forms and have been addressed in many times. These names and forms may be used in prayers. They should be instructed to pray every day and commit to memory a number of hymns which they should recite in their prayers. The hymns selected should have no exclusive reference to any particular form or aspect of the Deity. Stories should be selected from the Puranas which will present the ideal character, male and female. A primer of about 16 pages should be prescribed. These instructions should be commenced from Class III and at Class IV boys and girls should be taught how to judge what is Dharma and what not, the modes of prayer and among other things the doctrine of Karma and that of metempsychosis should be explained to them. A primer consisting of about 48 pages should be prescribed in two parts."

Provisions of appropriate nature have been made for scholars of other religions.

We have nothing but admiration for the above recommendations, and we eagerly await the day when effect will be given to them. A disciplined character is the only basis of a healthy future. But, unfortunately for some time past a lack of discipline among our youths has been evident from the depraved tone and the reprehensible taste of a good deal of current literature. This is no doubt symptomatic of an inward crisis which has thrown many of our cherished ideas into the melting pot. If we are to raise the status of our average manhood we must regain our faith in the strengthening character of the message that is ours.

REVIEWS AND NOTICES

ALTAR-STAIRS. By Rao Sahib Dr. V. Ramakrishna Rao, M.A., L.T., Ph.D. *Liberty Press, Madras. To be had of the author at Masulipatam. Pp. 434. Price Re. 1-8 or S. 2-6*

Most of the sixty discourses contained in the work originally appeared as occasional contributions to various magazines in different parts of India. Along with a few which are presented for the first time, they constitute a kind of sketchy survey of the ground covered by what is called Spiritual Theism. Mention should also be made of about half-a-dozen purely literary and educational pieces which find their place in the book. For obvious reasons a large number of the essays are of a fugitive character, being studies of and reflections upon some contemporary publications. Others contain the author's musings on a variety of subjects, e.g. scriptural texts, ethical, social and philosophical topics, men and movements from the standpoint of the Church he belongs to. The catholicity of the author is evident in the book, which, in spite of the ephemeral nature of a portion of the content, contains much that is of permanent interest. One very noticeable feature of the work as a whole is the author's endeavour to point out that Spiritual Theism can be made to look reasonable even upon a basis of scientific hypotheses. The price is cheap and the get-up good. A lot of typographical errors, some of which have been belatedly discovered, have, however, crept in.

THE HUMAN SOUL IN THE MYTHS OF PLATO. By the Editors of the Shrine of Wisdom. *The Shrine of Wisdom, Aahlu, 6 Hormon Hill, London. Pp. 68. Price S. 3 net.*

The present manual sets forth in a compact manner the various conceptions about the human soul, which are to be found scattered in the different parts of the Platonic dialogues. The authors do little more than to summarize in a systematic way the relevant portions of the discussions about the soul to be found in the *Timaeus*, the *Phaedrus*, the *Gorgias*, the *Phaedo*, the *Republic*, and the *Symposium*. The employment of mythical language by Plato in speaking about the nature and progress of the soul has, however, entailed on the writers a task of occasional interpretation for which they are amply indebted to the labours of that great Platonic scholar, Thomas Taylor. In the first chapter the nature of the soul is revealed in the light of the discussions in the *Timaeus* and the *Phaedrus*. The soul's nature is "self-motive, uncreate, beginningless and immortal. The human soul is of a nature analogous to that of the soul of the universe, for man is a Microcosm of the Macrocosm. When the circle of the same or the intellectual part is thoroughly freed from hindrances which come to it through the soul's association with the mortal body, human intellect becomes illuminated by the Divine Intellect and man consciously returns to his source."

The remaining chapters deal with the choice of the soul and her descent to earth, the journey of the soul after death, her judgment after death, and Love which finally endows her with the wings whereby she takes her flight from earth and returns to her original home. The difficulty about the interpretation of myths is that there is always room for doubt about their exact meaning. Our authors, for example, would like to construe in an allegorical way Plato's observations regarding the human soul becoming the soul of an animal etc. In such cases the temptation to read our private opinions into them is strong, and we can hardly be sure of the intended meaning until evidence of a corroborative nature arrives from other sources dealing with similar problems.

1. THE BOWL OF SÂKI. 2. THE INNER LIFE. 3. THE MIND-WORLD. 4. THE SOLUTION OF THE PROBLEM OF THE DAY. *By* Hazrat Inayat Khan. *Luzac & Co., 46, Great Russell Street, London W.C. I.*

We have received the above Sufi publications by Hazrat Inayat Khan who introduced Sufism to the Western World as a practical philosophy. A reader will find in them elements of the mystic path of Sufism which is the reassertion of the Aryan soul of Iran through the Arabic culture of Islam.

NEWS AND REPORTS

NEW PRESIDENT, RAMAKRISHNA MATH AND MISSION

Swami Vijnananandaji has been elected President of the Ramakrishna Math and Mission in place of the late Swami Akhandanandaji. Swami Vijnananda is a direct disciple of Sri Ramakrishna. He comes from Belgharia, and before he took Sannyasa his name was Hariprasanna Chatterjee. He met Sri Ramakrishna first in the year 1883, while a college student, and would visit Dakshineswar now and then with his friends Sasi (Ramakrishnananda) and Sart (Saradananda).

After joining the Order he has been living mostly at Allahabad, where he has established a branch of the Ramakrishna Mission. He was elected Vice-President of the Ramakrishna Math and Mission in the year 1934, which post he was holding till his election to the Presidentship.

Swami Suddhananda, once Secretary to the Ramakrishna Math and Mission, has been elected Vice-President in place of Swami Vijnananda.

PRESIDENT, ADVAITA ASHRAMA, MAYAVATI

Swami Vireswarananda, President of the Advaita Ashrama, Mayavati, retired, due to ill health, on the 15th April, 1937, after a successful term extending over ten years. May he soon recoup his health to take part in the many-sided activities of the Ramakrishna Math and Mission.

Swami Pavitrananda, formerly Editor of the *Prabuddha Bharata,* has been elected President of the Advaita Ashrama, in place of Swami Vireswarananda.

RAMAKRISHNA TUBERCULOSIS CLINIC

Lady Linlithgow's Visit

Her Excellency Lady Linlithgow paid a visit to the Ramakrishna Mission Free Tuberculosis Clinic this morning.

Her Excellency was received and shown round by Dr. S. K. Sen, Honorary Physician, and Swami Kailashananda, Secretary.

Her Excellency took a keen interest in the methods of treatment shown with the help of electrified X-Ray plates and case-notes of old patients by Major A. R. Chowdhury, B.Sc., M.B., Hony. Physician, and appreciated the work carried out at the Clinic.

The following were present to meet Her Excellency: Dr. Mrs. Solomon, Dr. Mrs. Kagal, Swami Viswanathananda, Dr. S. K. Sen (Bacteriologist), and Major A. Roy Chowdhury.

THE RAMAKRISHNA MISSION ANNUAL GENERAL MEETING

Progress of Work in 1936

The 28th Annual General Meeting of the Ramakrishna Mission was held on Good Friday evening at the premises of the Headquarters of the Mission with Srimat Swami Vijnananandaji, the President of the Mission, in the chair. A large number of monastic and lay members were present. The minutes of the previous meeting were read and confirmed. The report for 1936 was then presented by Srimat Swami Virajananda, the Secretary. The following extracts from it clearly indicate the progress of work in 1936.

Centres

The total number of centres of the Ramakrishna Math and Mission in India, Burma, Ceylon and Strait Settlements, including the centres in N. & S. America, England and Europe, was 93 at the end of the year under review. The number of centres in India, Burma, Ceylon and Strait Settlements exclusive of the Ramakrishna Math and its branches, was 47.

Temporary Relief Work

Temporary Relief Work was done in times of distress caused by floods, famine, cyclone or epidemics in Bankura, Hooghly, Burdwan, Khulna, Maldah, Birbhum, Guntur, Cawnpore, and Midnapore Dts., as well as in Burma.

Medical and General Service

In the 7 Indoor Hospitals of the Mission including the Maternity Hospital at Bhowanipore, Calcutta, more than 7,700 cases were treated in 1936 as against 6,889 in 1935. In the 81 Outdoor Dispensaries including the Tuberculosis Dispensary at New Delhi were treated 10,29,849 cases in the year

as against nearly 9,00,000 in 1935. The proportion of the new and repeated cases was 3 : 5.

The Sevashrama at Benares continues to be the largest philanthropic institution of the Mission. The Hospital at Rangoon holds the highest record for both indoor and outdoor service. It treated more than 2,27,000 cases during the year under review.

Philanthropic work is also done by such rural centres as Bhubaneswar in Orissa, Sargachhi in Murshidabad and Jayrambati in Bankura.

There are large Hospitals and Dispensaries also at Hardwar, Brindaban, Allahabad, Bombay, Lucknow, Cawnpore and other cities and towns.

Educational

The Educational Institutions of the Mission fall mainly into two divisions, *viz.*, (1) Boy's Schools, Girls' Schools and Mixed Schools, the classes ranging from the Matriculation standard to the Primary, and (2) Students' Homes and Orphanages.

Mass Education through day and night schools was continued as usual for the benefit of juveniles and adults.

In India there were 15 Students' Homes, 3 Orphanages, 8 Residential High Schools and 4 High Schools, 2 M. E. Schools, 85 Primary Schools and a Sanskrit *tol*, 10 Night Schools and 3 Industrial Schools, and in Ceylon and Strait Settlements 14 High Schools and Vernacular Schools.

Some of the Schools and Students' Homes are situated in or around the University centres of Calcutta, Madras, Bombay, as well as in Cawnpore, Coimbatore, Jamshedpore, Deoghar and Barisal. Physical, cultural, moral and religious training was imparted to the students.

Rural education work was done by such centres as Sarisha near Diamond Harbour, Contai in Midnapore and Habigunj and Sylhet in Assam. The centre at Sarisha had nearly 500 boys and girls in its schools and spent over Rs. 12,000 during the year as in the previous years. The Sister Nivedita (High) School for girls had 490 students and is the largest High School for girls in the Mission. The Vidyapith at Deoghar and the Students' Home at Dum Dum are also important institutions. The centre at Madras had the highest number of pupils, the total strength in the Students' Home at Mylapore and the Mambalam Branch School at Mambalam, Madras, being 1317 in 1936, and the total annual expenditure being over Rs. 50,000.

The Industrial Schools taught one or more of the crafts, arts and industries which may be grouped as follows: (1) Mechanical and Automobile Engineering, (2) Spinning, weaving, dyeing, calico-printing and tailoring, (3) cane work and (4) shoe making. In the Industrial School at Madras the Mechanical and Automobile Engineering course covers a period of five years, and is recognized by the Government. The centre at Habigunj conducts two shoe factories to provide better training ground for the cobbler boys of the locality, and runs two Co-operative Credit Societies for the benefit of the cobblers.

In all, there were 7,390 students in all the centres in 1936 as against 6,034 in 1935, and of these more than 1,600 were girls.

Expenditure

The total expenditure of the Mission for permanent educational and philanthropic work in India, Burma, Ceylon and Strait Settlements may be roughly computed to be over 6½ lakhs of rupees.

Libraries and Reading Rooms

There were 60 Libraries and Reading Rooms in all the centres together. The Mission Society at Rangoon did excellent work and had a daily average attendance of nearly 100 in its Reading Room. The Students' Home at Madras had more than 19,000 volumes in its libraries.

Missionary

The monastic members of the Mission went on propaganda tours in India and abroad. The universal teachings of the Vedanta as interpreted by Sri Ramakrishna and Swami Vivekananda were disseminated chiefly through the publications of the Ramakrishna-Vivekananda literature in English, some principal Indian and European languages, through the periodicals of the *Prabuddha Bharata*, the *Vedanta Kesari* and the *Message of the East*—all in English —and the *Udbodhan* in Bengali and *Ramakrishna Vijayan* in Tamil, and similar other works. Classes were held and lectures and often radio talks given at or near the various centres, universities and other associations.

There are colonies for Harijans and other backward classes in some centres, those at Trichur in Cochin State and Shella in Khassia Hills being two important ones. At these colonies the monks of the Mission

have been conducting for over a dozen years past educational and other works for the uplift of the neglected communities.

THE IDEAL OF SERVICE

Swami Vivekananda who founded the Mission in 1897 sounded the clarion call of *tyaga* and *seva* (self-dedication and service) and it is to be hoped that the youth of the country will respond to it in ever-increasing measure.

SWAMI VIRAJANANDA,
Secretary,
Ramakrishna Mission.

BELUR MATH,
30th March, 1937.

SRI RAMAKRISHNA MISSION SEVASHRAMA, CONTAI, MIDNAPORE

REPORT FOR 1933-35

The activities of the Sevashrama during the period under review were as follows.

Preaching work: Besides the celebrations of the birthday anniversaries of Sri Ramakrishna, various classes on the scriptures and a number of lectures were organized in several neighbouring villages.

Education: The Sevashrama conducted during this period three schools, namely, (1) Manasadrip Sri Ramakrishna High School which now has 108 students on its rolls, (2) Magra U. P. School with 64 boys on the rolls, and (3) Belda Sri Ramakrishna U. P. School which has now 67 students on the rolls. The Sevashrama also made arrangements for teaching Homeopathy to a number of students at the Mission dispensary.

Students' Home: The Sevashrama runs a Students' Home on the lines of the Gurukul Institutions of old. During the period under report 9 students were maintained at the Home free of any charge. Several others were also helped in a number of ways.

Mission Library: The Sevashrama has a small library which is open to the public.

Dispensary: The Sevashrama afforded relief to a large number of sick persons, coming from far and near.

Relief and cremation etc.: The workers of the Ashrama cremated a number of dead bodies and nursed sick persons in different places. The Sevashrama afforded relief, by sending workers and raising funds to persons suffering from floods during 1933, '34 and '35 in several parts of Bengal and Assam. In 1934 and 1935 when cholera appeared in an epidemic form in some of the surrounding villages workers of the Sevashrama rendered great help to the sick.

SWAMI AVINASHANANDA'S VISIT TO FIJI

In response to a long-standing and pressing invitation from the South Indian Association, Fiji, the authorities of the Ramakrishna Math and Mission have deputed Swami Avinashananda to visit Fiji. It was a matter of some difficulty to find a suitable person for this purpose, as the conditions demanded by the Association were that the person deputed should possess a knowledge of Tamil, Telugu, Hindi and English. The Swami sailed from Colombo by S. S. "Mooltan" on the 24th April last.

Swami Avinashananda is a man of about 50, with vast and varied experiences. Before joining the Ramakrishna Math and Mission in 1922, he served as lecturer and professor in different colleges and educational institutions and for a time was the Principal of one of the National Colleges in Surat. He worked also in the field of journalism. After joining the Order, he was for some time in the editorial staff of *Prabuddha Bharata*. After that he did some educational work in Ceylon, and was mainly responsible for preparing and piloting through the Ceylon Legislative Council an ordinance incorporating the Ramakrishna Mission Branch of Ceylon. Swami Avinashananda rendered great help also in the starting of the Ramakrishna Ashrama in Bombay. He conceived the idea of and has been instrumental in bringing out the Ramakrishna Centenary Memorial Volume styled *The Cultural Heritage of India,* which is just published in three volumes.

The South Indian Association, Fiji, is fortunate in getting the services of Swami Avinashananda, and we hope that our countrymen in Fiji and other Colonies and Islands will be able to utilize his stay in their midst, in the most advantageous manner possible.

PRABUDDHA BHARATA

VOL. XLII | *JUNE, 1937* | No. 6



"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।"

"Arise ! Awake ! And stop not till the Goal is reached."

UNPUBLISHED LETTERS OF SISTER NIVEDITA

CALCUTTA,

March 1, 1899.

Dear Mrs. C—,

Another week must not go by without my replying to your letter, though you will probably see my friends in the course of a few days and receive their warm encouragement.

There is endless work, only to live here is in itself work. I want help in the school more than I can tell you, but still more do I want to extend the work. I ought now to be able to take in boarders, with whom I should go into Zenana and live constantly. The girls are here and willing enough, but one must be able to make provision for them. Two of us could do so much more than one, with a thousand times less wear and tear ; but money is wanted, and this is the whole burden and difficulty. If only you could come I should bless you, but I dare not say "do" because anyday I may find myself in a position where I cannot do another stroke.

There are writing, lecturing, visiting, social intercourse with all classes, teaching, criticism, and a hundred other things. If we were rolling in money, a little cottage in the hills at Darjeeling would be highly desirable, whence editing and writing could emanate. And I need not tell you what a comforting strength it would be to me selfishly to have the companionship and support of a married lady of my own race in meeting both English people and Hindus. Many sneers and attacks would necessarily be groundless then. Indeed this is something of which I ought to tell you. You are not only cut off from

European Society and European comforts here, but you are hated and maligned by that society. The Hindus are ready to love you, however.

As to money ; absurdly little goes absurdly far. Here in Calcutta, living as I do, fifty pounds a year would make one quite rich. I am told that rent is high about Darjeeling, and I think one should include a holiday there amongst necessary expenses ; but I don't see how it can be very bad. Still, I have never been. But think of it, if I had seven hundred and fifty dollars a year, for the school, I could keep and educate five girls.

As to the spiritual side of your desires, I am in utter sympathy. I have a strong feeling that you are destined to come, and that world causes, as well as our personal drift, are behind us all in our work here. England *ought* to be doing more than America, but the race difficulty is terrible, and America is so sympathetic. So I trust these things will all be set right. I am sure if it is the right thing for you to come, difficulties will vanish at once. But don't come just today. That would be terrible. Calcutta is again slightly plague-stricken. This is near the infected area. Do be sure of your health. Nursing is again one of the directions in which something could be done. Not that we could do so much by actually working as by teaching the girls here the value of certain simple habits and a little care during illness. One goes on over and over again bandaging or anointing or what not, and the minute it is time for the customary cold water bath, etc., your bandage is torn off without a thought, your ointment washed away and all your labour and strength wasted. You see the only process that can get behind a difficulty to this nature is a real, true, education of deeds and things when a girl is young. You can do a great deal here with English only. Of course if one could speak Bengali, one could do vastly more with all classes. This is not easy; I speak on very limited topics yet after all these months. But this is a difficulty which you will not count as such. The intense heat is scarcely so startling to you as to me, but you will feel the want of intense cold even more.

For the rest, I am greedy, for enough workers to satisfy me would never come. There would always be more left to do, in setting the people to their own task. So come, come, come, as far as that goes. Only if you come at all, be prepared to fare the very worst in the way of the want of money.

As to spiritual realization, you will get it abundantly. This is indeed a holy land ; I could not have believed it, "the half was not told unto me".

Yours,

M.

THE PROBLEM OF EDUCATION FROM AN INTERNATIONAL STANDPOINT

By the Editor

I

All great international associations are striving today to realize the unity of the human race and that of the world. They are endeavouring to keep before men's eyes the permanent interest of mankind so much so that an average citizen of the civilized world may be fully conscious of it. Some of the great savants of the modern world are trying to link together the forces of intelligence and goodwill in the different nations of the world. They are devising plans for inculcating upon the younger generation the idea of an international order, the need for collaboration between peoples, and the ideas of humanity and peace. The teaching of dogmatic truths in schools and colleges of the different countries belonging to the different nationalities have beyond any doubt undermined the solidarity of the human race. So the great importance of imparting education from an international point of view can hardly be overestimated.

In 1935, at the second session of the Advisory Committee on League of Nations Teaching it was decided to make a special study of the teaching of history and geography in connection with instruction in the interdependence of peoples and the coexistence of big cultural groups: Steps were taken to associate a number of specialists with the Committee's work. These included teachers of modern history and geography in secondary schools and higher institutions, and inspectors of secondary schools specially concerned with those subjects. The specialists were invited to submit memoranda to the Committee on recent experience in their respective countries, and to make suggestions as to future action by the Intellectual Co-operation Organization in this connection.

In 1936, at the third session of the Advisory Committee, the Secretariat collected opinions and suggestions with regard to the teaching of history, geography, and modern languages from an international standpoint. We give below the experiences and suggestions of some associations and thinkers, which may be of interest to the educators of the Indian schools and colleges, who are anxious to impart education to the younger generation on the basis of a wide outlook and from the standpoint of the general good of humanity.

II

It was pointed out that the teacher's personality was really a far more important factor in the teaching than the text-book. Belief in the effective influence of the teacher on the minds of his pupils implied admission of the fact that books take second rank in comparison.

So far as the teaching of history was concerned, two suggestions were taken up by the Advisory Committee. The first was for the preparation of a collection of texts taken from the text-books approved in connection with the enquiry conducted by the Intellectual Co-operation Organization. These texts, it was considered, would serve clearly to indicate the different attitudes taken up

in relation to specially controversial events. The other suggestion was for a collection of texts dealing with the principles and activities of the League, to contain model lessons, programmes of study, and extracts from important League documents.

Dr. Oscar Benda, Inspector of Secondary Education, Vienna suggested in his memorandum that all history teaching should start from the idea that any progress in history had been marked by an advance in the ideas which constituted the very essence of the League. This must be brought out in relation to events in every sphere. When studying wars of the past, it was important to draw up a human and economic balance-sheet, to take account of the loser's point of view, and to show, in particular, that practically every war had had results quite different from those intended by the victors themselves (for example, the Peloponnesian War, the War of the Spanish Succession, the Napoleonic Wars, the World War). According to him, in the teaching of civics, it should be shown that the limitation of national sovereignty under an international system of law and the renunciation by the States of the use of force offered great advantages to the various States and had, in point of fact, become in daily life and in the sphere of science and communications a reality, the need for which had long been felt and which was prejudicial neither to the individual nor to the State. Instruction should be given in such a way that young people might understand clearly, as a logical consequence that from nations emerged supernational organs, just as formerly out of the tribe, the clan, the family arose the States of today, and that to future generations wars between peoples would appear no less barbarous than the vendettas of the past between individuals now appear in our eyes.

Mr. G. T. Hankin, Secretary of the International Committee of the Historical Association (Great Britain), pointed out in a personal memorandum that the primary duty of the teacher of history was to endeavour to put before his pupils the truth as objectively as lay in his power, regardless of personal, national or international predilections. Such a task implied objective selection as well as objective presentation of facts. He admitted that it was impossible for any of them to achieve this ideal permanently: the forces working against it were too strong—their prejudices, their education, the influence of public opinion in their own country, perhaps the wishes of Government. But it was of supreme importance to maintain this ideal at the present time. If it was put for any purpose, it would be put aside for another. He admitted also that in actual teaching in the class-room, such objectivity would be ineffectual; the purely intellectual approach failed to arouse interest in the minds of the majority of their pupils. Illustrative detail was necessary and emotion could not be ruled out of vivid narrative. Nevertheless, the ideal of objective presentation should always be at the back of the mind of the teacher. A distinction must be drawn between the teaching of history and the moral instruction that could be superimposed upon that teaching. According to him, the best hope of diminishing political and nationalist propaganda in the history lesson was to stress the importance of objective selection and presentation of facts with the object of understanding the world of today.

Mr. D. J. Wansink, while representing the Netherlands General Union of Teachers at Secondary Schools observed that the ideal state of things would be for the whole history course to be built on the idea of the unity of the peoples

and on the conviction that force was secondary to justice. It would contribute towards developing the pupils' interest in international law, in international goodwill, without which in the end no League of Nations was possible.

Mr. A. A. Koskenjaakko of the Association of Secondary School Teachers, Finland, submitted that in connection with the teaching of history, the necessity for international co-operation must be dwelt upon and its special technique would have to be studied. It would be of great assistance to show the development of the idea of international cooperation and how it arose in the course of centuries.

Miss D. Dymond of the National Conference on the Teaching of International Relations, London, 1935 said that the pupils had to be made acquainted with a new political ethic which became a matter of practical conduct only since the war. If teaching was on chronological lines, the pupils would hear of these new standards for the first time at the end of their history syllabus. The fact must be faced that assumptions underlying the study of practically all pre-war political history are "war" assumptions. Now, since most of the pupil's school life was spent studying pre-war history, these assumptions would be driven home by constant repetitions, a few later lessons on post-war political ideas would come too late to have an effect. According to her, stories illustrating co-operation between nations should be told as early as history teaching would begin.

The Association of Spanish Secondary School Teachers offered the suggestion that history should be taught with complete impartiality. The teaching should be based on respect for other nationalities, the object being to indicate the part played by each in the common work of civilization, without exalting national achievements to the detriment of others or in depreciation of others. To make clear the need for international co-operation, the teaching of history should give prominence to common ideals and kindred factors in the formation of national cultures as fundamental elements. It should also show how the sentiment of common humanity begins to dawn in spite of the conflicts between peoples and develops in the mind of thinkers, writers, and theologians.

The views cited above go to show that the idea of an international order can, under certain principles, be imparted to the younger generation through the teaching of history. The stress has been laid on the study of the events of history, on the one hand, with the utmost objectivity and impartiality, and on the other, with a spirit of international goodwill. This new wave of thought in the realm of education demands bands of genuine teachers who believe in the new perspective of teaching and can impart to young people the necessity for collaboration between peoples.

III

The great importance of the teaching of geography in connection with the education in international co-operation has been considered no less important. Geography has the advantage of being able to give an unbiased place to all countries of the world. The teaching of geography affords an opportunity to individuals for widening their narrow and selfish conceptions about the world. It brings into prominence the unity of the world and the idea of hostility between peoples is excluded from it. It was suggested at the third session of the above-mentioned Advisory Committee that a suitable method of teaching geography would be to explain the general characteristics of each continent

as a whole, and then to study in detail the large natural geographical units, and not according to its political divisions. The Committee was unanimous in the view that the teaching of geography should begin with the two fundamental ideas that there is only one world and only one human race. The teaching of geography should begin with physical geography as a basis for economic geography. The latter should make it its business to paint a picture of the great resources of the world and its raw materials, and should go on to draw the moral of the interdependence of the different areas. This teaching of economic geography should be followed by the geography of man. showing the distribution of populations and races in the world. The facts in this connection should be made the basis of teaching in regard to the co-operation of human societies, the natural flow of trade, and the difficulties and dangers arising in connection with all political organizations which do not take sufficient account of the problems raised by the co-existence of races, the different stages of civilization, and the problems of population and access to raw materials. It was proposed that an international geography should be published, equally suitable for elementary and secondary schools.

Dr. Oscar Benda observed in his memorandum that in the teaching of geography, when studying economic geography, it was important to show how the diversity of places in which the wealth of the earth and crops dependent upon climate were situated (question of raw materials, which could very well be dealt with when studying tropical Africa) and the necessities of communications and modern technical requirements demanded imperatively that there should be collaboration between all the peoples of the earth. When studying means of communication in geography (and in modern history), pupils must be made to realize that they were living in a transitional period between the geo-political and the ethno-political era, and that, in consequence of world trade, territorial frontiers, however well fortified, were daily declining in importance. If pupils realized that races depended upon climate and environment, they would learn not to exaggerate the value of their own race, and this knowledge would help to do away with many prejudices and much presumption in such matters.

In the memorandum submitted jointly by Prof. P. M. Roxby, of the University of Liverpool, and Prof. W. Fitzerald, of the University of Manchester, it was pointed out that the most valuable principle that geography teaching, rightly interpreted, could inculcate was that, both in its physical and human aspects, the world functioned as a unit. Diversity in unity was the keynote, and the complexity of the pattern provided the fascination of the study of geography. The recognition of an integrated world made possible the conception of a comity of peoples, of a world order in the affairs of mankind, and of the extension of the idea of citizenship beyond the national to the international sphere. Such a conception, though more suited to the mature mind, might be introduced at a very early stage of school teaching.

Mr. M. F. Maurette observed in a preliminary note submitted to the Committee that geography teaching would not achieve the desired ends unless it was imbued with the threefold spirit, namely, sympathy with and respect for human effort in all places and under all conditions; understanding of and respect for the economic, racial, and moral differences between communities; and realization of the necessary and growing solidarity of such communities. Un-

questionably, the inculcation of this spirit depended, in the main, upon the spirit of the teacher in charge.

Prof. Lektor Stein Schibsted of Oslo made a detailed description of how in Norway they endeavoured to encourage an objective understanding of various anthropo-geographical phenomena in their teaching geography to the younger generation. In referring to races or peoples, they deliberately avoided mentioning the view of the inferiority of individual races in various ways, and stated expressly that the differences between the great groups of nations in the world were mostly physical. They taught that the Semitic race was closely related to the Indo-European race. He observed that the conditions were favourable in Norway for the high ideals of international co-operation.

In the light of the above-mentioned suggestions, we hope that the geographical societies in India may make an adequate study of the geographical phenomena and help in promoting the cause of international peace. At the present moment, it is useful to emphasize that itinerant study groups should be arranged, consisting either of teachers or pupils under the supervision of their master, belonging to different nationalities, who would make joint excursions for the exchange of their ideas.

IV

The advisability of imparting education on the basis of international co-operation is beyond question. Such education calls for a new attitude and a sense of mutual respect between individuals and nations. The natural tendency of men is ego-centric and it can never be directed towards a wider horizon, unless education is based upon the principle of truth, justice, and universal love. To achieve this end, co-operation should be the golden rule of all humanitarian activities. Because, the very existence of human society is built upon it and its future also depends upon it.

Professor Gilbert Murray rightly observed in the Opening Speech at the third session of the Advisory Committee on July 13, 1936: "At the end of the Great War, it seemed as if the whole world had learnt a lesson—the lesson taught by all the religions, by all systems of ethics, that nations, tribes, groups, individuals are members one of another and can only attain a good life for themselves by caring for the general good. At that time, the nations seemed ready to disarm, to co-operate, to form a society. Now in various important quarters we find that lesson not merely forgotten, but definitely repudiated and condemned, and a hostile philosophy uplifted in its place.

"This is serious, but for us we must go on with our work. When I look away from Governments and their politics, I do not see an evil world. On the contrary. This week, for example, I was sitting in the meetings of the Comite d' Entente and noting the widespread beneficent influence of the great international associations. Afterwards I was hearing of the various kinds of educational work which comes before our Advisory Committee. I cannot but be impressed by the goodness of individual men and women and the immense amount of kindly will, of public spirit, of activity in good causes which I see around me. If this civilisation is to perish, it will perish, not from its own wickedness, but from some mere maladjustment in the world order." It is hoped that the present maladjustment

can be set right, if the permanent interest of mankind be kept before the eyes of the average citizen through such methods of education as would tend to link together the forces of goodwill in the different nations of the world. It is essential to found international schools at which the pupils from various countries could learn in practice what communal life between nations means.

SPIRITUAL TALKS OF SWAMI BRAHMANANDA

At the Madras Math, June, 1921

Question: Maharaj! We have come here leaving our hearth and home, and yet we cannot get over the perversities of the mind. We cannot all pull together.

Answer: My boy, put up with everything. Master used to say, "He who endures, is saved." Is there anything nobler than living harmoniously with others? How much has one to bear in this world! Can any good come to them who hurt others?

"Tell the truth, tell what is agreeable, but don't tell an unpleasant truth." Never tell an unpleasant truth if it wounds any body. Just see, how different sorts of people come to me, good and bad,—I receive them all with equal care and courtesy. If bad people come and one says to them, "Hence! Away with you," where can they go? Every body can live with persons like Sanaka and Sanatana. Nobility consists in living with all sorts of people.

Question: Maharaj! Are dreams about saintly souls true?

Answer: Yes, they are very true. Saints show themselves in dreams. Out of mercy they render a great many services in dreams. All dreams about gods and goddesses, the Chosen Deity and saints are very true. It is better not to tell about these dreams to one and all. They then make a lasting impression.

Question: Maharaj! I have heard that Master will soon reappear in the region of Burdwan—is it true?

Answer: I have never heard it. I have only heard that He will come again in the region of the north-west.

Question: Maharaj! Some say that He will come again after a hundred years, some again say, after two hundred years.

Answer: I know nothing about the time, nor have I heard any thing about it.

At Balaram Mandir, Calcutta, January, 1918

It was Sunday morning. Maharaj was sitting quietly in the small room. The monks, Brahmacharins, and devotees came and took their seats after bowing down to him. Addressing them all he said, "It is good to rise very early. The time when the night passes into the day, and the day passes into the night is the time for practising control. Nature is very peaceful at such a time which is very favourable for meditation and the recitation of the Lord's name. At this time the nerve-current flows through the Sushumnâ, and there is respiration through both the nostrils. At other times nerve-currents flow through the Ida and the Pingalâ, that is, there is respiration through one nostril only. At that time the mind gets disturbed. The Yogis are ever watching for the nerve-current

to flow through the Sushumnâ. At such times they leave aside whatever work they might be occupied with then and sit for meditation.

The mind has to be controlled in two ways. The first way is to go to some solitary place and to concentrate the mind on a certain object by making it free from all other mentations. The second process is to develop the mind by thinking good thoughts. As the cow yields milk according to the quality of the fodder, so the mind has to be given the right kind of food in order to make it calm. The mind's food is meditation, the recitation of the Lord's name, and noble thoughts etc.

There are many spiritual aspirants who allow the mind to range at large and just watch what it does. When the mind in its restless movements finds peace nowhere, it at last turns towards God spontaneously and takes shelter in Him. If you watch your mind, the mind must perforce watch you. It is, therefore, necessary to watch the mind always. Solitary places are very favourable for spiritual practice. For this reason the sages and seers loved the Himalayas and the banks of the Ganges.

True renunciation is the renunciation of desires. Even if a thousand things come, they are nothing to one without attachment. Again, even though one possesses nothing, if he is attached he has everything. The mind must be made clear through spiritual practice, else the image of God is not mirrored there. Struggle! struggle! He is lifeless to whom struggle has not come. The next stage to a joyous acceptance of this struggle is peace. The easiest of all spiritual practices is the constant remembrance of the Lord. One must feel Him to be one's nearest one. When one is able to do in the realm of the mind what one does with one's near and dear ones e.g. entertaining them, talking and mixing with them, that is to say, when one can entertain God, talk and mix with Him, then alone will come peace.

Can any body understand His work? He is both infinite and finite. He even appears as man. The legendary crow Bhushandi at first took Ramachandra to be a mere man, and consequently it found no place in the three worlds where it could take shelter. Later it realized Him to be God through His grace and pleased Him by singing His praises. Reason is powerless to know either the ways or the persons whom He takes through them. Sometimes He takes them along an easy path, sometimes through thorns and sometimes across difficult hills and mountains. There is no other way than to resign oneself completely unto Him.

SOME MODERN VIEWS ON SANKARA

By Prof. C. T. Srinivasan, M.A.

Sankara as a historical phenomenon is all that we are taught and expected to teach in our Indian Universities. The result is that regarding the exact view-point of Sankara there exist today a hundred and one opinions causing unnecessary differences. No two Advaitins agree about the meaning of Mâyâ, nor do the different types of Advaita-Vâdins meet without a clash! Yet one and all of them adore the Teacher as the world's greatest one. Differences

somehow crop up when they try to interpret the basis of their essential agreement.

Long before the appearance of Hegel we have ample evidence of Western thought being familiar with the general principles of Sankara's philosophy. Owing to the honest efforts of Max Müller, Deussen, Thibaut and others, Sankara's system has found a permanent place in the thought of Europe. In spite of their denials we can easily detect the influence of Sankara on the development of Modern Thought in the 18th, 19th and 20th centuries. The rational Monism of Sankara appears time and again under different names, but under queer conditions of approach. Their scientific speculations based upon an imperfect knowledge of Sankara's philosophy, are merely different aspects of Faith in the intellect or in the will or in both as one. Hegel's Absolute Idea, Schopenhauer's Will, Bergson's Life, Gentile's Mind, Bradley's Reality, etc., are only some new names for Sankara's Brahman—unsuccessful attempts to go higher than Sankara, futile intellectual struggles to get rid of solipsism with a view to giving scientific meaning for the merely phenomenal within the Reality. They share the same fate as that of other speculations. Each new system of thought seems to destroy the existing one. The book of the hour has a short span of life before it inevitably passes into the debris of thought. There seems to be no end to this so-called speculative thought, and consequently no philosopher seems to be secure of his ground. The History of Philosophy occupies a greater position of importance today than the actual science. And the term, 'somehow,' creeps in at some stage or other; and dogmatism resumes its proud position, i.e., the sphere of Avidyâ seems to continue with a vengeance!

We are not concerned with the Western intellectual stunts, but with its views and criticisms of Sankara. When the European philosophers criticize the *Upanishads*, they attack also Sankara's position which by some unaccountable intuition they identify with the former. Their colour and race prejudices blind their vision. A few rare souls like Deussen and Rene Guenon ask us to keep to Vedânta, the highest possible achievement by human thought. Rene Guenon, in his book, *Man and his becoming according to Vedanta* (which deals entirely with Avasthâtraya) answers the usual charge levelled against Vedânta thus: "The doctrines are not to be degraded to the scope of the limited and vulgar understanding; they are for those who can raise themselves to the comprehension of them in their integral purity; and it is only in this way that a genuine intellectual *élite* can be formed." But it is to be regretted that even the most unprejudiced minds of the West are not able to appreciate the full implications of Sankara's philosophy because of their lack of insight into his metaphysical methods. And "the clue to a philosophy lies in the method pursued". It requires the keenest insight and the greatest self-sacrifice, the sacrifice of age-old prejudices, to get into the spirit of Sankara to understand him. Mere intellectual appreciations leave their ignorance of Sankara's system untouched. Hence with regard to their views on Sankara, each new book on the subject differs from the previous one. Perpetual doubts are arising about the only possible solution of the world problem which Sankara offers, or as to its final disposal. Most of the criticisms levelled against Sankara by the ancient and modern thinkers are concerned only with his 'Mâyâ' doctrine so-called. But have they succeeded in attacking his unassail-

able metaphysical position? Does Sankara really postulate a central cosmic principle independent of Reality, which gives rise to this world of name and form? It is this so-called independent cosmic principle attributed to Sankara, that is attacked with varying degrees of success by the different schools of thought, both ancient and modern.

What does Sankara really state in his Bhâshyas? From certain undeniable facts of experience he establishes that Prajnânam is Brahman or the Reality which is proved to be identical with our Self. Here we get a definite criterion of Reality: Reality is that which transcends time and yet is the sole entity that endures for ever from the time-view, i.e., from the empirical standpoint. Even an ordinary thinker would never then believe in an extra-cosmic force or entity that can give rise to the consciousness of a world—the world that consists of individuals and exists in their consciousness. The only possible way in which we can understand him when we take into consideration his sound metaphysical position, is that he points out 'Adhyâsa' or Mistaken-transference as cause of bondage and misery, which we can easily note in all beings—an individual's illusion or a natural prejudice that veils the Truth. The word, 'illusion', need not give rise to unnecessary fears in the minds of the so-called realists who have clearly no idea of what an illusion is and therefore much less of what Reality means. Life consists of a series of memories; the event of the present becomes only a memory of the past. The elusive handful of the 'present' is as unsubstantial as the achievements of a dream. Does any one realize the illusory aspect of experience within dream? As there is nothing else but Reality under any circumstances, even a dream or an illusion has a meaning only within itself. The substance of this world consists only of a bundle of sensations arranged in order by the presence of Reason which is identical with our Real Self. The order and consistency that are instanced to prove the reality of an external world, are entirely due to the presence of the Real Self, and the former are the evidences of the permanent and unchanging nature of the Self which appears as the consistent whole in any state or in any conceivable situation. It is the invariable presence of Self that gives the appearance of reality to every situation. But there is the same order and consistency within a dream as well; and hence these are no real marks to prove the reality of an external world.

A born Hindu familiar with Sankara's teachings will be surprised at the different views held by the modern thinkers. He is called a Nihilist, a Mystic, a Tântric, and so forth. These are the opinions of the Westerners who have a fascination for his bold conclusions but have no idea of their grounds. In our country it is a fashion to quote Sankara as an authority even for obscure and irrational beliefs. There are any number of such theories about Sankara which I need not consider now at length. I am dealing only with the views of the intellectuals not only of the West but also of the present Indian interpreters of Sankara. When so many of our own Âchâryas and philosophers, not understanding the methods of Sankara, have attacked only his so-called theories, how can we expect the philosophers of the West, who have not the least idea about the peculiar Vedic methods, to understand and give the legitimate value to the most rational outlook of the great philosopher?

In trying to give a wider meaning to the term Mâyâ than what Sankara gave it, we move on to slippery ground. Mâyâ is the cause of all the existing disputes! Even in our country there

are several possible explanations—theories on the meaning of Mâyâ. One will get really confused by hearing all the different *Vâdas* about it. Therefore the safest course is to read his Adhyâsa Bhâshya a number of times and form our own independent conclusions based upon his metaphysical position. To treat it as a real cause of an unreal world or an unreal cause of an unreal world would lead us on to an endless array of speculative efforts. The cause ceases to be a cause if there is no effect apart from it. The unreal cause of an unreal effect ceases to be with the unreal. What does not really exist, needs neither an explanation nor an accounting for; and the attempt would be impossible because the real position does not allow it. Facts are superior to mere theories and the problem does not exist in the final comprehension of the Fact or in the Fact itself.

What is the cause or purpose of this world? That is all the question which worries the philosophers. They do not pause to consider whether this problem arises at all in an enlightened enquiry. "What world?" we ask. Is it an independent entity? If it is only the consciousness of a world we have to deal with, causality is included within it and can never be traced beyond consciousness. Sankara never troubled himself seriously about this illusory problem. For, the problem of the cause of the world, the crux of all philosophy, is an intellectual illusion by its very nature in an enlightened enquiry. There is no occasion for such a problem if only we analyse our experience and get rid of our ignorance. When one great American philosopher asked Swami Vivekananda how he could explain the creation of the relative universe out of an absolute Reality, the Swamiji said that he would give the same answer that Sankara had given us long ago, viz. to request the questioner to put his question in a syllogistic form. The questioner of course thought and thought for a long time but had to confess in the end that he could not find the middle term!

We generally mistake one thing for another, to wit, the unreal for the real. Knowledge removes this ignorance. What, then, is the problem that would still exist in the sphere of knowledge? To establish or even to think of a relationship between the absolute and the relative is illogical from the very start. The worrying problem of the origin of world is grounded only in such an ignorant and illogical outlook. Hence Sankara analyses first our ordinary experience and arrives at the permanent and undeniable aspect of it. I need not deal in detail the methods of Avasthâtraya and Panchakosha, both of which prove beyond doubt that the Self of the enquirer is the permanent reality—the Self that merely witnesses its percepts in two of its states, waking and deam, and reveals its true nature in what is known as Sushupti; the Self that appears as one perfect whole in each and every Kosha (the universe of discourse) and on serious enquiry is proved to be none of these manifested spheres. The Panchakosha method proves that this 'I', the self of the enquirer, is not anything that it comprehends nor anything that it witnesses but is that which remains unaffected after the most rational process of elimination of the phenomenal. To deny this 'I' is at least to exist in order to deny or to doubt. Now the Avasthâtraya and the Panchakosha are viewed together as a whole. There are all the five Koshas even in a dream as per our experience. But after waking we find that the individual of the dream and all his five Koshas and all activities connected with them are unreal. So too in the sheath

of Reason or Vijnânamaya-kosha we arrive at the conclusion that the three states or Avasthâs are unreal and the Self is free from its temporary attachments created with each state. Thus the five Koshas and the three Avasthâs are found to be mere passing appearances and situations, and *this* Self is actually free from them.

Self's nature as pure or perfect consciousness is proved by the method of Avasthâtraya which disposes of all the existing problems of causality, world, etc. Cause demands time, and time has meaning only within the waking or the dream. The sense of time snaps in our deep sleep. Therefore the problem of the cause of the three states on which hangs the consciousness of the world, does not arise, and if it arises at all, it can arise only in those who are ignorant of the nature of cause. About this question of causality, Mr. K. A. Krishnaswami Iyer of Bangalore, has dealt with at length in his valuable book *Vedanta as a Science of Reality*. The knowledge of Reality arrived at by an enquiry into the nature of our experience makes the problem of the cause of the world meaningless and illogical. If there still remains a craving for the cause of the world, Vidyaranya humorously asks those that want it, to find it out—all within the waking state. Few are aware that the greatest scientists of today have arrived at the same conclusion about the cause as that of Sankara.

Here I have to say a few words on a most controversial point. It is not a small family quarrel among ourselves, for it affects seriously our notions of freedom and bondage and release, etc., I think that most of the criticisms levelled against Sankara would appear very reasonable if it is proved that he believed in the existence of Avidyâ as *cause* in any form in Sushupti. It is left for great scholars to decide the issue textually. But one familiar with the canons of pure philosophy and modern science, cannot think of a cause in a timeless sphere. As *Vâsanâ-mâtra* or as Bija-rupa or in any conceiveable form, the presence of Avidyâ as the cause in Sushupti, would make time greater than the Self. Fortunately our Self is free from such an imaginary curse! Sushupti is the one occasion, so to speak, when we can realize Self's absolute purity and freedom. The waking intellect that demands a cause in its time-bound form, must imagine *its* cause in Sushupti which is then viewed by it as *its previous* state from the same time-bound view. It thus includes the timeless sphere within its time sphere and imagines an 'ought-to-be' something in Sushupti to account for the *subsequent* rise of a world in consciousness. The power of ignorance is so great that such unconscious slips in logic become possible even in very great thinkers. Such an irrational position is mistakenly transferred to Sankara himself, the world's greatest thinker, who never uses such a term as Mulâvidyâ anywhere, according to Mr. Y. Subba Rao of Bangalore, in his scholarly work in Sanskrit, *Mulâvidyâ Nirâsa*. Even if the interpreters and scholars prove by texts that Sankara says that, we know for certain that the greatest philosopher must have meant it only for those who are still in the sphere of ignorance and who will get confused or even get mad if the unreality of cause is proved to them. In his Bhâshya on Gaudapada's Karikâs and also in several places in *Sutra Bhâshya*, he has clearly pointed out the errors of all such unphilosophical positions. To the Poorvapakshin who asks the question: "Whose is this Avidyâ?", Sankara replies in his *Gitâ Bhâshya*: "To you, the individual, who asks this question."

One may ask here, "If the individual's ignorance is removed by the individual's knowledge, what have you to say about other individuals? There ought to be a universal force or something, whatever we might call it, that should account for the Avidyâs of the other individuals." We say that the idea of a universal force and the other individuals are all included within the individual's Avidyâ and ceases to be with it when knowledge arises. Where individuality is absent as in Sushupti, it will be a futile attempt to seek for the trace of Avidyâ *there* in any form. Avidyâ in Sushupti, i.e. I did not know anything then, is not a conscious experience but is only a created memory of the waking intellect. He who establishes the unreality of an external world by Avasthâtraya would never undo himself by postulating a central cause for such an unreality outside the actual sphere of ignorance, and much less within the sphere of Absolute Reality. The cause is not available *there* or *then* for *this* or *now*.

I will also refer to another existing fashion of some of the modern Indian thinkers. A few of the exuberant Advaitins, in their zest for reconciliation and moderation, say that Ramanuja is the best commentator for Sankara. Can ignorance of Sankara's position go further? It arises out of a confusion of *religion* with philosophy, *faith* with science. The one is a mere poetical description of the Lord according to the Srutis and Smritis, while the other is the proof for such a Reality. Both talk no doubt about Vâsudeva, but Sankara's Vâsudeva is a rationally proved entity stripped of all *our* illusions about it. To Sankara the Srutis that declare the truths about Reality are sacred because of their *rational* outlook. They can be proved by reason—reason reaching its logical limit in experience and revealing intuition by which the nature of Reality is comprehended. Here, in this position, there is greater room for Bhakti, for it is in perfect accordance with knowledge. Mere faith in the Lord has its own uses of course. But faith based upon certainty means eternal release from doubt, despair, and unnecessary hopes. To think of a unity in philosophy of the type referred to, is only a compromise with ignorance. Ramanuja's Vâsudeva, in spite of all the glorious attributes that we can imagine, is outside the sphere of both reason and experience, the only reliable instruments of knowledge. Knowledge does not arise merely by a denominational allegiance to a particular creed or sect or by accidents or birth, time, and place. Ramanuja's system is a leap in the dark with the talisman of individual consolation or satisfaction for one's own safety. It is an interesting speculation based upon religious instincts without entering into the meaning of their deep basis. Moreover his idea of Reality, 'as a whole composed of parts', reifies the essential distinctions, and God as the ultimate unity becomes then a mere illusion—one among several wholes!

God, religious experience, the urge of Truth, the sacredness of the Srutis, all these get their deep meaning and glory only in Sankara's system of thought where God is proved to be the very urge and the ideal of all conscious existence and therefore to be the only Reality identified with our Self. Any other view can only be an illusion based upon mere ignorance of the situation. God alone is; there is nothing else but God. We can get at Him intellectually and intuitively. This is the glorious position of Sankara. This high rational outlook is bound to endure for millions of these illusory years, whose value and meaning he so boldly pointed out that even a thoughtful *child* can try and understand.

Thibaut tries to prove that Ramanuja's commentary on the *Vedânta Sutras* is more in accordance with the spirit than Sankara's while he also admits that Sankara's is more in line with the philosophy of the *Upanishads.* This is entirely a wrong view when we know that the *Vedânta Sutras* are meant only for revealing the consistent doctrines of the Upanishads. What concerns the modern thinker is not the faithfulness of the interpretations or even consistency with the Srutis. Which is the *rational* view? The greatness of Sankara consists in taking a most rational outlook while agreeing with the Srutis, thereby showing the rational basis of the Mahâvâkyas themselves. He does not give up either textual authority or reason based upon actual experience, because his metaphysical position is entirely in agreement with that of the Srutis, as he proves at every step. An appeal to reason alone will hold good for all time to come but an appeal merely to the religious instincts of a particular set of human beings cannot stand the ultimate tests of reason. Sankara yields to none in his reverence for the Srutis. But in his view knowledge demands the fullest use of reason necessary for the discrimination of the Real from the unreal in experience. A Vichâra-Buddhi is first absolutely necessary before trying to understand the deep meaning of the Srutis. What appears as reason under the first limited view becomes exalted as intuition; and what is intuitively grasped as Truth is what is revealed in the Srutis. And hence their sacredness. Mere quotations without taking into consideration their full implications do not take us even one step higher. That is where Sankara scores a victory over every other philosopher! Sankara's victory is virtually a victory to Truth! He alone has a right to talk about the limitations of reason, for he alone has reasoned it out and found its meaning in the Reality. The legitimate purpose of intellect, the instrument of reason, seems to be to know its own limitations and obtain the satisfaction that the very limitation is throughly rational from the point of view of ultimate reason. What are the proofs for the existence of God? All speculative efforts to answer this question have failed. And Ramanuja's is one of them. The splendid superstructure of his theological speculation is built upon the genuine but uncertain foundations of human beliefs, hopes, and fears! But Sankara's system is based upon the solid ground of reason and undeniable experience. If Self is proved to be the Reality, what seems to hide this glaring fact is only one's own ignorance and nothing else. If that is seen to be the only obstacle, then we can truly say with Sankara that God's mercy is infinite! A little serious thought in the right direction, and we find that we are actually free from all bondage. The greatness and genuine goodness of the Lord is once for all vindicated in Sankara's great system of thought and not in any theological or other speculations.

VIVEKANANDA

BY PROF. DR. FREDERICK B. ROBINSON

There are many who can speak with more authority and understanding concerning Vivekananda. I have in mind my good friend Monsieur Jules-Bois, who entertained Vivekananda in his own apartment in the suburbs of Paris, travelled with him in Turkey, Greece and Egypt, and dwelt for a time in the Ramakrishna Math or monastery near Calcutta. He could more worthily reflect from the mirror of his mind the image of the living Vivekananda and echo the music of a vibrant voice giving wings to the words of the *Vedas* and *Upanishads*.

But the lives of vital men leave great influences behind them recorded in books, expanding in organizations and working out in the lives of others. There have been few men more vital than Vivekananda, strong and handsome in body, keen and penetrating in mind and ardent in spirit, as he was. In the flesh for but thirty-nine years, his spirit manifests itself now more strongly than ever and we who pay tribute to him can form possibly a truer estimate of his life and work than could his contemporaries.

It is impossible to understand Narendra Nath Dutt without some insight into the influence of Ramakrishna, the saint of India. Furthermore, it is also necessary to recall certain movements of reform in Indian religion and politics.

Unlike the Christians who accept Jesus as the only incarnation of God on earth, the Hindus believe that divinity appears from time to time among men. By many, Ramakrishna, who was born in Bengal in 1836, is regarded not only as a reincarnation of the divine essence itself, but also of other gods of Eastern theology. At any rate, this saintly man who had attained spirituality that was obvious to all who came into contact with him, attached to himself a group of disciples. Among them, the most vital, intellectual and energetic was Dutt, who after Ramakrishna's passing on August 15, 1886, became the leader of an Order of Swamis dedicated to the continuation and spread of the ministry of Ramakrishna. Although Vivekananda never claimed divinity for himself, he accepted Ramakrishna without reservation and dedicated his life to the spread of his Master's gospel. Furthermore, his own spiritual experiences were had, according to his own testimony, through the influence of Ramakrishna. Vivekananda can be likened to the Christian apostle Peter, in that he was the definite choice of his Master to carry on a ministry, and he may also be likened to Paul, who saw a great light on the road to Damascus and later preached throughout the world.

But what was the situation in India and what was the peculiar message of Ramakrishna? India had drawn the spirit of its religion from the earliest days of Aryan life. Its sacred literature was rich and a hierarchy of divine beings had been evolved. Rituals were followed in the temples and numerous sects had sprung up. The essential teaching of Ramakrishna had been that:—

I—To find God man must look within, and the goal is attained when there is a realization of oneness with God.

II—There is good in all religious systems, they are but different languages

or modes of expression suitable to people of different countries, speech and circumstance. Properly pursued all lead to the one realization. Therefore creeds and rituals are but incidents; the essential helps to realization are love and sincerity.

III—But realization for self, or self-salvation is not enough; there is need to bring others to this realization.

It is obvious that a successful mission along these lines would not only effect the immediate happiness of many in a religious sense, but would lead to widespread social and political reforms. This was understood or at least expressed more clearly by Vivekananda than by his Master. Furthermore Vivekananda's later visit to America strengthened the social objectives of his Order of Swamis. I shall speak of that later.

The little band of apostles formed a permanent organization not unlike that of the Christian St. Francis. They assumed vows of chastity, poverty, and good works. They sought mastery over themselves that their souls might be free and unhampered by the fetters of material life or the beclouding influences of sensuous indulgence. They also taught the love of all men and all things as a beginning that would lead to a disinterested love of good in the absolute sense. For a way at least, divine understanding and human affection, working themselves out in service to all, went hand in hand. The final stage was permanent attachment to none of the works or affairs of the world, but absorption into the infinite good—the absolute divinity.

In 1893 Vivekananda represented Hinduism at the Congress of Religions held in Chicago. There had been many in America acquainted with this Hindu philosopher and religious beliefs, long before this visit, such as Emerson and others of the transcendental school. The works of American historians, philosophers, psychologists and poets reflected the essential teachings of the *Vedas*. Walt Whitman also sensed the spirit of India and wrote his poem that begins "Passage, O soul to India" and ends, "Passage to more than India." But it was Vivekananda, at Chicago, who gave widespread publicity to the doctrine of the divinity in man as preached by Ramakrishna, and the idea of the fundamental oneness of all religions. He popularized and publicized among the many of average intelligence the concepts that had been clearly understood by a smaller group of intellectuals.

So attractive was his personality and so clear and direct were his teachings that he won many adherents who joined the Vedânta groups he established and reaped also the profound respect of others who, while adhering to the doctrines of their own churches, recognized a common ground as described by Vivekananda where all men of good will could meet. Indeed, as we look back at the 1893 Congress of Religions the outstanding personality was Vivekananda, and the only permanent outcome was the establishment of Vedânta centres.

Not only did he establish many centres in America, but through his lectures and association with donors, he obtained the means of founding and maintaining monasteries in India. He brought a message to this country but America also taught him many things and provided the means for the development of his work in India along effective lines that would otherwise have been impossible. The mother monastery is at Belur and there are many more in India and outside. In one, at the foot-hills of the Himalayas, there is complete retreat from the world, where members of the Order may find seclusion for meditation and the attainment

of the superconscious oneness with the infinite so vividly described by Ramakrishna. The others are more closely related to the world of men and concern themselves not only with religious pursuits in the pure sense, but also with applied religion manifesting itself in the good works of hospitals, philanthropies, and instruction. The Order has added to its work the conduct of the Ramakrishna Mission with centres of study, devotion, and publication.

There can be no doubt that Vivekananda did much for America and he took back with him to India practical methods of strengthening not only religious life at home, but also social reform. These reforms are not advocated because of some personal or political party advantage, they are the result of an elevation of the spirit. They are the forerunners of the disappearance of the objectionable social and political limitations of the caste system which doomed the untouchables to hopeless lives.

Vivekananda came before Gandhi. His teachings are the best foundation of a real national life for India—a life that finds its roots in the ancient teachings of the *Vedas*, that adapts itself to scientific and educational progress and that will wax strong through a just balance of serenity and action.

There is no difference between the doctrines of Ramakrishna and Vivekananda and the words of St. Mathew—"Seek ye first the kingdom of God and His righteousness; and all these things will be added unto you."

No people could have had a more sincere leader with a truer message. If the people of India and the people of the world find God and His righteousness within themselves, then indeed will matters of daily life fall into harmonious order and then will be peace.

NARA AND NARAYANA

By Dr. M. H. Syed, M.A., Ph.D., D.Litt.

I

We are generally familiar with Sri Krishna's life on the physical plane and his teachings as embodied in the *Bhagavad-Gitâ*. We look upon Sri Krishna as an Avatâra who came in response to the recurring spiritual need of the world to destroy evil and exalt righteousness and to set up a new standard of civilization. Sri Krishna has many-sided activities. If we do not take him literally as one, who put on human garb in order to make himself visible to the human eye, we do find some mystical meaning in all his acts and the incidents of his life. Whether we believe him to be an Avatâra of Vishnu or as one who has gradually evolved from the lower rung of the ladder to the highest pinnacle of Iswarahood, we cannot deny this fact that he is the highest principle in man and in the world. In other words, he is the life of our lives and the soul of our souls. He is truly a Paramatman. As such he rules our thought and life and he is the only reality existing in this world. To quote his own words, he says, "There is not whatsoever higher than I, O Dhananjaya! All this is threaded on me as rows of pearls on a string". Now, the Supreme Reality, by whatever name we may call It—Iswara or God—

stands in relation to man as a father is to a son or teacher is to a disciple.

The only beloved friend and disciple to whom he addressed on the field of battle and persuaded him to fight is Arjuna. Among other appellations, Arjuna has one very strange name. He is called at different times by ten or eleven names most of which are explained by himself in Virâtaparva. One name is omitted from the list. That is Nara. This word simply means "a man". It typifies Vyasa's real views of the origin, trials, and destiny of man. Vyâsa looked upon Arjuna as man and upon Sri Krishna as the Iswara incarnate or the spirit that comes to save man. We all know that everyone of us has numerous inward foes to fight with. We struggle with our lower nature—passions, anger, fear, desire for possession—because we know that these stand in our way of self-realization. Unless and until a person conquers his lower passion, controls his attachment (Moha), desire (Lobha), fear and anger, he is not fit to tread the path of spirituality. We are each of us called upon to kill our passions and desires, not that they are evil in themselves, but that their influence must be annihilated before we can establish ourselves on the higher plane. The position of Arjuna is intended to typify that of a disciple who is called upon to face the enemy within him. As the *Guru* prepares his *Chelâ* for the trials of initiation by philosophical teaching, so at this critical point Sri Krishna proceeds to instruct Arjuna.

II

Though speaking of himself as Para-Brahman, Krishna is still the Iswara. He describes himself as Atman but, no doubt, is one with Para-Brahman as there is no essential difference between Atman and Para-Brahman. Certainly, Iswara can speak of Himself as Para-Brahman. So all sons of God, including Christ, have spoken of themselves as one with the Father. His saying, that he exists in almost every entity in the cosmos, expresses strictly an attribute of Para-Brahman.

Now, the perennial struggle between right and wrong, light and darkness, spirit and matter continues for ever. The war of the *Mahâbhârata* typifies the struggle of the human soul. We should, while studying the life and teachings of Sri Krishna on the physical plane, never forget that all his acts and utterances have a double meaning : one for a mystic and the other for a man of the world. Philosophically speaking, Sri Krishna occupies the same position as the Absolute does. If we bear in mind these simple distinctions, we can very well understand the underlying significance of some of the teachings of the *Bhagavad-Gitâ*.

III

In this modern sceptical age there are many people who are doubtful about the existence of a higher and transcendental reality. They say that we cannot form any conception of that Supreme Being whom people call God. So, in their utter bewilderment to understand His Divine nature, they generally lose faith in His benign influence and the necessity of devotion to Him. Their lack of faith is more to be sympathized with than to be taken exception to. They are helpless. Limited as man's mental and moral capacity is, he cannot possibly have any clear conception of the Abstract Reality whom we call God or the Absolute. There is no other reason why people run away from their object of worship. In order to overcome this natural difficulty of man, Sri Krishna spoke to Arjuna or left his

message to the rest of mankind in the following words :

> "The difficulty of those whose minds are set on the Unmanifested is greater, for the path of the Unmanifested is hard for the embodied to reach".

No teacher of humanity has foreseen human difficulty to the same extent as Sri Krishna did. He did not impose any abstract and abstruse idea of Godhood on humanity. What is called the Unmanifested or the Absolute is beyond our comprehension. The Indian philosophers and thinkers have made no secret of it. All that we can know, and have some idea of, is that aspect of the divinity which can be known to us through some attributes of His. Therefore, He is properly called the Saguna Brahman—that aspect of Reality which can be known and understood by embodied beings. The limited cannot possibly have any understanding of That which is unlimited and unconditioned. Therefore, in all ages in India the worship of the Saguna Brahman has been enjoined. The knowledge of the Nirguna Brahman is not easily possible. The God Incarnate appears to us in a human form which we can see, adore, and love. He sets a model for us of thought and action and thus we come in closest relation to Him.

IV

It is an act of supreme sacrifice on the part of Iswara to limit Himself for the time being in the human form so that His devotees may sense and know him. Essentially he is unborn, perpetual, and eternal. "He is not born nor doth He die, nor, having been, ceaseth He any more to be". Yet He puts on earthly vesture in order to manifest Himself to mankind through His divine power. It is the duty of every aspirant to so order his thought and life as to awaken and develop this divine consciousness in his heart. In a simpler language, He should take birth in our heart. In the life of everyone of us there comes a time when we are in a mood to allow our higher self to establish itself in our thought and life. There is a close relationship between human Jiva and Iswara. The only path to union with Him is devotion, utter submission to His will. When this is done, everything worth realizing is achieved.

AESTHETIC ENJOYMENT AND MYSTIC EXPERIENCE

By Sugata

The purpose of this article is to describe the character of æsthetic enjoyment and to point out how it resembles and differs from, mystic experience. The question what is beauty? and the nature of æsthetic judgments have been sources of interminable discussions in the West. In these controversies as in many others one is always painfully aware of the innocence of the savants of contribution from the east of Suez. Nowhere the valuable solution offered in India comes in. Are the deliverances of our moral, æsthetic and mystical or religious (I use the words interchangeably for I take mysticism to be the essence of religion) consciousness revelatory of the same reality or of independent factors in the universe. Right in the Platonic tradition there is a widespread tendency today in the West to affirm that Good-

ness, Beauty, and Truth are intrinsic values and real existents, and no mere ideal constructions of the mind. The Indian view which is explained below, in spite of its certain obvious similarities with the Platonic conception of beauty, differs from it in important respects. For the sake of clarity I shall begin by stating the view-point adopted here.

According to Plato there is an ideal Form of Beauty as there are ideal Forms of Goodness and Justice and Wisdom. Things appear beautiful only in so far as they participate in the true being of Beauty. This Beauty is perceived by souls who are numerous and different. The Indian standpoint, on the other hand, is that underlying all in the universe there is a concrete spiritual unity. Values are higher expressions of this unity and not discrete and independent features in a pluralistic universe. They derive their being and significance from this spiritual principle. Art and morality are manifestations of our spirituality. While in religious experience we make contact with reality directly, in art we endeavour to have a vision of the same through a sensuous content, and in morality we try to realize this principle in our behaviour. Once we believe in the reality of this spiritual principle it at once gives a standard to judge the merits of an artistic production or of a moral action. On this basis alone can ethics make the nearest approach to being an exact science instead of being a normative one. At this point I take leave to say some thing about the reality of this spiritual principle in a parenthesis.

We are hardly aware that the spirit is striving after manifestation through our activities. This struggle of the spirit ordinarily escapes our notice and generally appears to signify nothing because we have not yet realized it directly. Holy persons in moments of deep contemplation come face to face with this reality. To them the workings of the spirit stand revealed. The content of this spiritual principle does not lend itself to definition in terms of what is known through the senses. But its presence is revealed not only through inner experience but also by the moulding influence it exerts upon our personality in order to make it a suitable vehicle for its expression. It is not mere knowledge, will or emotion, it expresses itself through them all. It moulds them, shapes and controls them, and yet it is beyond them. Our complex personality in all its phases is changed by it. We witness such transformations in the lives of holy men. The same principle is manifesting itself in our demand for truth, beauty, brotherhood and fellowship. All such cravings suddenly acquire a significance they do not normally possess when we awaken to the reality of the spirit. Without the reality of the spirit, Ramakrishna said, they are so many cyphers without any value-giving number to the left.

So much for the parenthesis. Now, what constitutes the nature of artistic enjoyment. We have already in a way answered the question. We need only to bring out the implications. Art is an expression of our spiritual personality in a far less feeble sense than religion is. The essence of all artistic enjoyment lies in a kind of awakening to the spiritual principle in us. An object of beauty acts like a torch to illumine our spirit. For the time being we are released from the usual limitations of the petty ego. A beautiful object opens out, as it were, an aperture through which we can have a glimpse of reality. Art is essentially a revelation of spirit. This will be evident from the following

considerations about the characteristics of an artistic emotion.

In the appreciation of an object of beauty we can disentangle two elements: a sensuous content and a peculiar emotion. This experience of a peculiar emotion is the starting point of all artistic experience. This peculiarity of emotion has certain characteristic features which distinguish it from other pleasant feelings. This emotion which may vary quantitatively in different persons is the same always in quality, and the emotion is felt for something which the object reveals and not for the object as a physical existent serving some useful purpose. The emotion is felt for the object as an end and not as a medium for conveying emotion. In our ordinary perceptions we view objects as related to our ends, and these objects start in us trains of ideas giving rise to diverse modes of feeling. They are related to the interests of life. Artistic emotion, however, is completely dissociated from our animal needs. Artistic joy is disinterested joy. The idea is also conveyed by saying that detachment characterizes the perceiver of an object of beauty. Biologically we have been made to see things, not to look at them. This feature serves to distinguish other kinds of pleasurable emotion associated with animal needs from artistic enjoyment proper. A glutton may derive great satisfaction from viewing tasty dishes, a miser may gloat over his riches with great inward joy, a young mechanic may find the pictures of bathing belles in a magazine cover producive of great pleasure, and a perverted mind may obtain the greatest interest in browsing on ugly crime-stories. In all these cases the objects afford satisfaction because they excite a train of ideas associated with the satisfaction of animal needs. Every sensible person will be loath to include them in the denomination of artists.

The divorcement of artistic joy from animal needs and activity is clear also from another set of considerations. Appreciation of beauty is limited to the two senses in us, which are relatively late arrivals in the history of life. Further, objects which we apprehend through these two senses, namely, the eye and the ear, are in an understandable sense more remote to the physical basis of our being than objects grasped through touch, smell, and taste. In enjoying artistic emotion, moreover, our vital and mental activities seem to be at the lowest level of consciousness. No doubt our cognitive and conative activities are to a certain extent present in apperceiving the relation and arrangement of parts in the sensuous content, but they are limited to it alone. With the predominance of the emotion they often appear to stop wholly. On such occasions we appear to look vacant and become rigid, and the visual or audible sensations which were before impressing themselves on the consciousness fail to command any more notice. We momentarily escape, as it were, from the stream of life and come to rest on its banks.

Along with the reduction of our vital activities to a minimal conscious level, there is another aspect of the artistic emotion which has to be clearly marked out. It is that the object of beauty induces in us a sense of mystery. This sense of mystery is there because we momentarily become aware of a deeper reality which escapes our ordinary perception. It also affords another criterion whereby we can distinguish biological satisfaction from spiritual enjoyment involved in appreciating art. Now we are in possession of certain distinguishing marks of artistic emotion. It is of course very difficult to make it

intelligible to persons who have never themselves felt such an exhilaration of joy bathing their being what artistic enjoyment means. Perhaps no amount of explanation can make it clear. We may notice the sun shining over a landscape every morning. We just see it and then get absorbed in our daily trivialities. But one morning suddenly we become aware that the landscape is beautiful, we cannot turn our gaze away for some time, and our being becomes immersed in an unutterable joy. In such moments we touch the fringe of the real.

Various explanations have been offered of this feeling of joy. There are subjective theories of various kinds. Consistently worked out they land us in extreme forms of idealism and solipsism. It is not the purpose to enter into their details here. However plausible or even logical they may appear upon a background of idealistic philosophy there is not the least reason to take them to be true. Among the objective ones the Platonic theory finds most wide acceptance. It has been alluded to above. But the most satisfactory of all is the Indian theory which seeks to interpret artistic enjoyment as the expression of the spiritual principle. According to it it partakes of the character of mystic experience. Art is essentially a revelation of the spirit. The harmony in an image for the moment draws our hearts out, liberates us from the narrow bonds of our egoistic impulses and cravings, and make us dimly aware of a spiritual unity between the subject and the object. We call this feeling sympathy or empathy. This artistic enjoyment is called Rasânubhuti, experience of the Bhuman, the Infinite. The Upanishads say that everything becomes dear through the Self. We experience joy when discover ourselves in others i.e. when we experience the Self. One of the characteristics of the Infinite, the Upanishads declare, is joy.

Before proceeding to distinguish mystic experience from artistic emotion a few observations on what constitutes genuine art may not be wholly irrelevant. In the light of the above considerations an artist's task is not so much creative as revelatory. By a dexterous arrangement of colours and sounds he makes for us so many windows through which we can gaze upon reality, however hazy the panes of those windows may be. Real art therefore, does not consist in mere technique. We may have before us a picture where colour and forms wonderfully imitate nature. We may marvel at the skill with which minute details have been reproduced. But with all this exhibition of skilful technique and elaborate effort it may leave us very little moved, while a few haphazard strokes by an artist who throws all canons of taste and technique overboard may fill us with an indescribable thrill. Technique is no doubt necessary, but it is far other than beauty. Skill may excite our wonder, but never that thrill and mystic quality in artistic emotion. Popular language does not usually distinguish skilful works from artistic creations proper. We even call juggler's tricks an art, yet we are far from intending that it can be put in the same class with a Botticelli's Madonna or a Bach fugue. It is for this reason that realists in literature and painting will for ever continue to take a subordinate place in the world of artistic excellence. What we ordinarily mean by realism is the faithful reproduction of our everyday and superficial personality. Great writers command our admiration by the way they disentangle the threads of our emotional texture. We feel a natural sympathy with the characters he

creates because we find ourselves more or less mirrored in them. All this unity revealed by realistic literature is however, on the conscious plane and superficial in character. Realism appeals to the commonplace side of our nature, it does not touch our depths. Idealistic literature or art in general, on the other hand, awaken us to the deeper, nobler and more profound side of our nature, of which we remain oblivious in the midst of our life's struggles. It liberates our personality from its narrow prison-walls in a way realism can never do. Idealism makes us conscious of our invaluable heritage. Idealism possesses mystery which realism lacks.

Poetry which contains this sense of mystery in a greater measure is higher than drama. Some very prosaically minded persons complain that not a few verses of some great poets do not convey any clear meaning. Such persons are blind to the real power of poetry which lies in its evoking within us a sense of unanalysable emotion and mystery through the harmony of words and metres. The poem as a whole conveys a sense which the most minute dissection of its parts fails to reveal. Most people seem to value art in so far as they tend to excite certain preformed dispositions in us or to arouse a train of ideas. They rarely have a glimpse of the mystic quality of æsthetic enjoyment. Take the case of music. Most persons are incapable of appreciating pure melody unaccompanied by meaningful words. Here it needs to be pointed out that much is needed in the shape of culture and refinement on the side of the subject in order that an object of beauty can evoke in him an artistic emotion. Persons differ in refinement and sensibility. Like the religious or ethical sense the æsthetic sense is also evolutionary. The Himalayas and the sun-set have existed for millions of years, but man has become conscious of them as objects of beauty only recently in comparison with the history of man on earth. In savages they evoke no such emotion. The capacity for art appreciation differs a good deal from man to man. Some very gifted persons appear at some moments to look upon the entire creation as beautiful. In the case of a few great poets this awakenment to the spiritual principle in the universe has been very profound. Some appear to have felt on occasions the presence of an all-embracing spiritual unity and the organic character of all existence. Of a poet it is recorded that in a moment of his vision the phenomenal world assumed such a shadowy and illusory appearance that he struck his head against the trunk of a tree to feel whether it was more than a mere shadow. Are such visions identical with mystic experience? Are artists seers? If not, what constitutes the difference between them.

At the outset it is good to allude to a misgiving that may lurk in many minds. It may strike many of us as very strange that anything like mystic consciousness which is attained after years of strenuous effort and rigorous self-control should come to artists who cannot lay claim to any such discipline? Here it can be pointed out that much of the discipline in religious practice goes towards refining the coarseness of our personality. Artists are naturally endowed with a higher degree of refinement than ordinary men. There is besides such a thing as the play of the Divine. "The wind bloweth where it listeth." Swami Vivekananda has somewhere said that some persons often stumble upon Yogic realizations. Varying the metaphor we can say that the spirit often stumbles upon certain men. Spiritual light do suddenly and un-

expectedly descend upon some men, as Ramakrishna has said. We normally lose ourselves in a tangle of vain discussions when we invoke the Karmic law in an attempt to explain these phenomena. Mysterious are the ways of God!

In spite of a great similarity of the highest kind of artistic emotion with mystic experience there are some radical differences between the two which makes the distance between an artist and a seer far greater than that between an ordinary man and a gifted artistic genius. Firstly, the mystic's experience of reality is direct, not through the hazy panes of a window. The mind of the mystic makes contact with reality in times of contemplation directly. Like the artist, he does not view reality through a medium. The artist depends for his glimpse on a sensuous content, and his vision is therefore vague and dim. It does not command that certitude which the mystic's vision gives. This direct contact with the spirit cannot be made unless our personality is purified of all its baser and egoistical impulses. Only a rigorous moral training can lead up to that state of mind when it becomes possible to realize the spirit in its purity. The artist's vision is not only hazy, it is also impermanent. No sooner he seems to feel a thrill than it departs and leaves behind a aching void. Further, while the mystic's vision works out a complete transformation of his personality, the artistic vision fails to bring about such a consummation. In the case of the mystics the scales completely fall from the eyes whereas in the case of the artist they become somewhat transparent for a moment. The mystics' whole outlook becomes changed thanks to this transformation. He can no longer behave as other people do. He is always conscious of the spiritual principle working in the world. He becomes an instrument at the hands of the Divine which works through him for the awakenment of other souls. No such transformation is witnessed in the lives of mere artists. No sooner has he his vision than he descends from that plane and begins to be driven by the same egoistic and selfish purposes and desires which he had before the vision. Though he becomes aware of the spiritual principle dreamily and momentarily through a sensuous content the spirit cannot manifest itself through the gross coverings of his personality. Not living in ever present and direct communion with the spirit he cannot become like the mystic a dynamo of infinite power for uplifting humanity. Artistic emotion gives us a glimpse of the Bhuman, it brings to our heart the call of the eternal. It is perhaps through artistic enjoyment that the Eternal first beckoned the primitive poets of humanity to the realization of the Infinite. In striving after the vision of the Bhuman they became uprooted from the world of narrow selfishness, and as the storm of dispassion wafted them into the heart of Reality the poets became transformed into seers with a holiness in their being, a song in their heart, and a supernatural shine in their face. In a very real sense mysticism is the highest art.

VIVEKANANDA AND CHRISTIANITY

By V. Srinivasan, M.A.

The Swami Vivekananda was the incarnate voice of Hinduism in modern times, and thanks to his efforts India has come to be better understood and respected during the generation that has passed since he entered into Mahâsamâdhi.

But the abundant love of his motherland did not blind the Swami to the beauties of alien cultures, and he never countenanced insensate attacks on them. Nothing illustrates this trait as his attitude towards Christianity. He was conversant with the higher criticism of the Gospels, admired the strength of organized Christianity and held the Nazarene in great veneration. "Had I lived in Palestine in the days of Jesus of Nazareth," he told a lady friend, "I would have washed his feet not with my tears but with my heart's blood".

The profound piety of Thomas A. Kempis's *Imitation of Christ* impressed him most and he got his disciples interested in it. In his Parivrâjaka days besides the *Gitâ* and the kamandalu, the Swami carried with him a copy of the *Imitation of Christ*. He translated a part of the book into Bengali and wrote an introduction to it. He frequently meditated on the lives of the Saints, of Ignatius Loyola and Francis of Assisi, and many were the occasions, we learn, when the disciples heard him repeat the terrible words of St. Francis : "Welcome to me is Sister Death, welcome, Death, till Death lost all its terrors for them." He used to recite to the disciple wonderous stories from the Holy Scriptures and explain their significance. The story of the woman at the well affected him most, and he considered that of the woman of adultery as the most beautiful in all literature.

The Swami was good at repartee and drew from the vast stores of his knowledge of the *Bible*. While narrating to a London audience the Upanishadic story of Satyakâma Jâbâli and his vision of Brahman he felicitously reminded his hearers of a similar vision that appeared to Samuel. Asked at Minneapolis if the women in India threw their children to the crocodiles of the river, he retorted, "Yes, madam. They threw me in, but like your fabled Jonah I got out again." He generally commenced his lectures with recitations from the *Bible*, and we know how the talks at Thousand Island Park were inaugurated by readings from the Book of St. John.

The Swami's knowledge of the Gospels astonished his friends like Hriday Babu. Asked by a divine how he could reveal such a profound understanding he reminded his interlocutor that the Nazarene was an oriental, a view which recurs again and again in the Swami's utterances. Jesus was an Asiatic however much he may be painted with yellow hair and blue paint and the background of the Gospels, the sun, the sky and the hills betokened an oriental atmosphere that could not be mistaken. The marked similarity in the forms and rituals between Christianity and his own faith bore out what he said.

To the Swami the Christ was no mere Master. He was a manifestation of God Himself, an Avatâra in the sense

the word is understood in India. "I as an oriental, if I am to worship Jesus of Nazareth there is only one left to me to worship him as God and nothing else", said he in the course of an address in Los Angeles in 1900. He had a picture of crucified Christ prominently in his Barnagore Math and a group of missionaries who visited him once said : "These people are already Christians"; they found sandalwood paste placed at the feet of the Christ as a mark of worship.

The Christ reminded him of the Buddha, another great oriental teacher to whom too "not of this life but something high was the watchword". Like the Buddha, the Christ came to fulfil and not to destroy. Both were great Asiatics and Vivekananda was happy to regard them both as Avatâras and not merely as Masters.

The life of the Nazarene appeared to him to be of special significance when viewed in relation to its historic background. Judaea of the epoch when Christ lived and moved struck him as having witnessed an exceptional decay preceding energy and the concentration of Jewish enthusiasm and energy which resulted from Christianity found expression at the next period of Christianity. "Every prophet", said the Swami, "is the creature of his own times, the creature of the past of his race; he himself is the creator of the future."

The appearance of Christ was thus a landmark in the progress of civilization, and on this account His and the Blessed Virgin's lives merited the utmost veneration. Two or three striking instances may be given to show the faith he reposed in them. In his first letter from America he wrote : "I am here amongst the children of the son of Mary and the Lord Jesus will help me". At a later day seeing a little chapel in the Swiss Alps he gathered some flowers in the wood and asked his companion, Mrs. Sevier to place them at the feet of the Virgin. He would have offered them himself but he thought, we are told, that there might be objection and so entrusted it to his Christian disciple. "For, she also is the Mother". When, again, in his later days he was asked to bless a picture of the Sistine Madonna he touched the feet of the Child instead.

It is also well known that, 50 miles off Crete, the Swami had the very famous vision of the old man of the Therapeutae sect familiar to students of Church History. While the Swami held Christ in veneration he did not forget the debt the faith owed to others before it succeeded in wonderfully transforming the life and outlook of the world. There was the Rabbi Hillel who influenced the Christ's teachings in a remarkable manner and it was Paul that galvanized the obscure Nazarene sect into great activity. The Swami held Renan's book on Christ to be mere froth and preferred Strauss. The Acts and Epistles, he said, were older than the Gospels.

During his travels in the West he was much impressed by the liturgy of the Catholic Church and defending the architectural glory of St. Peter's to a lady against the charge of extravagance he said, "What! Can one offer too much to God? Through all the pomp the people are brought to an understanding of the power of a character like Christ who though himself possessed of nothing has by the superior character of his personality inspired to such an extent the artistic imagination of the world". But when he saw the splendid High Mass on Christmas Day he could not escape a feeling of wonder if the practisers of so much pageantry were really the followers of

the lowly Jesus who had not where to lay his head. He was certainly impressed with the spirit of *Sannyâsa*, with its love of poverty, to gain the realization.

He was struck too during his European travels by the similarity of the symbols of Western ritualism to those of his own land. He contemplated on this point at the chapels of Brittany and the Churches of Paris; and Pompeii revealed much that reminded him of the temple at Puri.

"The Blessed Sacrament appeared to him," wrote Sister Nivedita, "to be only an elaboration of the Vedic Prasada. The priestly tonsure reminded him of the shaven head of the Indian monk; when he came across a picture of Justinian receiving the law from two shaven monks he felt that he had found the origin of the tonsure. He could not but remember that even before Buddhism India had had monks and nuns and that Europe had taken her orders from the Thebaid. Hindu ritual had its lights, its incense and music. Even the sign of the Cross as he saw it practised reminded him of the touching of the different parts of the body in certain kinds of meditation. And the culmination of the series of observations was reached when he entered some cathedral and found it furnished with an insufficient number of chairs and no pews! Then at last he was really at home. Henceforth he could not believe that Christianity was not foreign".

The Vedic ritual had thus its High Mass and offering of food to God and the Blessed Sacrament was the Prasâda of the Hindus: "Only it is offered sitting and not kneeling as is common in hot countries. (They knelt in Tibet)." When some one argued that Hinduism had no common prayer the Swami burst out: "No, neither has Christianity. That is pure Protestantism and Protestantism took it from the Mohammedans perhaps through Moorish influence". Judaism, he said, was the only religion that has broken down the idea of priest. The leader of prayer stands with his back to the people and only the reading of the Koran may take place from the pulpit. "Protestantism is an approach to this." Almost all Christianity was Aryan: Egyptian and Indian ideals tinctured with Judaism and Hellenism. As for receiving the stigmata he spoke of it as the natural result of an agonizing love of God and the Resurrection was in his view a kind of spring cremation.

Viewing things in this manner the Swami endeavoured to orientalize Christian thought. He pointed out the blemishes in the interpretation of the Christian doctrines and wondered why, if Christianity was a saving power in itself, it did not save the Ethiopians. He hated the aggressive spirit of Christianity and shewed how proselytizing efforts were always unwelcome in his country. "Those to whom religion is a trade are forced to become narrow and mischievous by their introduction into religion of the competitive fighting and selfish methods". He deplored the fact that religion in Europe instead of being a centripetal force became a force of discord.

He denounced the slough of materialism into which the Western world had fallen. Reminding his hearers that they cannot worship God and Mammon alike, he said, "Better be ready to live in rags, with rags in Christ than to live in palaces without Him",—very much the same that the poet sang:

> "On the Cross of Calvary He hangeth
> but in vain
> Unless within thy heart it be set up
> again."

Not resting with this tirade against 'Churchianity' and 'shopkeeper's spirit' the Swami offered the West constructive ideals of practicalizing the higher spiritual consciousness. From his place at the Parliament of Religions at Chicago he made the West understand that there were religions other than Christianity which were capable of discovering the divinity in man. Men far from being sinners were held out by the Swami to be God's folk, heirs of an immortal bliss, and to an audience roused from delirious lethargy he preached the doctrine of illumination in lieu of a gospel of crucifixion and fearful Hell. He exhorted them to give up the dogma of creation out of nothing and placed before them for the first time the conception of evolution. Nothing illustrated to his mind the difference between European and Indian attitudes than the European idea that a man could not live alone for 20 years and remain sane, taken side by side with the Indian notion that till a man has been alone for 20 years he could not be said to have perfected himself.

The Swami always advocated the existence of sects as being essential for keeping any religion alive but he declared that though it is well to be born in the Church it is terrible to die in it. He held that there was no difference between the true religion of Christ and the Vedânta as Christ, in his opinion, spoke of dualistic ideas only in order to give men something tangible to take hold of. The Swami was indeed delighted that the Prophet who preached of the "Father that art in Heaven" also preached that "I and my Father are one!"

Love and goodwill seldom go unrequited, and the suave manner in which the Swami Vivekananda expressed these things to his vast audiences with the outspokenness of a Savonarola hypnotized them into an acquiesence in his Vedanta philosophy. Notwithstanding all that the blue note Presbyterian press wrote against him, he succeeded in compelling the attention of the 'Churchy West', and many divines responded to his call. Consequently, oriental ideas received far too prominent a consideration at the Parliament of Religions and the next assemblage was not a Parliament of Religions but only a Congress of History of Religions. This bespeaks eloquently of the success that attended the Swami's efforts.

What has been said amply illustrates the spirit of Sevâ and Siva, with which the Swami endeavoured to secure the redemption of the Hindu race. With characteristic devotion the authors of his biography from which the aforesaid crotchets have all been gleaned have chosen to explain many an incident in the Swami's life in Biblical phraseology. It has been pointed out by them for instance how, like Jeremiah he lamented the condition of his fallen country, but how, unlike the prophet he proceeded in the readiness of his heart to discover a solution for the nation's problems. The disciples have again described how, at Kanya Kumari, on the Land's End of India the Swami passed through heights of agony, thinking of the state of his poor countrymen "his soul caught up in the ecstatic vision of the future and like another Jacob with the wrestling angel," we are told, he wrestled with his own soul until the spirit gained the upper hand going beyond all limitations of orthodox religious forms and even the orthodox religious spirit into the great vast Heart of Things: "That was then the Patriot and Preacher in one."

MAHARSHI MANU AND MOTHERHOOD OF WOMAN

By Kshitindra Nath Tagore

"Dharma" is a word unique in the Sanskrit theological literature of India. Perhaps there is no word so significant and comprehensive in any other language in the world. The word indicates whatever upholds and so uplifts a man in all the spheres of his life. The hoary Rishis, the authors of the sacred books of India, realized Dharma to be the only necessary foundation of man's all-round progress and prosperity, and anything opposed to it as leading to his dawnfall and ruin. They therefore gave no room in their Sâstras to any wanton pleasure opposed to Dharma and as such leading to ruination. With Dharma as the pivot of their vision, the Rishis realized the mother in the womankind and directed all to see woman from the same angle of vision. Hence we find Manu, the great, perhaps the greatest, Rishi of the olden days, proclaiming the victory of motherhood, when he sings in the following strain—"It is for child-bearing that women are bearers of good fortune, deserve every respect and honour, and are, as it were, luminous lights in the home ; there is no difference at home between a woman and the goddess of prosperity".

Let none imagine that in speaking of women as child-bearing, Manu viewed them in the light of breeding animals. He has asked the well-wishing relatives, in fact all men, to honour women, because honour is due to them. The Rishis have truly said, "Gods rejoice in the home where women are respected, and the home where they do not get proper respect and honour, but always shed tears, is nothing but a cemetery". It makes us shed tears of joy when we find India had advanced ages past far beyond any other country in giving due honour to womanhood.

Manu had not only asserted that woman was the source of much prosperity and thus deserved every respect being paid to her, but he had also foresight enough to forestall the questionings of men like ourselves with child-mentality in giving reasons for his assertion. Manu proclaimed that "notwithstanding the existence in the divine creation of the same unalterable distinction between males and females, in the animal world as well as among mankind, the one being made fit for procreating and the other for bearing children, woman deserves all respect and honour as she begets children. It is she who nourishes and maintains them when born and thus becomes the fountain from which flow the streamlets of everyday family-duties and household work, that go to make a mother of a woman". In thus realizing the motherhood of woman and declaring it boldly before the world, lies the greatness of Manu, the king among the Rishis. Needless to say that the begetting of children is the principal means of unfolding motherhood in woman. Even then Manu does not deny respect to a woman who is childless. On the contrary, he has delivered a message of hope to her by saying, "After the death of her husband, a woman leading a chaste life of abstinence, enters heaven even though she be childless".

From what has been said above, it can be easily realized that in the opinion of Manu, it is owing to the inherent motherhood in her that woman is

deserving of high respect, even though she be actually childless. All his injunctions wheresoever made by him in relation to womankind tend towards the development of motherhood in woman. To crown all, he has decreed marriage based on Dharma to be one of the highest duties of a woman.

Man in his uncivilized state had no capacity to grasp the higher ideas and was, in consequence, bent on satisfying his natural animal propensities as they arose, without discriminating as to which were right and which were wrong. No obstacle except one put by nature could stand in his way. But the more civilized he became, the more he advanced in the field of culture, and the more the higher moral ideas ingrained in him began to unfold themselves, the more he came to realize that keeping control over his animal passions, lust in particular, was conducive to the well-being not only of himself, but of the society as well in which he lived. With his advancement in culture, man came to realize by degrees the motherhood of woman and ceased to look at woman with lustful eyes and treat her like an animal. The moral side of marriage as a great help in the development of motherhood gradually evolved itself more and more in his mind, and he then found it absolutely necessary to circumscribe marriage with rites based on Dharma. A Western savant has rightly said that "the treatment towards womankind is indicative of a progressive or a degraded nation". It bears no denial that a country where women are treated as animals must be considered as uncivilized and degraded. The country where people are accustomed, may be in the name of romantic love, to cast their amorous look towards woman as woman, stands next. But the country where people take delight in seeing woman in the light of mother by keeping in restraint the animal propensities of lust and evil desires, and in teaching this ideal to each other must be said to stand on the highest stage of culture and in the forefront of civilization. Of all countries, it is India, the Dharmakshetra or the land of Dharma, and India alone, that following the lead of Maharshi Manu, imbibed first of all this ideal truth to the full.

In truth, the purpose of a woman's life would not be fulfilled if her motherhood, the fountain-head of all kindness, compassion and other good qualities, was not allowed to unfold itself in her. On the birth of a chlid, a mother's breast is filled with milk, as well as with unspeakable tenderness and love. A mother's bliss on the birth of a child cannot be compared with any other pleasure whatsoever. Truly has the great poet Tennyson sung--"Wedded love, mysterious law, the true source of human offspring," and may I add, of unspeakable bliss? The Rishis of India did not ignore the fact that under the dispensation of Providence there must be marriages both moral, with their attendant ceremonies to give them a stamp of purity, and marriages immoral, with no other ceremony except that of a man taking a woman by the hand and living as husband and wife and thus satisfying their lust. But in their opinion "marriage based on Dharma, or moral ties, and not on lust, is a duty to be performed, as such marriage is productive of good progeny". We find even the American poet Walt Whitman, the forceful exponent of modernism, touching the mere fringe of this ideal of the East, when he sings that "there is nothing higher than the mother of children".

CHILD LABOUR IN INDIA

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Legislation with regard to child labour scarcely contemplates an exclusively negative policy. The ultimate signification of such legislation may be said to be an essential part of the broader social policy of protecting and developing all the children of the nation. If the proverb "Child is father of the man" stands unchallenged, then one cannot gainsay the fact that protective legislation for the child and young person is an absolute necessity. Such legislation does not mean the cessation of work altogether, but recognizes work as an educative medium which would form an important factor in the moral development of the child. What is work for an adult is a strain to the child, so the standard of labour for a child should be distinct from that of a man. The motive of a legislator is not to dissociate school from the factory but to transform the factory into a school. The plight of the poor child no doubt becomes pitiable when it works as a tool to turn out coins for the maintenance of the family at the cost of health, education and morality. The ignorant parents require protection from temptation to alleviate poverty through the employment of child. Society as a whole can scarcely absolve itself from the duty of protecting the tender lives and the sweet freedom of the poor child coming out of the huts and cottages. In the interest of society, in the interest of a country and in the interest of a community, why a nation, one cannnot forego the protective legislation for child labour without incurring irreparable loss. In connection with this, I cannot desist from quoting Swami Vivekananda who says: "I do not believe in a God or a religion which cannot wipe out a widow's tears or bring a piece of bread to the orphan's mouth".[1]

The causes of the origin and continuation of child labour often trouble our minds. Reasons should necessarily vary in accordance with the circumstances of different countries, though the general trend is almost universal. The legislators in advanced countries took great care to fight against the environments adverse to the improvement of child and young persons. India presents many a reason for the origin and growth of the child labour, of which the paramount cause lies in her inherent poverty. Gross illiteracy of the labour as a class, apathetic attitude of the labourers towards education and morality and the advantageous position of the capitalists due to the absence of organized labour are the most conspicuous reasons for the grovelling condition of the child labour in India. The workers consider education to be a disqualification for the child because enlightenment would lead the child to look after refined jobs rather than accept any menial vocation. In other words, the prevalent idea is that education would spoil the child and would alienate it from the family tie.

Another vexed question which arises in the course of discussion about legislation regarding child labour is that whether it would be at all advisable for the state to interfere in the matters of contract between the employees and the employers. It is an eternal problem

[1] See *The Complete Works* volume V (1924) of Swami Vivekananda.

that troubles the thinkers of all ages and has given rise to different schools of thought according to the view-points they uphold. The individualists resent every form of interference from the Government in matters of individual activities whereas the socialists invite state interference in the interest of society and the community as a whole. Whatever the ideas of the different schools may be, one must accept or reject the proposal on the basis of the particular circumstance of the particular case, since no thought, no principle in the world can claim to be a panacea for all ills. In the present case, it is not beyond our comprehension to realize the need that the state should come in between the poor and ignorant labourer on the one hand and the intelligent and moneyed capitalists on the other. The reason is not far to seek. The principle of "summum bonum" should form the criterion for the application or adoption of any of the previous schools of thought. Restrictions of child labour would mean an improvement of the child and young persons, which would ultimately bring about the prosperity of a nation. No nation can develop with a crippled labour and an inefficient hand. But objections may be raised against such restrictions in various ways. It may be apprehended that the labourers have to undergo certain economic strain and the capitalists have to suffer a large cost of production for the substitution of costly adult labour in the period of transition. But a little insight would dispel such an apparent apprehension. The labourer will not suffer, firstly because the unemployed adults will get jobs in the place of the child workers and will draw a higher wage. Secondly the general wage-level of the labour class will have a rise to a certain extent due to the increase of demand for labour. From the capitalist point of view it may be argued that they shall have to undergo a heavier cost for the replacement of adult labour. In answer to that objection it may be said that the adult worker would produce more than a child, which means an ultimate gain to the capitalist. The young workers who would be trained in the meantime would be able to produce more finished goods within a short period affording the capitalists greater turn-over and maximum profit.

In the words of Prof. Benoy Kumar Sarkar it may be said, "The key to modernism in the national and world economics is to be found in the Trade Union movement."[2] The associations of labour form an important phenomenon in the "neo-capitalist" era. As we find the co-operative movement, the cartel movement and Rationalization in industry, the elaborate Banking Organization and the most pervasive Social Insurance activities are the glaring featurs of the economic world, so the brotherhood of the labouring class is one of them. In course of the treatment of the child labour, one is led to think of an organization for the welfare of the children and young persons. India can boast of having a very few of such societies. Mere protective legislation cannot be effective in the absence of social co-operation. Welfare organizations of the labourers are required not to start strikes and complications in the labour-life but to work silently the amelioration of the child's life. They should evince the heart of the society as a whole and not of a section of it. Prof. Sarkar has rightly given out the latest note of the world economy in the term

[2] *Social Insurance Legislation and Statistics* by Prof. Benoy Kumar Sarkar, page 21 Sec. 8.

of "Neo-capitalism"[3], which is capitalistic socialism or socialized capitalism. The purpose of stressing the point of creating a social mentality rather than a sectional mentality is the basic principle for which Prof. Sarkar's dictum has been referred to in this connection. According to him the days of unalloyed socialism or unmixed capitalism are no more, thanks to the present conciliatory spirit of modernism. Examples in support of the previous statement are not lacking. Since 1930 the Trade Union Congress is joining the national Confederation of Employers Organizations and the Federation of the British Industries in the discussions of matters concerning U. K. and British Empire. This *rapprochement* of the labourers and the capitalists clearly manifests the legitimate function of the labour organizations. In view of such a trend to "solidarism" one commits no mistake in pressing for an evolution of the social mind instead of sectional one. Legislation is absolutely ineffective if it does not show the community's mind or does not help in its growth.

The Present Predicament of the Child Labour in India

Though legislation after legislation has been passed to put a stop to the abuses of child labour still there are unguarded corners where it is subjected to a hard fate. In the plantations children even under the age of twelve years are found to be in employment. Children of nine and ten are often employed in the Dooars. These unfortunate children scarcely get any opportunity for even a semblance of education. Salt ranges of the Punjab are well known for the absence of literacy. The factories in India are filled up with illiterate labourers. In support of the above statement a quotation may be made from the Labour Commission's Report, which runs thus, "In India the whole mass of Industrial labour is illiterate, a state of affairs which is unknown in any other country of industrial importance".

The question of recreation is almost unknown in India. They know only two sorts of recreations. One is gossip and the other is sleep. They know little of games or of any healthy excursion or of any cinema instruction. Though in some factories, equipments for gymnasium may be found, they are of little use after the day's labour and with insufficient nourishment. A glimpse into the condition of the working men in our neighbourhood, that is, in Japan, may afford us a lot of instruction to improve our conditions.[4] The large factories possess big amusement halls in which permanent stages are erected. Monthly once or twice during the shift days, professional singers or story-tellers are invited to afford entertainment to the boys and girls. Moving pictures are also shown without any fees. For the sake of psychic satisfaction and the cultivation of the artistic sense beautiful flowers and trees are planted with fountains and bowers at different places.

The employment of children may be found in the regulated as well as in the unregulated factories like the bidi-making, carpet-weaving, shellac, wool-cleaning, mica mines and tanneries. Public work is also notable for the employment of the child and young persons. In a recent undertaking of the construction of New Delhi, children equally took part with men and women. The existence of the child labour is more conspicuous in the unregulated factories than in the regulated factories. But it is not only

[3] For fuller details of the significance of *"Neo-capitalism"* *vide* Prof. Sarkar's *Social Insurance Legislation and Statistics* (Page 76-79).

[4] For fuller details *vide Japanese Trade Bulletin September 1934.*

difficult, but it is an impossible task to find any statistics of the child labour in the unregulated factories. The most pitiable condition of the child worker is more felt in the unregulated factories which are not governed by the Factories Act. The long hours of work, the poor payment which amounts to a sum of -/2/- as. per day, the worst working environment together seem to be shocking. The report of the Labour Commission of India states in the course of discussion of *bidi* factories, "Workers as young as five years of age may be found in some of these places working without adequate meal intervals or weekly rest days, and often for 10 or 12 hours daily for sums as low as -/2/- as. in the case of those of tenderest years." Further the Report proceeds and ends this discussion with the remark ". . . . . that it is sufficiently large in certain areas to constitute an evil which demands immediate remedy".[5] Children of the age of 5, 6 and 7 are often employed in the carpet-making industries, *bidi* making industries, tanneries and plantations. In the carpet industries of Amritsar, the proprietors do not engage those child workers but the weaving master in charge appoints them and pays them. The docks were not lacking in the possession of child worker till the sitting of the Washington convention and the consequent amendment of India Port Act of 1908 which prohibitted the employment of children under the age of 12 years. Here also the Report of the Labour Commission does not fail to observe that "Although such rules have been duly promulgated in the only port in which we found children employed, some children below the prescribed age were employed in the coaling of ships."[6]

[5] *Report of the Royal Commission on Labour in India (1931)* pp. 96-97.

[6] *Report of the Royal Commission on Labour in India (1931)* pp. 188-189.

In the case of the regulated factories also, even after the introduction of the certificate system regarding age and health, the abuse of employment of boys underage is not out of practice. As there is no whole-time surgeon to examine the boys, there is little check on the willing abusers. The recent token system is a nominal proviso which protect more the abusers than the workers. The token of a certificated young worker may be placed in an uncertified child which cannot be easily detected. The multiple shift system affords another advantage to the employers to cross the penalty zone unscathed, because they can easily employ the same batch of children with a little variation in it for a longer period than is prescribed by law.

The following table will show the number of child workers in the factories subject to the Indian Factories Act.[7]

Years.	Total number of Factories.	Total number of hands employed daily. Children.
1922.	5,026.	67,658.
1923.	5,973.	74,620.
1924.	6,406.	72,531.
1925.	6,926.	68,725.
1926.	7,251.	60,094.
1927.	7,515.	57,562.
1928.	7,863.	50,911
1929.	8,129.	46,843.
1930	8,148.	37,972.
1931.	8,143.	26,932.
1932.	...	21,783.
1933.	...	...

From the above table it is quite evident that the number of child worker is waning every year. In the year 1922 the number of child worker was 67,658 which rose to a considerable ex-

[7] *Statistical Abstract for British India 1922-32, 1923-29 to 1932-33.*

tent in the year 1928 amounting to 74,620. But from the year 1928 the course is downwards and it has come down to 21,783 in the year 1932. The sign is quite favourable and the restricting legislations for child labour have proved to be successful. The same view may be supported by a quotation from the Bombay Labour Gazette which has discussed the present condition of the women and children workers. The quotation runs thus: "As compared with the year 1923, there was a reduction in the number of children employed in factories, but the number of women employed showed an increase. Bengal and Central Provinces reported comparatively large decreases in the number of children employed. The process of eliminating child labour from the Jute & Cotton Mills in Bengal continued and the number of child workers in the Jute Mills at the close of the year under review (1933) was 915 as against 26,174 in 1925".[8] Bombay also shows a remarkable decrease in the number of women and children in the mills since 1920. The rapid decrease of the said number of workers in Bombay is due to two reasons viz:—(1) Maternity Benefits Act and (2) the Prohibition of the employment of women worker at night. From the above facts and figures, it can be inferred that the present condition of the child labour is perceptibly better than before. When we compare other countries, it may be found that China has got almost an equal position rather worse than India regarding women and children workers. Approximately women workers in China amounts to 66.2 per cent. and children 8.2 per cent. But, children of nine years even are found as mill-hands in China,[9] as we find in the unregulated factories in our country. In Great Britain boys under fourteen years of age cannot be admitted in any occupation, excepting in certain specified works which do not interfere with education. Those exceptional occupations are:—delivery of newspapers, milk or goods and parcels; the shop work and the industrial work at home; nursing and domestic work, agricultural work and other miscellaneous and unclassified works. The number of children under 14 employed in 1931 is stated in the following table.[10]

CHILDREN UNDER 14 EMPLOYED.

Occupations.	Aged 12-13.		Aged 13-14.		Total.
	Boys.	Girls.	Boys.	Girls.	
Delivery of News-papers	10,152	394	18,187	605	29,338
Milk	1,727	243	2,442	242	4,654
Goods and Parcels	5,403	416	9,902	431	16,152
In Shops	727	127	1,048	227	2,129
Industrial work at home	192	152	186	122	652
Nursing and domestic work	241	1,317	895	1,505	3,458
Agricultural work	1,387	348	1,790	349	3,874
Other Occupttion	706	161	980	230	2,077
Unclassified	x	x	x	x	794
Total	20,535	3,158	34,930	3,711	63,308

Egypt has also taken measures to regulate the employment of children and young persons in industry and has authorized the employment of children between ages 9 and 12 years in certain

[8] *Bombay Labour Gazette March (1936),* p. 529.

[9] *Bombay Labour Gazette January (1934),* p. 369.

[10] *Ministry of Labour Gazette,* London *November 1933.*

industries. Such measures are evinced by the order of the 28th December, 1933. An island like Madagascar has not failed to take into consideration the cases of the child and young worker. Under the Decree dated 14th January 1936, young persons of either sex under 18 years of age may not in future be employed at any work between 9 P.M. and 5 A.M.[11]

LEGAL POSITION OF THE CHILD IN INDIA

Successive legislation in India has attempted to ameliorate the condition of a child worker. ' Now the question may be raised as to the meaning of the term "child", and when that "child" becomes an adult. The answer to that is to be found in Section 2 clauses (a), (b) & (c). Section 2 clause (a) explains "adolescent" means a person who has completed his fifteenth year but has not completed his seventeenth year. Whereas an adult implies a person who has completed his seventeenth year, but a "child" means a person who has not completed his fifteenth year even. But under English law a person would be an adult after completing his eighteenth year.

The Factories Act of 1922, provided that those who were below 15 and within 12 could be employed in factories on the production of a certificate showing the physical fitness. Those persons who were between 9 years and 14 years of age were called the half-timers. The children under 12 could not be employed in the docks, ports or piers. But the Factories Act XXV of 1934 has provided that no child who has not completed his twelfth year shall be allowed to work. Here the language of the act regarding the completion of the 12th year is obligatory. In the case of age restriction a distinct improvement is marked from the Act of 1922. If the hours of employment of the child worker be taken up for discussion, it will be found that legislation has attempted successively to improve the condition of the child more liberally. By the Act of 1881 nine hours a day was the maximum period of work with an interval of one hour in the midst. The Act of 1911 reduced that to 7 hours as maximum in general and 6 hours for the textile industries. The Act of 1922 fixed up the working period as six hours a day in all cases. All the previous Acts were in agreement in making compulsory provision for holidays without mentioning any particular day for the same. The most remarkable improvement is obvious from the provisions of the Act of 1934. It prescribed 5 hours a day in a factory for the child and stated that no child should be allowed to work in any factory except between 6 A.M. and 7 P.M. under the same Act. No child worker can be employed twice in two different factories in any one day. It has become obligatory on the part of the factory manager to notify clearly the period of work for children which must be displayed beforehand. The forms and methods of notice have been prescribed in the Act which may undergo certain changes by the Local Government.

The compulsory system of keeping proper registers for the child worker has been introduced since 1881, and it has been improved by the successive Acts of 1911, 1922 and lastly by the Act of 1934. Sec. 56 of the Factory Act XXV of 1934 has provided that the Manager of every factory in which children are employed shall maintain register of child workers showing (*a*) the name of the child working in the factory, (*b*) the nature of his work, (*c*) the group in which he belongs to and in cases of shift the relay to which he is allotted,

[11] *Industrial and Labour Information*, Geneva Feb. 10, 1936.

(*d*) the number of his certificate of fitness granted under Sec. 52 and such other details which might be notified by the Local Government. No factory can employ any child without complying with the provisions of notification and entry in register, the name and period of the work of that child.

With regard to accidents, notice to the authorities must be given by the factory manager in time. This duty on the part of the manager has become a compulsory phenomenon since the passage of the Act of 1881. As a prevention to accidents the Factory Act of 1911 prohibitted the employment of children to cleanse any dangerous machinery or to start work while the cotton-openers are operating. Sec. 27 of the Factory Act of 1934 has clearly stated that "No woman or child shall be allowed to clean or oil any part of the machinery of a factory while that part is in motion under power, or to work between moving parts or between fixed and moving parts of any machinery which is in motion under power." Sec. 29 prescribes that no woman or child shall be employed in any part of the factory for pressing cotton in which a cotton-opener is at work.

The notable factor in the Act of 1934 is its provision for certificate and token system. A certificate of fitness is an essential thing for a child before he can enter into any factory work. "A certifying Surgeon on the application of any young person who wishes to work in a factory, or of the parent or guardian of such person, or of the Manager of the factory in which such person wishes to work, should examine such person and ascertain his fitness for such work". (Sec. 52 cl. 1). The surgeon would certify the age and health of the child and the prescribed physical standard for the work to be done by the child. Under cl. (3) of the same section, the certifying surgeon may revoke any certificate granted under sub-section (2) if, in his opinion, the holder of it is no longer fit to work in the capacity stated therein in a factory. Afterwards the certificate issued, or token bearing the number of the certificate should be carried by the child while working in a factory.

Abuses of Child Labour

The starving wage of the child worker is really a pitiable concern which ought to have elicited sympathy from all without any distinction between rank and file. It is too difficult a task to secure the statistics of wage in general and the question of the statistics of wage for the child labour is far from it. The Report of the Labour Commission has remarked in this connection, "So far as wages are concerned, practically nothing has hitherto been achieved with the exception of the enquiries made by the Bombay Labour Office into wages in the Cotton Mill Industry of that Presidency". In the Madras Presidency that minimum payment of the tenderest child is -/2/- as. in the *bidi* factories. In the Punjab the system of pledging out children was very frequent till recent times. The father pledges children by taking loan from the factory owners and he repays that by contracting the labour of his own child. The average payment in those parts amounts to Rs. 7/- to Rs. 9/- per month according to the age and capacity for work of a child. Informations as to the particular wage of the child labour in plantations are not available. One can only gather materials from heresay and other minor sources regarding wage, which are not of much worth. The Royal Commission fixed to make an official enquiry in this respect but to their utter failure, the Commissioners have reported the result in the following

words : "No official Statistics of average earning are available, but we were informed by the representatives of the Dooars Planters' Association that the average monthly earnings in 1929 were Rs. 14-4-1 p. for men, Rs. 10-5-8 p. for women, and Rs. 2-14-5 p. for children".[12] The average wage statistics for wage is equally absent in cases of other plantations as well. Generally the payment is made on piece-rate system. The only information which is available is that the general wage level of the child in plantations is usually -/2/9 p.

In connection with the pledging of the child in the Punjab, some details are necessary to elucidate the subject. Fathers generally take loan from the weaving masters and contract with them by executing a formal document which states a certain period of time for the repayment of the loan taken. The child is pledged in exchange of that loan. The labour of that child would, in course of time, clear up the whole debt. Children generally work under the supervision of those weaving masters on a very trifling remuneration, which amounts to -/2/- as. per day. Those factories are not governed by the Factories Act as they fall under the group of unregulated factories. Under the recommendation of the Royal Commission's Report, the Government is now taking steps to protect the interests of labour in those unregulated factories even. The system of certificate to show the physical fitness of the child is remarkably absent in those factories, neither there exists any fixity of hours of work in the above-named factories. Under such conditions children are bound to become the victims of early and immature death and shattered health.

In the year 1933 the Pledging of Children's Labour Act of 1933 was passed by the Indian Legislature. This Act has attempted to give a death blow to the system of pledging children by the parents to the weaver-masters or any other employers. It has interpreted agreement to pledge in the following terms in Sec. 2 of the said Act: "An agreement to pledge the labour of a child means an agreement written or oral, express or implied, whereby the parent or guardian of a child, in return for any payment or benefit received or to be received by him, undertakes to cause or allow the services of the child to be utilised in any employment."

But along with the above provision there is another clause which states that an agreement made without detriment to a child, and not made in consideration of any benefit other than reasonable wages to be paid for the child's services, and terminable at not more than a week's notice, is not an agreement within the meaning of the definition. This additional clause clearly demonstrates the legislator's mind which wanted to do away with the prevailing abuse of child labour keeping open the liberty of contract for employment on decent and reasonable ground. In section (3) it has made an obligatory provision to treat the agreement of the pledging of a child as a void contract, that is to say, it does not allow the parties the option of making it void in which case the term would have been "voidable" but it is *void ab initio*. Here also the Act has not stopped but it has also asserted pernal clause in section 4 by which the "parent or guardian of a child, makes an agreement to pledge the labour of that child, shall be punished with fine which may extend to fifty rupees" Sec. 5 enacts

[12] *Report of the Royal Commission on Labour* (P. 445).

that the other party in the contract with the parents will be punished with fine to the extent of two hundred rupees. Further, it proceeds to extend its penalty clause over those who knowingly employ such children after being aware of the existence of such an agreement and they would be fined up to two hundred rupees.

The horrid sight of sending down boys under teens into the pits and drains of the streets in Calcutta to cleanse the bottom is really shocking to one's senses. This system is so pernicious that it often endangers the life of those unfortunates who fall victim to it. Everyone knows the fact too well to describe but still up to this day no step has been taken to mitigate the misery nor a word is passed to drive out such a gross evil from the face of society which persists still to the shame of the community at large even in the twentieth century.

Next point which attracts our notice is the system of double employment. Parents generally take advantage of the shorter period of work of their children and employ them in different groups in more than one factory. To check this abuse of double employment of children, the Factories Act of 1926 made a provision to prosecute the guardian or the parent of a child employed in more than one factory in one and the same day. Sec. 54 Cl. (4) of the Factory Act of 1934 has reiterated the same obligation in a different form only. It states: "No child shall be allowed to work in any factory on any day on which he has already been working in another factory". Here the provision is different from the former in point of the absence of any penal clause along with it. There was a remarkable tug-of-war between the legislation to stamp out the double employment of children and the employers to abuse the provision for the same. In Ahmedabad where this abuse was raging seemed to be impossible to be eradicated altogether. The more the temptation grew on the part of the employers for such abuses the more rapid was the change of legislation to reduce the period of work and to increase the minimum age-limit for the child workers in factory. The abuse of the legislative measures are too clear even in the conduct of the parents. They bring different certificates from different surgeons in different names of the same child and employ them in various groups in the same day in the same mill in different shifts or in other mills. The inspectors cannot possibly detect the mischief from the certificate or token or registry or from any other document. In those cases the parents are the first abettors in the crime perpetrated against the poor children and the managers or the supervisors who appoint them. It is not very difficult to eliminate the evil altogether from the factory system if only a provision be made to attach a photograph of the child in the token and the certificate. Suggestions can be made to make provision for the photograph a compulsory one and a penalty clause to bring the parents and the managers to task for the violation of such provision.

Children in Mines

The most important factor in the labour life which ever escaped the notice of the legislature in the past, is the employment of children in mines. Till the year 1928, children even under 12 used to come down to work in the underground along with their parents. They were often made scape-goats to excessive work for the longest period as no law existed to their interest. The first saviour appeared in 1928 in the form of Illness Act of the same year. It afforded a semblance of shelter to the

child workers in mines to breathe a sigh of relief. The Act provided that "child" should imply persons under 13 years of age, who would not be given an employment in the underground. But as the law lacked in rigidity, the abusers. lost no opportunity to take advantage of those weaknesses and began certifying the children under thirteen as full thirteen and employed them at a low wage. The law thus passed in 1928 proved defective due to the absence of any provision for the health certificate though age was restricted and secondly it did not take any precaution against the abusers nor any clause provided for the period of leisure of the workers. The worst part of the Act was in its culpable negligence to restrict the working period. At times the working periods in mines extended from 14 to 18 hours a day. It passes one's imagination to calculate the extent of strain to which the poor children were put when they had to work for a continued period of 17/18 hours per day. The Act of 1928 remained silent and reserved a careful connivance at the crying need of the poor miners though it limited only the working period to twelve hours a day. It mentioned the 60 hrs. a week above the ground and 54 hrs. a week in the underground. This clause proved to be ridiculously insufficient to guard against the excessive labour and consequent strain.

Recently an amendment of the Mines Act has been made with regard to the age of the miners.[13] It is mainly in connection with the certificate of fitness for employment in undergrounds of persons who have not completed 17 years of age. In this connection, it may also be mentioned that Sec. 23 and Sec. 26 of the Mines Act have been the subject-matters of amendment. It states: "Before any person who has not completed his 17th year is employed underground, the manager shall arrange to have him examined by a qualified medical practitioner and if after examination the medical practitioner is of opinion that such person is fit for employment underground". Section 26 of the said Act only states that the period during which the above certificate will remain valid. The period of validity of such certificate is twelve months only. Every such person who has received a certificate but has not completed his 17th year, must be re-examined before the expiry of the twelfth month. This rule of certificate for health is not only compulsory in cases of coal mines alone, but it equally applies to other mines in the same manner. In Chapter VI of the same Act Secs. 17 and 20 have been amended affecting the lives of the miners other than coal. Section 17 states: "Before any person who has not completed his 17th year is employed underground, the manager shall arrange to have him examined by a qualified medical practitioner and if after examination the medical practitioner is of opinion that such person is fit for employment under-ground he shall grant him a certificate". The certificate so granted will be effective for a period of twelve months only.

In England, "children and young Persons' Act states in Sec. 49: "No child is to be employed to lift, to carry or move anything, so heavy as to be likely to cause injury to him up to 14 years". The section clearly evinces the attempt of the legislature to guard against the danger of carrying heavy weights. In India children are mostly engaged for the purpose of carrying goods in the coal mines as well as in the salt-ranges of the Punjab to a long distance. They require a protection

[13] *Vide Calcutta Gazette July, 2, 1936.*

against heavy weights to which legislation has not yet looked. In this respect not only England but Australia also has taken proper steps to protect the children in mines.

Illiteracy is a standing block in the case of the young miners as in every other case in India. It is not sufficient to lead the plea of "ought" only but an active propaganda and arrangement for education have become imperative. Childhood should be left open for the training and equipment rather than being engaged for wage-earning purpose. Compulsory system of education in cases of the working class would be counted as a boon to the whole nation. The upper class and the middle class have become conscious of the importance of education and they rarely neglect the training of their children. In Brazil a bill has been proposed to prohibit any employment of child below 14. Brazil has made a compulsory provision to show proof of knowledge in reading, writing, and arithmatic. The Polish authorities are also contemplating a change in the minimum age of the child labour.[14] England has made a compulsory system of education for children up to 14 with option to increase the age up to 15. The Education Act of 1918 states that no child can leave school before attaining its 14th year. Employment before the school hours has also been considered as illegal.[15] It is well known that India has illiteracy among millions and in every aspect of industrial life. There is no effective legislation which can make a compulsory education prevalent here as in other countries. No doubt some patriotic heart among the mill-owners has made a baffling attempt to fight against ignorance but to no effect.

By way of suggestion, it may be said that a definite programme should be chalked out for the training of the child workers in India. The line of work may be based on the resolutions of the International Congress on Technical education.[16] Those resolutions have considered the vocational guidance and training, the means of recruitment of instructors, the guidance in salesmanship and publicity, the use of cinema and the technical press. To carry out those suggestions, some substantive means should be fixed up. It may be stated by way of example that a touring teachers' club should be started in Calcutta. The club should consist of at least six batches of teachers. Each of them should compose of three to four trainers. Each batch must be in charge of one subject—say No. 1 batch would specialize in engineering, No. 2 in tailoring, No. 3 in weaving, No. 4 in imparting literacy only and so on. Now the batch No. 1 will start for a particular mill-area when it will put up for three months to impart elementary knowledge of mechanism and then the No. 2 batch or No. 3 batch may come to the same area to teach its own subject, thus in rotation and in accordance with the necessity of different areas the batches of trainers should be sent out by the Central Committee of the club. The Central Committee should be in direct touch with the employees and the employers equally and should be engaged in constructive work only. It should calculate the different needs of different localities and should arrange the batches of trainers and send them out accordingly. Thus even in the absence of any permanent institution for education the children will not

[14] *Industrial and Labour Information Vol. XV—30th. Nov. 1931.*

[15] *Children and Young Persons Act (Great Britain),* Sec. 49.

[16] *Industrial and Labour Information—12th Oct. 1931.*

suffer. The next suggestion may be made to introduce the system of transfer of juveniles from the depressed area to more prosperous areas. In England such system has been proved to be very successful. "Under the Industrial Transference Scheme, 19,532 juveniles were transferred between 17th February 1928 and 30th December 1933."[17] By the system of Transference, children will get chance to realize novel experiments and educate themselves in many things which would not have been possible within their own locality. Legal provisions to give effect to the above suggestions is essential.

Lastly with regard to the suggestions for the welfare work one cannot forego thinking of the first-aid arrangement, supply of better drinking water, creshes for the babies and the canteens for refreshment. There are still better things for enforcement of equal or more important nature. The essential need for body is food, drink, shelter and leisure. Arrangements may be made for the supply of nourishing food through the refreshment rooms and canteens directly under the supervision of the doctors who would prescribe regular chart for the diet of the workers. The costs for such supply of food may be deducted from the wages, and tickets can be issued in lieu of wage. The ration should be specified according to the direction of the medical officer. Thus the child-workers may be saved from the hands of the unthrifty fathers and careless mothers. The creation of a healthy and moral atmosphere for the children is imperative for their proper development. Libraries and clubs should be started where the child can get a pleasant teaching from the important personages who may be invited at times to deliver lectures through lantern slides. Good books and simple news papers should be supplied to them for their information and improvement. Equipments for physical culture are absolutely necessary for the young workers. Games, gymnasiums, drill should be introduced through clubs. Thus we can conclude by saying that "the evil inheres largely in the deprivations which it involves such as loss of schooling and loss of play". In reality, with the progress of civilization mankind is learning to respect childhood. Artificiality, stupidity, and criminality are the natural consequences of the morbid training of our young workers. Environments should be so created as to afford the child pure air and a healthy moral atmosphere for its proper development. Legislation is required for the creation of such an environment.

[17] *International Labour Review February 1935.*

SIVA MAHIMNAH STOTRAM

THE HYMN ON THE GREATNESS OF SIVA

By Swami Pavitrananda

वियद्व्यापी तारागणगुणित फेणोद्गमरुचिः
प्रवाहो वारां यः पृषतलघुदृष्टः शिरसि ते ।
जगद्द्वीपाकारं जलधिवलयं तेन कृतमि
त्यनेनैवोन्नेयं धृतमहिम दिव्यं तव वपुः ॥ १७ ॥

वियद्व्यापी pervading the sky तारागणगुणितफेणोद्गमरुचिः the beauty of whose foams is enhanced by having stars and planets inside यः which वारां of water प्रवाहः current (सः that) ते Thy शिरसि on the head पृषतलघुदृष्टः looked smaller than a drop of water; तेन by that (पुनः again) जगत् the world जलधिवलयं surrounded by waters द्वीपाकारं looking like islands कृतं made; इति अनेन by this तव Thy दिव्यं divine वपुः body धृतमहिम vast उन्नेयं should be inferred.

17. The[1] river which pervades the sky and whose foams look all the more beautiful because of stars and planets, seems no more than a drop of water when on Thy head. That[2] again has turned the world into islands surrounded by waters. And by this should be inferred how vast is Thy divine body.

[1] *The river etc.*—The same river flowing in the sky is called the Mandâkini, in the earth the Ganges and in the nether world Bhogavati.

[2] *That again etc.*—It is said that the sage Agastya once being angry with the Ocean drank all its waters. Afterwards when the king Bhagiratha prayed to Siva, out of the latter's matted hair flowed waters which covered the world and divided it into seven islands.

रथः क्षौणी यन्ता शतधृतिरगेन्द्रो धनुरथो
रथाङ्गे चन्द्रार्कौ रथचरणपाणिः शर इति ।
दिधक्षोस्ते कोऽयं त्रिपुरतृणमाडम्बर विधि-
र्विधेयैः क्रीडन्त्यो न खलु परतन्त्राः प्रभुधियः ॥ १८ ॥

त्रिपुरतृणं the Three cities like a straw दिधक्षोः wishing to burn ते Thy क्षौणी earth रथः chariot (आसीत्) was शतधृतिः Brahma यन्ता charioteer (आसीत्) अगेन्द्र the great mountain Meru धनुः bow (आसीत्) अथो and चन्द्रार्कौ the sun and the moon रथाङ्गे the wheels of the chariot (आस्ते were) रथचरणपाणिः Vishnu शरः arrow (आसीत्); इति in this manner कः what अयं this आडम्बरविधिः paraphernalia? खलु Indeed विधेयैः with things at disposal क्रीडन्त्यः playing प्रभुधियः the intellect of the Lord न not परतन्त्राः dependent on others.

18. When Thou wanted to burn the Three[1] cities which were but a piece of straw (to Thee), the earth was Thy chariot;

Brahmâ Thy charioteer, the great mountain Meru Thy bow, the sun and the moon the wheels of Thy chariot, Vishnu Thy arrow—why[2] this paraphernalia? The Lord is not dependent on others—He was playing with things at His command.

[1] *Three cities* —the three cities of the three sons of the demon Târaka. Siva destroyed the three cities and the demons at the prayer of the gods.

[2] *Why . . . . paraphernalia?*—Big equipment is necessary for a big work only. One does not use a sword to pare nails The three cities were but a piece of straw to Siva. Then why this paraphernalia? Well, Siva was but playing, taking these things.

हरिस्ते साहस्रं कमलबलिमाधाय पदयो-
र्यदेकोने तस्मिन् निजमुदहरन्नेत्रकमलम् ।
गतो भक्त्युद्रेकः परिणतिमसौ चक्रवपुषा
त्रयाणां रक्षायै त्रिपुरहर जागर्त्ति जगताम् ॥ १९ ॥

त्रिपुरहर Oh Destroyer of Tripura हरिः Vishnu ते Thy पदयोः feet साहस्रं a thousand कमलबलिं offering of lotuses आधाय giving (अथ then) तस्मिन् in that offering एकोने one being less यत् that निजं his own नेत्रकमलं lotus-eye उदहरत् rooted out असौ that भक्त्युद्रेकः exuberance of devotion चक्रवपुषा into discus परिणतिं गतः transformed (सन् being) त्रयाणां जगतां of the three worlds रक्षायै for protection जागर्त्ति remains alert.

19. Oh Destroyer of Tripura, Hari[1] rooted out his lotus eye (to make up the deficiency) when one (flower) was missing in his offering of a thousand lotuses to Thy feet; this great devotion transformed into a discus is alert in protecting the three worlds.

[1] *Hari etc.*—The story goes that Vishnu would daily worship Siva with a thousand lotuses. One day Siva, in order to test the devotion of Hari, stole away one lotus from the collection of a thousand lotuses. At this Vishnu plucked one of his eyes and offered that with the flowers. Pleased with such great devotion, Siva gave Vishnu the discus, called Sudarsana, with which the latter protects the three worlds.

क्रतौ सुप्ते जाग्रत् त्वमसि फलयोगे क्रतुमतां
क्व कर्म प्रध्वस्तं फलति पुरुषाराधनमृते ।
अतस्त्वां सम्प्रेक्ष्य क्रतुषु फलदान प्रतिभुवं
श्रुतौ श्रद्धां बध्वा दृढपरिकरः कर्मसु जनः ॥ २० ॥

क्रतौ सुप्ते Sacrifice being destroyed क्रतुमतां to the sacrificer फलयोगे in getting the result त्वं Thou जाग्रत् awake असि remain पुरुषाराधनं the worship of the Lord ऋते without प्रध्वस्तं destroyed कर्म sacrifice क्व where फलति bears result ? अतः therefore जनः man त्वां Thee क्रतुषु in sacrifices फलदानप्रतिभुवं the giver of result सम्प्रेक्ष्य knowing श्रुतौ in the teachings of the Sruti श्रद्धां बध्वा putting faith कर्मसु in sacrifices दृढपरिकरः resolute (भवति becomes).

20. The sacrifice[1] being destroyed, Thou ever remain the connecting link between the sacrificer and the fruit of the sacrifice. When[2] does the destroyed sacrifice bear fruit, if not[3]

accompanied by the worship of the Lord? Therefore knowing Thee to be the giver of fruits and putting faith in the Vedas, people become resolute about the performance of sacrificial rites.

[1] *The sacrifice etc.*—Sacrificial rite is an action and every action is subject to origin and destruction. Now how can a sacrificial rite bear fruit in some other time or region after the action of sacrifice has been destroyed? Some say that the sacrificial rite produces, before destruction, some effect called Apurva, which bears result in the future. In refuting this theory of the Mimânsakas, the author says that it is the Lord who gives fruits to the sacrificer, though the sacrificial rite may have an end.

[2] *When etc.*—i.e. it never does.

[3] *If not etc.*—because the Lord is the giver of fruits.

NOTES AND COMMENTS

IN THIS NUMBER

The teaching of dogmatic truths is a great hindrance to the unity of the human race. We have discussed, in the Editorial of this issue, how the ideas of humanity and peace, if inculcated upon the younger generation, can solve the problem to a great extent. . . . Prof. C. T. Srinivasan shows how Sankara's system is based upon the solid ground of reason and undeniable experience, by refuting *Some Modern Views on Sankara*. . . . Prof. Dr. Frederick B. Robinson, President of the College of the city of New York delivered his address on *Vivekananda* on February 7, 1937 at Schrafft's New York city on the occasion of the Vivekananda Birthday Memorial Dinner. . . . In *Nara and Narayana* Dr. M. H. Syed dwells upon the close realtionship that exists between an individual soul and God Himself. . . . Mr. Sugata points out at length the main lines of agreement and difference between *Aesthetic Enjoyment and Mystic Experience*. . . . Mr. V. Srinivasan is a new contributor. In *Vivekananda and Christianity* he attempts to show from the Swami's writings and utterances his attitude towards Christianity. . . . Mr. Kshitindra Nath Tagore shows, in his article on *Maharshi Manu and Motherhood of Woman*, how the great law giver's teachings should inspire in modern men a right attitude towards women. . . . Mr. Pankaj Kumar Mukherjee belongs to the Ântarjâtik Bangiya Parishad. He elaborately deals with the problem of *Child Labour in India* and offers some suggestions for improvement.

SIR BRAJENDRANATH SEAL'S ADDRESS AT THE PARLIAMENT OF RELIGIONS

The May number of *The Modern Review* in its *Notes* cites some instances of difference between the versions printed by *Prabuddha Bharata* and *The Modern Review* in their April number of Sir B. N. Seal's Presidential address at the Parliament of Religions and charges the *Prabuddha Bharata* of having made unauthorised alterations. This is absolutely unwarrantable. We did not make any alterations whatsoever. We have simply reproduced, like other papers, word for word the printed brochure containing the President's speech that was distributed in the Town Hall on that evening among the audience and the journalists. It is quite likely that there may be more instances of difference between our version and that

published in *The Modern Review;* for the Doctor was at liberty to introduce changes till it was actually delivered on the 1st March. As a matter of fact he has made additions even after the actual delivery of the speech as *The Modern Review* itself mentions.

In the Parliament Number of *The Prabuddha Bharata* we have not printed the full texts of many of the speeches of the Presidents of the various sessions and of the speakers quoted in that issue. We have given a short and concise review of the whole Parliament, as far as it was practicable within the limited time and space at our disposal. The organizers of the Parliament, we hope, will give the full texts of the speeches, not only of the Presidents of the various sessions but also of the other speakers, in their Report of the Parliament of Religions which they intend bringing out soon under the title 'The Religions of Man.'

CAN MYSTICISM BE NON-ETHICAL?

To not a few the heading we have chosen will seem silly. Many of us are familiar with the charge that mysticism is mostly an amoral or an asocial quest of reality. Few, however, have dreamt that it can also be employed in the service of immoral and anti-social *purposes*. But not so Professor Baumgardt of Bermingham. Writing in the last issue of the *Hibbert Journal* on 'Science and Mysticism' he opines that it all depends on the *character* of individual mystics whether or not *mystic activity* will be employed in the service of man. "Mysticism like science," he says, "may be found in the service of quite opposite moral, economic and social ideas. It depends solely upon the character of the individual mystic or scientist whether either activity be employed to great ethical purposes or to mean, pernicious ends or in an altogether neutral, colourless, or variable manner. There are many blindly emotional and many insensitive minds among the mystics, even as there are scientists who are weak in character and with very low ethical standards." Further, ". . . the great moral ends of mysticism and science can only be reached in the hands of outstanding ethical personalities."

In the above few lines quoted confusion has been densely packed. The writer confounds the germs of mysticism with the full-blooded mysticism, supposes that mysticism can be devoid of ethics and divorced from character and sees the moral ends of science. Lastly, he seems to have at the back of his mind the idea of a definite, objective ethical standard with which to judge all behaviour. The writer's initial mistake, from which all others naturally follow, lies in identifying the mystical tendencies embedded in all hearts with the mysticism properly so-called. We are all the kindred of the mystics even as the savage has within him the make-up of a scientist. And yet, we are as far from being so many St. Francis's as a Bushman is from being an Einstein. Assuredly, the mystics belong to us. They are our brothers; only they are 'the giants, the heroes of our race.' The scientist's desire for truth, the good man's desire for moral behaviour, the saint's desire for religious experience and the æsthete's desire for beauty are all expressions of the underlying mystical tendency. The mystic experience as such is the key to all these endeavours.

The divorcement of ethics from mysticism which issues from the above wrong assumption is utterly absurd. Mysticism may be broadly defined as the supernal apprehension of the underlying unity of existence. Its business and method is love which forms one of the most distinctive notes of it. When we realize

this, we see how absurd it is to separate ethics from mysticism. Ethics is an expression of love, which is revelatory of the unity of existence. This mystical knowledge of unity is the fundamental postulate of ethics. It is the *only meaning* of all ethical values. Mysticism pre-supposes an extremely rigorous self-discipline and moral conduct. Ethical behaviour is the very expression of mystic experience. To talk, therefore, of mysticism as liable to be employed for immoral ends is like hinting at the probability of the sun emitting darkness. It is sometimes true that the behaviours of some mystics are likely to upset our sense of propriety or morality. In judging such behaviours we have to bear in mind not only the time and conditions of them, but also the fact that it is extremely difficult, if not impossible, to set up an objective moral standard. Due to lack of proper development of the intellect, good intentions are not seldom apt to take the appearance of most dubious ways of behaviour. Finally, what are the moral ends of science? Plainly enough science is impotent to create values. All the supreme values have their support in mystic experience alone.

A HANDICAP TO RELIGIOUS FAITH

Religion, to a vast majority of men, consists in a mere act of faith. It is for this reason often sharply distinguished from science which is based upon observation and experiment. Not a few inwardly believe that the vision of God was granted to a blessed soul at some distant past for once, and that they are sufficiently religious if only they assent to a particular creed or behave in a certain manner consistent with the interpretations put upon the teachings of that prophet. The truth really is that religion is essentially a matter of experience, and that like science it too stands on an experimental basis. When saints affirm that God exists, they mean that religious experience is possible. Apart from such similarity, however, religion suffers from a handicap in comparison with science. While the findings of scientists can be directly taken advantage of by the common man, the religious experiences of the saint cannot be so utilized. Religious truth thus makes a greater demand on man's capacity for faith. To be fully convinced of it one has to be a saint, as one need not be a scientist to be convinced of the truths of science. This point has been stressed by Mr. Basiswar Sen in an article contributed to the February issue of the *Modern Review* entitled "Science and Religion." "Given the mechanical aid—and I must not forget money—" he writes, "any one can fly or talk across all the seven seas and five continents without being accused of knowing anything of aerodynamics or electricity. But to benefit by the attainments of great religious men, one has to follow in their footsteps and in the details of life lived, what they have taught. The subjective world cannot be mass handled. Religion must therefore always remain essentially a personal and individual problem—in popular phraseology 'a one man show!' "

This private character of religious experience is due to the reason that the reality revealed in religious consciousness can be contacted only through the transformation of our very being and not by means of the adjustment of external conditions. In spite of this essentially private character of spiritual experience the saints radiate something which carries conviction into the hearts of all who come in contact with them. This cannot be the good fortune of persons who live at a distance either in

time or space. Their faith requires a far greater effort.

TITBITS FROM SCIENCE

Sometime back an eminent Russian scientist came to the end of a series of experiments which he had initiated for the purpose of determining the original habitat of civilized man. It is a truism that mankind took the first important step towards civilization when it turned away from nomadic habits and settled down to the stable life of an agriculturist. It is also well known that the first grain to be cultivated by man was wheat. Accordingly, the researches of our scientist aimed at finding out where wheat was cultivated for the first time in history. This he discovered in the following way. He took the existing varieties of wheat in the different parts of the world, which numbered over a thousand, and found by a number of experiments, patiently pursued for years, that all of them grew out of two or three original varieties through progressive differentiation due to changes in the environment. Ignoring the irrelevant varieties he came upon the discovery that the original ones came from (1) places in and round about Afghanistan and from (2) Ethiopia. Naturally, then, they were the cradles of human civilization, being the places where man first learnt to cultivate and thus laid the basis of a profound development of the race. How archæologists will react to it is still to be seen.

Recently, science appears to have stumbled upon two further discoveries which cut at the root some widely prevalent popular prejudices. "The investigations of the Brain Institute's department of morphology," writes the Director of the Bekhterov Institute for the study of the Brain, Moscow, "of the nervous system refute the assertions of those bourgeois scientists who divide mankind into higher and lower races on the basis of differences in anatomical brain structure. These scientists assert that the fissures and convolutions of the European brain, especially the Aryan, differ from those of the so-called coloured peoples, and that the weight of the brain of the latter is less than that of the European." The researches of the Brain Institute have not only disproved this but have further conclusively shown that the structure and the development of the brain of the savage have the necessary pre-requisites for as great a cultural development as that of the rest of the highly civilized. Neither weight nor the convolutions of the larger hemispheres in any way indicate talent. What then distinguishes the brain of an outstanding personality? So far, they are known to be the following. First, the weight has some significance within certain limits. Secondly, the thickness of the gray layer of the large hemisphere is important in the development of the brain. Thirdly, "the brain of an outstanding person is characterised by an exceptionally well-developed network of blood vessels." The nourishment and the quality of the brain depend largely upon its blood supply. This by no means exhausts all the factors. The environment in which the development takes place has a most important influence on it. The net result is that there is no radical difference between the brain of the savage and that of the cultured.

In the last century Freud acquainted us with the 'secret' that libido is the primal urge in all human behaviour. Dr. Jung now fairly startles us by announcing as a summary of his life's work in emotional analysis that "hunger has the first place as a motivating factor" in the behaviour of man. Perhaps savages for ages have been aware of the part-true nature of these

not-very-profound commonplaces. Yet, what a fuss has been and is being made about them? The plain man has a habit of easily growing cock-sure about the findings of science, which are really tentative in nature. Let us not be mistaken for those who belittle science. We have great faith in it. We believe that in the domain of the phenomenal world it leads us from truth to higher truth. Our sole contention is that when a fully panoplied metaphysical structure is attempted, endeavour must be made to make the edifice cohere with the deliverances of our religious consciousness which, to be sure, comprehends both the ethical and the artistic.

REVIEWS AND NOTICES

THE SRIKARA BHASHYA OF SRIPATI PANDITACHARYA. 2 VOLS. EDITED BY C. HAYAVADANA RAO. *Bangalore Press. Bangalore City. Pp. Vol. I. Introduction. lii+588, Vol. 2. Sanskrit text. 572. Price Rs. 15. Each Vol. Rs. 8.*

It will be pretty late in the day to recall the importance of the *Vedânta Sûtras* to the religious and philosophical movements in India. To make an apter use of a metaphor which Prof. Whitehead employs in a different context, the history of orthodox Indian philosophy since the time of Bâdaráyana is a series of footnotes on his *Sûtras*. The fact that the work has formed the basis and point of departure of almost all subsequent philosophical discussions by the followers of orthodoxy in India is chiefly due to the scientific method followed by Bâdarâyana in the interpretation and harmonization of the philosophical doctrines embedded in the *Vedas*. The aphoristic style of the great author has, however, lent itself to divergent interpretations, often of a contradictory nature, in the hands of numerous commentators and glossators. For this reason it is almost impossible today to decide with any amount of certainty what the precise position of Bâdarâyana is. In these circumstances the question as to what the *Sutras* really teach can only be solved, as Thibaut remarked, when the entire body of the *Sûtras* has been submitted to a detailed investigation "with the help to be derived from the study of all the existing commentaries." Up till now only a few of some ten of the principal commentaries have been carefully edited and made available in print. The present publication which for the first time brings out in print the whole text of Srîpati Panditâchârya's Bhâshya on the *Vedânta Sûtras* in Nâgari will to a gre extent help the realization of such an ai

From the data available the author h shown that Srîpati lived about 1400 A. He belonged to the Virasaiva school of t South, and his great commentary came be written at a time when the Virasai occupied the foremost place in the Vija nagar empire. It is an attempt to p Virasaivism on a firm philosophical footi even as the Srî-Bhâshya of Râmânuja v an attempt to make Srî-Vaishnavism lc metaphysically immaculate. His philosop cal standpoint is revealed in a number alternative phrases he employs to descr the nature and contents of his wo namely, Visheshâdvaita, Dvaitâdvaitâl dhâna, Bhedâbhedâtmaka, and Vishesh vaita Siddhânta Sthâpaka. Though Srîp calls his system Bhedâbheda and tr apparently, to reconcile the opposing vi of Dvaita and Advaita, yet he polishes dc his conception of Abheda to such thin that he almost entirely dissents from S kara's views and rejects the fundame factors of the Advaitic system. And, spite of the fact that his polemic is chi directed against Râmânuja's views to co which his work appears to have been signed, he comes ultimately to occup position not much different from that the propounder of the Vishishtâdvaita trine. His Abheda and Advaita mean more than "*nityasâmipya, sârûpya, bhoga mâtra,* which makes equ (*samatva*) infinitely small as between Is and *jîva,*" Their only equality lies in both being Nitya. And while Isa is Pû the jîva is apûrna ; while Isa is Prabh Sakta, the jîva is asakta ; and finally Isa is sarvasvatantra, the jiva is sarvâdl

tantra. He, however, differs from Madhva. He rejects Mâyâ and also the position of Râmânuja, which makes the jagat consisting of sentient and non-sentient beings the body of Isvara.

The elaborate introduction which covers some odd nine hundred pages presents a forbidding appearance to all but studious scholars. His task here is mainly concerned with the exposition of the standpoint of Srîpati. He does not criticize the position of Srîpati. His attempt is to present faithfully and lucidly the standpoint of the commentator. And in so far he goes beyond the mere task of presentation his disposition is to maintain the commentator's position. This is evident from his presentation of the criticisms of Bhedâbheda doctrine by numerous commentators and the answers to them by Srîpati. Along with the standpoint of Srîpati the author has also set down briefly the views of the different commentators, besides Sankara, Râmânuja, and Ânandatirtha so that they may be of help for purposes of comparative study. In discussing Srîpati's position, the editor has further taken occasion to go into the relationship of the Eastern and Western systems of philosophy. The Bhedâbhedâ doctrine in one form or other has attracted some of the ablest thinkers of the West in different times. The Upanishadic doctrines reached Europe through Neo-Platonism and influenced early Christian philosophies to a considerable extent. The latter in their turn "influenced Western philosophical thought, especially through Bruno, the great philosophy propounded by Spinoza." With regard to Spinoza it ought to be pointed out, however, that whatever might be the source from which he derived his inspiration, there is no doubt about the fact that he sought to rear his metaphysical structure not upon any supernaturalistic foundation but upon a rational basis. It calls into service not Revelation but Reason.

The preface which covers over fifty pages contains a very valuable, critical appreciation of Bâdarâyana's *Sûtras* and also a scholarly survey of modern philosophic tendencies. The painstaking scholarship of the editor is evident throughout the work. We have no doubt that his work is a most distinct acquisition to the philosophical literature in India. The book is supplied with a number of useful indices and appendices.

NEWS AND REPORTS

SRI RAMAKRISHNA MISSION STUDENTS' HOME, MADRAS

Report for 1936

The activities of the Ramakrishna Mission Students' Home, Madras, are fourfold, viz., those of the Home proper, of the attached Residential School, of the Mambalam Branch School, and of the Industrial School.

The Home proper : At the end of the year there were 167 students in the Home, of whom 76 were holders of various scholarships and concessions in different institutions. Twentyone out of twentysix boys who appeared in different examinations passed them successfully. The aim of the institution is not merely to prepare the boys for examinations but to instil into them habits of self-help, self-reliance, and service. For this purpose an all-round training, including physical, intellectual, moral and spiritual as well as vocational, is given here. The major portion of the household work is done by the boys themselves. The Home contains a good library and runs a music class for those who have an aptitude for the subject.

The Residential High School : Its special features are small classes, simplicity in furniture and dress, individual attention to pupils, the laboratory plan of work in teaching, the use of the mother tongue as the medium of instruction, the teaching of Sanskrit in addition to the vernacular up to Form IV and an obligatory course of manual training. The extra-curricular activities of the Home included the arrangement of meetings every Saturday for the practice of elocution and debate and the publication by the boys' unions of manuscript magazines in Tamil, English, and Arts. Satisfactory work was done by the Seva Sangam also with regard to the maintenance of discipline, order and sanitary conditions.

The Mambalam Branch High School : Its strength in the year under review rose to 1150. Another section for Form V was opened in June, 1936, for girls. For the first time the school sent up 52 pupils for the

S. S. L. C. Examination, of which 32 were declared eligible. The attached hostel contained thirty boarders during the year. The hostel is run on similar lines as the Home proper.

The Industrial School: The strength of the school at the end of year was 42. The school trains students for the diploma in Automobile Engineering (L. A. E.) over a period of 5 years, of which 4 are spent in acquiring a sound theoretical and practical knowledge of the subject and the 5th is spent exclusively in the Jubilee Workshop which is run on commercial lines.

THE RAMAKRISHNA-VIVEKANANDA CENTER, NEW YORK

The Birthday Anniversary of Swami Vivekananda was celebrated in the Chapel of the Ramakrishna-Vivekananda Center on the 31st of January last. A special altar holding lighted candles and a profusion of red roses, was placed under a large oil-painting of Swami Vivekananda, decorated with a garland of yellow tulips and greens. The altars of Sri Ramakrishna and Holy Mother were also filled with beautiful flowers. A gathering of a hundred and forty persons heard Swami Nikhilananda's sermon on "Swami Vivekananda's Pilgrimage to the West" in which he not only restated the message of Swamiji, but also showed by a penetrating analysis of American history why this country is proving fertile soil for the spreading of Indian ideals. He emphasized particularly the identity of the goal of Vedânta—freedom with the motive of the Pilgrim Fathers for settling on American shores,—a motive cherished constantly by the people of this country. A programme of music was arranged before and after the service, and Hindu sweets were distributed to the congregation.

On the evening of February 7, a dinner was held at Schrafft's Restaurant, near the Chapel, under the auspices of the Center, in further celebration of Swami Vivekananda's Birthday. The guest speakers were Miss Elsie Weil, Associate Editor of *Asia*, and Dr. Frederick B. Robinson, President of the College of the City of New York. Miss Weil spoke of the Ramakrishna Mission with warm sympathy and admiration, quoting at some length from letters she had received from India. Dr. Robinson next gave a most thoughtful address, ascribing the source of Swami Vivekananda's power to his Master, Sri Ramakrishna, and comparing Swami Vivekananda with both St. Peter and St. Paul, inspired as they were by their Master, Jesus Christ. He went on to say that Swami Vivekananda's success in this country was partly due to his wonderful faculty of presenting the hitherto obscure philosophy of Vedânta so that thousands of modern men and women of the West could understand and apply it in their own lives. He further declared that in Swami Vivekananda's teachings lie the irresistible forces which will bring about the regeneration of India. At the close of Dr. Robinson's address, Swami Nikhilananda gave a discourse on the mystic side of Swami Vivekananda's relationship with Sri Ramakrishna, telling how the latter practically forced his disciple to give up the enjoyment of spiritual ecstasy for the service of humanity at large. Mr. N. S. Sen of the Indian State Railways showed some moving-pictures of India as the concluding event of the evening.

PRABUDDHA BHARATA

VOL. XLII JULY, 1937 No. 7



"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।"

"Arise ! Awake ! And stop not till the Goal is reached."

LETTERS OF SWAMI VIVEKANANDA

Bombay,

May 22, 1893.

Diwanji Saheb,

Reached Bombay a few days ago and would start off in a few days. Your friend, the Banya gentleman, to whom you wrote for the house accommodation writes to say that his house is already full of guests and some of them are ill and that he is very sorry he cannot accommodate me. After all we have got a nice, airy place.

. . . The Private Secretary of H. H. of Khetri and I are now residing together. "I cannot express my gratitude to him for his love and kindness to me. He is what they call a Tazimi Sardar in Rajaputana, i.e. one of those whom the Rajas rise and receive. Still he is so simple and his service sometimes for me makes me almost ashamed.

. . . Often and often, we see that the very best of men even are troubled and visited with tribulations in this world, it may be inexplicable, but it is also the experience of my life that the heart and core of everything here is good, that whatever may be the surface waves, deep down and underlying everything there is an infinite basis of goodness and love and so long we do not reach that basis we are troubled but once reached that zone of calmness, let winds howl and tempests rage, the house which is built on a rock of ages cannot shake.

I thoroughly believe that a good, unselfish and holy man like you, whose whole life has been devoted in doing good to others; has already reached this basis of firmness which the Lord Himself has styled as "rest upon Brahma" in the *Gitâ*.

May the blows you have received draw thee closer and closer to that Being who is the only one to be loved here and hereafter so that you may realize Him in everything past, present and future, and find everything present or lost in Him and Him alone. Amen.

Yours affectionately,
VIVEKANANDA.

LIFE AS AN ART

By the Editor

I

Count Hermann Keyserling is known throughout the world as a thinker, speaker, writer, and teacher—all of a very high order. In his latest book* which has been recently published, he devotes himself to the various problems of the modern world, particularly in their relation to the deepest interests of the human life. It gives us the quintessence of the method of self-development practised by him and taught at his School of Wisdom in Darmstadt. The book represents a kind of epitome of his theory of spiritual realization. It holds the key to the understanding of his whole life's work. It develops the central idea that living is something quite different from the various activities in which people easily immerse themselves. Living involves the effort to transform the raw material of experience into a full and harmonious expression of the Self. The author sheds the light of his rare insight and intelligence upon some of the momentous problems of life.

It is one of the fundamental convictions of Count Keyserling that not only philosophy but the whole realm of human life itself belongs to the plane of Art. According to him, philosophy is an art exactly in the same sense as that in which painting and music are arts. It is a science only in the measure in which every art is a science. To philosophize is an authentic art. The philosopher operates with the laws of thought and the facts of science exactly as the musician deals with sound. He should discover harmonies, imagine a succession of notes, and blend the different parts into a whole in virtue of their necessary relationships. Even as a painter should have a thorough knowledge of his colours, their chemical effect and possible changes, the philosopher should be master of the science of his age and accurately evaluate its results. Philosophy has a different medium of expression and so the task of a philosopher is to give form to what is amorphous, to impress a pattern on matter and thus infuse it with life,—all these have to be done as in every art but with the different impressions aroused by the creations of philosophy. The author observes: "Whoever wishes to practise philosophy with erudition

* *The Art of Life.* Translated into English by K. S. Shelvankar. Selwyn & Blount, London. Pp. 285. Price 15 shillings.

as his sole resource would be like an artist, devoid of real talent, pretending to produce artistic work on the sole basis of the experience that he might have gained at an art school. He who, though gifted with but an infinitesimal degree of creative power, yet works hard, has a wide experience and enough judgment to distinguish surely between what is bad and what is good, can not only evaluate the work of others with tolerable accuracy; he will himself come in due course—if he devotes the necessary time to it, and diligently treasures up every happy idea that occurs to him, ruthlessly rejecting the worthless ones—to produce work that is not bad." Philosophy is strictly personal as there can be no impersonal conception of the world—the very phrase is a contradiction in terms. The philosopher no more photographs truth than the painter photographs nature. That which does not arise out of the depths of a man's heart cannot serve any purpose of man. So, a philosophy should be the living expression of a unique personality, and a philosopher must first of all develop his personality for elucidating truth in the sphere of philosophy. The vision of a philosopher must have its background in his own life, for art is the utterance of life. Philosophy as an art demands the expression of the philosopher's personality.

II

If one has to view life as a test of philosophy, one must know the art of living. Since very ancient times the great teachers of humanity have pointed out what the living of life is. They have tried to solve the intrinsic contradiction of life by striving to subject the animal personality to the law of reason. Their definitions of life have in essence been identical. Buddha said that life was the abnegation of self to gain the bliss of Nirvâna. Confucius meant life as the diffusion of the light which came down from heaven for man's blessing. According to Lao-tsze, life was the path of meekness and humility for the attainment of blessedness. The Hebrews understood life as that which God breathed into the nostrils of man, that by fulfilling His law he might attain to what is good. The Stoics used to say that the obedience to reason which gives happiness to man was life. Jesus pointed out that life was love of God and of one's neighbour, which gives blessedness to man. Swami Vivekananda defined life as the unfoldment and development of a being under circumstances to press it down. All these definitions stress the point that life means a striving to obtain a good which nothing can destroy and which is eternal blessedness. Such a good or blessedness depends on the man himself, because man is free only in the sense in which the artist is free. "As the artist," says Count Keyserling, "whatever he may be doing, must necessarily reckon, if he is to realise his inspiration, with the laws of the matter which is being shaped by him—whether it be a question of musical rhythm, gravity, the spectrum of colours, logic, grammar and syntax—even so, man cannot manifest his liberty on the plane of life itself save by taking into account the laws characteristic of each and every layer and part of life. On this condition alone and in this sense only is he in practice free. It is only by comporting himself as an artist that man can succeed in incarnating in worldly life the spiritual meaning that he feels he represents in his innermost depths." The art of life consists in the conquest of natural fate by the spirit, so that it becomes only a personal destiny. Keyserling distinguishes between

fate and destiny: the former belongs to the order of nature and the latter, to that of Spirit. It is destiny thus understood, and not natural life, which constitutes the true plane of human life. According to him, he who gives himself with bared breast to the whole of his destiny has the greatest chance of growing inwardly and inward growth is the growth of the innermost being in man. He who gives himself completely to his destiny makes that destiny his and his only, and everything that a man feels to be exclusively and personally his, becomes dear to him. The art of yielding oneself unreservedly is more important for the vast majority of human beings than the art of dominating life. The art of unreserved surrender always presupposes great courage and its practice is impossible without the cultivation of attention. The majority of men are unhappy, because they have no idea of the fundamental fact that all life that is properly human unfolds itself on the plane of art. The art of life demands veracity or sincerity which is the primary expression of moral courage. Because the secret of true art lies in representing the Spirit and the Spirit can only grow under the sign of veracity or sincerity. The necessities of life, comforts, and even luxuries ought to be arranged to make them reflect as much of spirit-life as possible. The solution of the problem presented by life to Spirit is in fact impossible on any other plane than that of the art of life. "It is impossible," says Keyserling, "not only because, in his inmost depths and in his essence, man *is* that very spirit whose laws do not govern the original earthly life, but chiefly because of the extreme complexity of the raw material presented by the original human condition in its totality. The artist alone can co-ordinate and harmonise what is originally neither co-ordinated nor in harmony. And the artist alone can refer to the Spirit, man's vital centre, what does not originally participate in it. And now it also becomes obvious why the scientific age has solved the problem of human existence and co-existence not better, but worse than previous ages: science neither co-ordinates nor harmonises, it neither transfigures nor spiritualises; on the contrary, its tendency is to push every unilateral movement to its end, and this inevitably leads—since all the direct objectives of science are of an analytical, and not synthetic order—to the destruction of every pre-existing harmony. It is only in the service of art that science can be an absolute good."

The life of a saint is, according to Keyserling, an artistic masterpiece. In the case of a saint, no vital manifestation of any importance to the moral consciousness is abandoned to its natural inclinations; every movement is governed by a spiritual principle which penetrates all, as the poet's imagination penetrates a pile of words to co-ordinate some of them according to a pre-conceived rhythm. Hence, the prototype of the blessed on earth is the saint. There has never been a saint who did not radiate happiness even amidst the most trying circumstances.

After the saint, the happiest man in the world is, according to the author, the hero. Because heroism almost always implies a tragedy, so that there is even less question here than elsewhere of the attainment of some humdrum happiness. The joy afforded by the hero's absolute affirmation of self in respect of all external circumstances is worth millions of times more than all good fortune and success. The hero affirms his personal dignity and shows himself to be moved by the Spirit alone.

Thus the victory of spirit over elemental nature amounts to the elevation of human life to the plane of an art.

III

Man longs for happiness, but in so far as happiness means plenitude. Plenitude is possible, only when man's consciousness is permeated with the Spirit. Because, plenitude exists in man by virtue of a realized sense of life and it is at bottom of the spiritual order. Man cannot attain a realized sense of life without effort and struggle. It is in this sense that the question of the necessity of an art of life arises in the soul of every sensible man. Man is an extraordinarily complex creature and is constantly in a state of tension and conflict. "This state of tension and conflict being the original condition of man," says Keyserling, "the fact of not accepting it as the basis proves either one of these two things, or both of them simultaneously: a crooked mind or moral cowardice. And it is indeed these two qualities which lie at the basis of all optimistic 'progressism' which believes in a natural evolution towards the better; of all idealism that believes in the abolition of Evil; and above all of all those unrealising and juggling theories the prototype of the most ignoble of which is Christian Science. Life, human life proper, begins—or ought to begin—with a clear comprehension of the state of facts, with the acceptance of Fate as it is, and consent to those sacrifices which the very existence of a Fate imposes. It is because this is so, that the humanity of the antique world, in whose eyes the *amor fati* denoted for every free man the paramount and foremost imperative, that it appears so much more noble and dignified than does Christian, and particularly, post-Christian humanity.

"But on the other hand, *amor fati* should not be the last word. For obedience to the imperative contains no motive for the *superation* of Destiny. This *superation* becomes possible the moment one begins to consider the data of life as raw material in the same sense as marble is the sculptor's raw material. Human liberty and sovereignty are fully manifested only there where they do not limit themselves to the acceptance of existence as it is, but adopt towards everything, absolutely everything, a creative attitude—that is to say, the attitude of an artist."

The creative attitude is fundamental in man. Every man has to be intensely conscious of the fact that he can shape his destiny in the midst of tension and conflict. It is a common human fallacy to lay the blame of individual weaknesses on the circumstances presented by Nature. It is impossible for a man to attain plenitude by abandoning himself to the natural momentum of life. It is only the man-artist who can attain plenitude by surmounting the obstacles by living completely on the basis of spirit which is the vital centre of man. It is in this sense that the art of life is the supreme art and its cultivation constitutes the primary and ultimate end of all education.

IV

The ever-increasing mechanization of life and its professional expressions make it difficult for a modern man to express the whole of his being, originally and integrally. The spirit of the age fails to compell the individual to bring all his faculties into play, and to disclose all that he is and can do. The School of Wisdom founded by Count Keyserling has, as its exclusive aim and significance, the polarization of personalities. The unique object of all the rules recognized there is the acquisition of the

utmost intensity for personal influence. Its teaching is based on these maxims: that no one is entitled to believe that he alone is right, or that there is only one point of view possible, or that local opposites exclude each other; that, on the contrary, every genuine, sincere and truthful spirit legitimately occupies a determinate place in the spiritual cosmos; that the point of view of one does not contradict that of the others, but represents an additional co-ordinate for the determination of that super-individual truth which is superior to every possible personal equation. The School teaches every person to put aside all vanity and see in every other his own complement. It endeavours to contribute to the rebirth of the concrete man. Keyserling observes: "From the time I first began to think independently, I have realised that it is no longer a question, in our age, of man polarising himself with God alone or with Nature alone, and, above all, that such polarisation is not to be accomplished by means of the intellect alone: *man must polarise his whole being with absolutely everything that is not himself.*" This process of polarization, if pursued sincerely, can beyond any doubt make one be re-born as a man with a new consciousness and can conduce to a profound realization of the Spirit. If the theory be carried into practice, it can very well be raised to the level of an authentic art.

The present age is proud of its rationalism but badly lacks any practical way of reaching the higher consciousness. In a memorable verse of the *Ishopanishad* men are enjoined to realize that whatever moves in this moving world is enveloped by God. The ultimate truth by which we measure all other relative truths has to be experienced. This emphasis on direct experience, valuable in any age, is invaluable today. The conscious union with the whole life and universe demands that all our thoughts and activities should be made to reflect as much of spirit as possible. In this sense, life should be treated as a supreme art and since the secret of true art lies in representing the beautiful, the art of life must tend towards the unfoldment of the ideal of Beauty. Life as an art has its loftiest ideal in the equation of the Hindus, according to which Truth, Goodness, and Beauty are one and are blended into a harmony of the very highest order.

V

It is the experience of all mystics and seers that the power of the ideal lies in the practical. The ideal is brought down to our everyday life through the practical. Man must raise himself to the higher plane so that he may enjoy the ideal of Beauty. "The life of the practical", said Swami Vivekananda, "is in the ideal; it is the ideal that has penetrated the whole of our lives, whether we philosophise, or perform the hard, every day duties of life. The rays of the ideal, reflected and refracted in various straight or tortuous lines, are pouring in through every aperture and windhole, and consciously or unconsciously, every function has to be performed in its light, every object has to be seen transformed, heightened, or deformed, by it. It is the ideal that has made us what we are, and will make us what we are going to be. It is the power of the ideal that has enshrouded us, and is felt in our joys or sorrows, in our great acts or mean doings, in our virtues and vices.

"If such is the power of the ideal over the practical, the practical is no less potent in forming the ideal. The truth of the ideal is in the practical. The fruition of the ideal has been

through the sensing of the practical. That the ideal is there is a proof of the existence of the practical somehow, somewhere. The ideal may be vaster, yet it is the multiplication of little bits of the practical. The ideal mostly is the summed-up, generalised, practical units."

The goal of life is to manifest the ideal that is latent in every man. It is possible if the ideal accumulates round itself the practical through various processes of time and circumstances. The men who can manifest the ideal in life are really the salt of the earth. It is they whose ideas and words work through centuries, and ordinary men build hopes on them and try to realize them in their own lives. The ideal demonstrated in life by them has to be approached with sensible steps. For this, men must arrange every detail of their lives according to the masterly plan laid out by the great men and in unison with the goal of life. The progress of a man towards the ideal can only be ascertained by his power of living in the atmosphere of the ideal. In this sense, life is an art, and as every art must be in touch with nature and yet rise above it, so the art of life has to grow in the world of facts but must get beyond it.

SOME OBSTACLES TO TOLERATION

By Prof. H. D. Bhattacharya, M.A., B.L., P.R.S.

India has ever been the home of toleration, and her ancient records are singularly free from those blots of religious persecution, which disfigure the pages of history in many other lands. We have no means at our disposal to determine the exact way in which the Dravidians were pushed to the south by the advancing Aryans nor even how Buddhism disappeared from the land of its origin. There is indeed reference in the *Rigveda* to Indra's conquest and carnage in the land of the phallus-worshippers or epicures (Sisnadevâh); but the invocation to the same god to keep off the same people from the sacrifice shows that enmity between the Aryans and these people was more political than religious. The Aryan method of dealing with people professing other faiths and practising other rituals was to prohibit social intercourse with them —a method which has lasted down to recent times. Possibly in earlier times the difference between Aryan and other cultures (excluding the culture of Mahenjo Daro perhaps) was so great that towards the latter Aryan arrogance dictated an attitude of contempt and abhorrence. The Kolarians were as a class kept at a distance in spite of the fact that they slowly absorbed some elements of Aryan culture by imitation, and the Aryans probably adopted partially their system of land-administration. Brahminism never forbade to others imitation of its own outward practices so long as the privilege of the sacerdotal class was not infringed. Possibly an inner and an outer circle of imitators were instituted early in deference to social needs just as in Judaism there was a distinction between the sojourners (gerim) and the non-sojourners or outsiders in respect of the performance of Jewish rites. Possibly the earliest reference to this distinction is to be found in the statement that the sacri-

ficial fire belongs to the five peoples (Pancajanâh), which in the opinion of Auyamanyava (as quoted by Yâska), are the Brâhmanas, the Kshatriyas, the Vaisyas, the Sudras, and the Nisâdas, and the sacred stream Sarasvati is supposed to make these five peoples flourish. Possibly the attitude towards the last two fluctuated according to circumstances; but there can be no doubt that necessity left no option in the matter and a section had to be tolerated at home and in society and allowed some of the privileges of the higher classes. A large mass of the indigenous population was not admitted to the privileges of the higher castes, and although it is not likely that the untouchables varied in composition in different times and in different places according to historic reasons the distinction between the touchables and the untouchables persisted all through the centuries. It was not obligatory on all peoples to accept the socio-religious practices of Brahmanism, and a good many of the primitive tribes remained outside the pale of Hinduism; but those who imitated those practices or were permitted to be called Hindus had to submit to the restrictions imposed on lower classes as a price of their inclusion within the Hindu fold. Possibly the principle 'Lesser rights, lesser obligations' worked well for some time as the absorbed races were unwilling to give up all their primitive habits on admission into the Hindu fold and the higher castes did not insist upon the fulfilment of all the obligations of Brahmanism in order to be so admitted—in fact, the religious law could not permit all to be equally treated in sacerdotal matters, not even the higher castes themselves.

This Hindu attitude towards the absorbed races well illustrates the difference between religious equality and religious toleration. These races were not placed on the same level with the Aryans as regards religious right—in fact, it may be said that inequality among the Aryans themselves became more pronounced as time rolled on, and castes and sub-castes that were evolved in later times enjoyed unequal privileges of different kinds and degrees. Practices that were prohibited to one caste were permitted to another caste so much so that non-performance of appointed caste duties was looked upon with disfavour, and attempts to follow the practices of higher castes were socially and politically punished. That, in spite of injunctions and oppressions, violations of caste rules did take place is evident from the fact that the intercastes increased in number to such an extent that today their number is very great in Hindu society and they live with insurmountable barriers in between so far as matrimony is concerned. But when the castes did evolve, specific duties were assigned to them, and it was never expected that all castes would have the same rules or enjoy the same social privileges. Where social constitution is not homogeneous and difference in status means difference in social and religious duties, a certain amount of toleration of lower cults is inevitable. So long as one lives within the framework of Hindu society and admits its social stratification and its caste duties, one cannot be molested for not falling in line with the higher castes or for not abjuring altogether rites, ceremonies, and occupations which are forbidden to the latter. Gradation of social components is bound to bring toleration in its train; for once a distinction between the higher and the lower is admitted, provision has to be made for varying the standard of secular and religious occupation of the different classes. We need not discuss just now whether society should be homogeneous or

heterogeneous and whether divergence of occupations should necessarily lead to difference in social status; we need only to note that the zeal for uniformity is likely to abate with a recognition of the fact that all are not equally privileged and cannot therefore be subjected to the same rules of discipline.

Complications arise when society is defied : much of religious persecution in history is due to the fact that rebellion against social beliefs and practices disturbs social equanimity and complacence. Possibly, if belief had not affected practice, social friction would have been much less; for society cares more for conformity to its own outward conduct and custom than for agreement with its creed and conviction. This is why even philosophical atheism was tolerated in India when those who professed it did not disturb the socio-religious practices of the community to which they belonged. People devoted to the same god may come to blows over the question of method of worship, not to talk of monotheists who worship a unitary divinity under different names. Social habits and religious practices act as dividing gulfs between communities even when they agree about the essentials of faith. As every faith is born in a particular environment, the historical and social setting has a profound influence upon its constitution and expression—it carries the local and the contemporaneous with it, and when it extends to other realms it comes into conflict with the local methods of worship even though there may be no radical difference between its own contents and those of the beliefs of these other realms. Of course, absolute identity is not possible, but where the essentials are untouched there might conceivably have been some workable formula of conduct for the converts of other lands in keeping with their past practices. No conquering creed would, however, permit this latitude lest there be a relapse into the old faith, and so not only the beliefs but also the outward acts must conform to the standard fixed by a faith in the land of its origin. Religions go by the doctrine that those who act similarly and that in order to wean a person effectively from his old allegiance a break with his old traditions must be established. The conversion ceremonies of each religion are designed with a view to making the acceptance of the new faith as impressive as possible, and the civil law of every advanced state tries to adjust legal rights to the faiths of its citizens and to guarantee freedom of worship with due regard to communal harmony and social peace. Those who are conversant with the history of persecution in Christian countries know to what length intolerance can go; the persecution of the Roman Catholics by Protestant states and the oppression of the Protestants in Roman Catholic countries, both culminating in burning of the dissenters at the stake, were looked upon as nothing extraordinary or reprehensible in Christian Europe although it is the religion of Christ that both Protestants and Roman Catholics profesed to follow. The fission of a church over details of worship is not a rare phenomenon, and it is not often that the opponents part in peace or remain non-violent in speech and action. When any religion claims not only that it embodies the whole truth but also that it alone is in possession of the only right method of contemplating and worshipping God, it becomes intolerant of other creeds and their modes of devotion. That all must conform to a single mode of worship and that people should be dragged into the mosque or chapel or temple to join a public worship even though they are inclined to private

contemplation betray an intolerant attitude of the social mind.

But far more serious than differences of practice are differences of belief. Credal dissimilarity may assume a multitude of forms, beginning with the difference between polytheism and monotheism and ending with differences in the contents of the various monotheistic faiths. There is also the fundamental distinction between believers and non-believers in supernatural existence, including within non-believers atheists, sceptics, and agnostics. It is rather curious that while society is generally tolerant of the individual non-believer and lets him alone, it does not allow such non-believers to form groups and spread their doctrines actively within the community. As is natural, the status of the individual dissenter determines the social attitude: while an insignificant person would be ignored a prominent personality is a potential danger to the community by virtue of his eminence and ability, and so his anti-social tendencies of thought and action are more closely watched and crushed before they threaten the solidarity of social belief and cause a division in the ranks. Persecution begins as soon as the person attempts to spread his doctrine, and it becomes intensified with the increase in the number of his following in the community. The social persecution of the prophet of a new religion and the political persecution of his followers by the orthodox party in power are not infrequent events in history. Religious belief is such a cementing principle of social unity that defection in any form is unwelcome to the majority. When to this is added the fear of losing profitable business the priestly class is naturally alarmed and annoyed and sets the law in motion against the daring dissenter and his followers; their position and prestige in the community lend an additional authority to their words and when they profess to speak in the name of their gods they inspire people with awe and prompt them to ready obedience.

At the root of all religious persecutions lies the assumption that the dissenter is drifting away from truth; but this assumption is not made in cold intellect and with a detached attitude. A criticism of one's philosophical position leads one furiously to think and to attempt a removal of contradictions; but a flouting of one's religious conviction leads one to act violently so long as one does not calmly sit down to ponder over the matter and to understand the critic's standpoint. This is the way with all emotion-tinged ideas, namely, that we are unable to contemplate the opposite with equanimity; there is latent somewhere a tendency to resist all contradiction, and this tendency manifests itself more or less violently according to culture, tradition, and environment. A wounded religious feeling may seek consolation in isolation and repose; it may pity the critic's ignorance and forgive his insolence; it may seek the path of persuasion to turn the critic into a convert; but it may also inflame passions and rouse fury and ultimately lead to violent acts. When religion is not a mere personal attitude towards the unseen but a phenomenon of the crowd or social mind, it easily begets heat on being defied, and the religious crowd or community degenerates into a fanatical mob and, like all mobs, ceases to tolerate opposition and wreaks its savage wrath on the offending individual or group. We are more intolerant as communities than as individuals, and the less the number of free-thinkers and the more the number of blind followers the more

well-knit is the social group and the more intolerant is its attitude towards dissent. This will explain why Roman Catholicism and Muhammadanism, in which religious leadership is more undisputed, if not absolute, are less tolerant than Protestantism and Hinduism. Besides, in the former two the infallibility of the Prophet or the Pope in matters spiritual invests each religious tenet with an unalterable verity. By their presuppositions these communities are precluded from conceding that truth might conceivably belong to other religious organizations also. In fact, every revelational religion has a tendency to be intolerant, for once it is accepted that God has revealed the right way of faith and conduct to a particular community or individual it cannot at the same time be conceded that there might be other ways of being religious or moral, unless one admits at the same time that God can lay down a multitude of contradictory disciplines for the guidance of mankind at one and the same time or prescribe different ways of spiritual life at different times. Intolerance indirectly implies, therefore, that God is one and unchanging.

Ultimately the problem of religious toleration would be found identical with the problem of man's capacity to know the supernatural unto perfection. The admission that man's knowledge of God and His ways—and in fact, of the nature of God Himself—is from the finite standpoint extremely limited will permit the further admission that other people may also possess spiritual truths to a greater or less extent and also that standpoints make difference in the nature and apprehension of ultimate verities. All truths are revealed through a finite medium, and the assumption that a prophet can wholly lay aside his finitude and become the transparent medium of divine revelations in their fullness will be found in the last analysis to be gratuitous. The growth of human knowledge in different fields of experience raises rather the suspicion that all truths including religious truth are infected with a latent subjectivity or relativity and that although there may be religious geniuses who see deeper into the nature of spiritual truths, yet they too cannot altogether get rid of their finitude or temperamental limitations and it is only by comparing the insights of different religious geniuses that we can get an approximate idea of the vastness of the religious field and the infinite vistas that religious inspiration opens up. The Indian way of admitting that there may be various paths (Mârga) for the realization of God—that while some are temperamentally fitted for the path of knowledge (Jnâna) others can serve God better through action (Karma) or devotion (Bhakti), and, in fact, there are no limits to the number of ways through which God can be approached (*nasau muniryasya matam na bhinnam*), and that for the ordinary person the following of a tradition established by a religious genius suffices for the guidance of life—is based on this aspect of the matter, and the motto of the sage of Dakshinesvar, Ramakrishna Paramahamsa, that the paths are as various as the prescriptions is, therefore, not a new message but a reiteration of the age-long conviction of India that religion is not an objective revelation thrust uniformly on all souls alike irrespective of their equipment but an assimilation of spiritual truths according to temperament, tradition, and training. The Indian philosophers admitted, however, that man does not always know the potentialities of his own soul and the traditional path, accepted without criticism,

as authoritative in the early years of life, may turn out to be not suitable later on, and that spiritual training may also entitle a religious aspirant to discard a lower form of worship in favour of one higher as soon as he discovers that his soul is capable of higher things and that reflection on the mysteries of existence has exposed the defects and difficulties of uncritical thought and traditional modes of conduct. Religion is a function of education and endowment combined, and so long as these two factors will vary the kind of religion that is accepted with the willing consent of the soul will also differ from individual to individual. What communal religion attempts to achieve is external uniformity of practice for social purposes—it does not obviate the necessity of a private religion for each individual in consonance with his intellectual, moral, and spiritual development. The recognition of this truth is the best preparation for an attitude of tolerance. This increases the task of the missionary and the teacher, for they will have to plod the patient way of illuminating dark souls and preparing these for the inevitable alteration of religious ideas and ideals in keeping with their spiritual progress. When that path is abandoned in favour of forcible conversion or when advantage is taken of economic distress or physical infirmity to convert a person of an alien faith, the community is extended no doubt, so long as the necessary background of culture is wanting the new religion becomes identical with external conformity to social practice. Missionary activity is good when it is prompted by the belief that the religion preached is essential for the safety of all souls, for without a genuine interest in the spiritual well-being of one's fellow-men one would not care to labour in the field of religion. It is bad when the motive behind is to swell the ranks of one's own community for material gain. It is misguided when it does not attempt to understand and appreciate the truth that other religions embody, and it is mischievous when it exploits ignorance and poverty and inflames passion and prejudice.

A careful examination of the facts connected with religious intolerance will disclose what great part social practices play in communal quarrel. Every religious organization develops peculiar rites and ceremonials and practises taboos of different kinds. The consecrated food of one religion is a veritable anathema in another, and the music that is pleasing to God in one religion is a disturbance of the soul in another. Tastes and fashions owe their origin to historical and geographical reasons; but when a religious community spreads to other times and places it insists on retaining the prescriptions of its original home. This denationalizes converts of other lands and creates divisions and hostile modes of behaviour among the people at large. Social intercourse becomes restricted because of different outward symbols of the creed. When religion is understood mainly in terms of its outward expression in the minute details of daily life and when, not being natural and spontaneous expressions of the religious life, these vary from community to community, the effort to grasp the basic identity of the spiritual life of people professing different faiths is relaxed or abandoned altogether. When religion is regarded as a right which the adherent intends to exercise against the whole world and when any concession towards the unrestricted exercise of religion by people professing other faiths is looked upon as weakness, toleration bids fair to depart; and when each religion claims the first right of way in expressing itself in the

society, friction is bound to occur. The matter becomes complicated when any particular religion claims that irrespective of social exigencies its appointed exercises must be permitted at fixed hours, whatever might be the country and the composition of the population where it happens to be; and when these exercises are supposed to be divinely prescribed, conflict is inevitable if more than one creed holds any such belief. It must be remembered that many a scripture has professed to see in the details of devotion the prescription of God and has refused to admit that the modes of worship are human devices in consonance with regional facilities and national practices. What makes any religion conservative is the anxiety to put into the mouth of God what is merely temporary, national, and regional. That in every religion there is a mixture of the universal and the peculiar, the eternal and the evanescent, can hardly be doubted, and yet this simple admission would have avoided many conflicts and misunderstandings. But the claim of monopoly of spiritual truths alone adds zest to missionary work and makes a religion worthy of serious consideration by all; hence the temptation to belittle other faiths and the tendency to extol one's own are two aspects of one and the same thing. Toleration means doubt, and doubt means disbelief, and disbelief is sure damnation—this is how the intolerant mind works.

But when once conflict does occur it is likely to leave aftermaths that provide fresh sources of friction. No reformer gets an easy hearing, and when he does get together a following he is persecuted in different ways or social bans are placed on his supporters. If the original community still commands the allegiance of the majority the reforming sect has a hard time of it, and if the original religion claims divine inspiration for its scripture, then the matter becomes worse, for reform becomes identical with heresy, and apostasy is synonymous with rebellion against God. History is replete with instances of opposition and persecution which reform movements have to feel at the hands of the conservative party in power. But the converse is also true, namely, that when the reformers gain the upper hand they wreak their vengeance on those who had at one time opposed them. Sects, like individuals, suffer from reminiscences, and much of religious bitterness in the modern world is due to the fact that in some remote past the upholders of different religions had quarrelled and fought with one another. The Jew is despicable in Christian eyes because his forefather had crusified Christ, and so his race must suffer unto eternity for the sins of his ancestors. Similarly, the Christian is hateful to the Jews because Christ had sown the seed of discord within the Jewish Church and brought a sect into being which preached the message of salvation to the hated Gentiles. The Muhammadan is an abomination to the Christian because he conquered the holy places of the latter and converted most of his churches into mosques. He is equally hated by the Hindus because he desecrated the temples of the latter when he conquered India and turned them into mosques in many places. The Ahmadiya movement in so far as it admits the possibility of fresh inspiration even after the prophetic line had been closed by Muhammad is an object of contempt and hatred to the orthodox Mussulman. To resist innovation and to anathematize it when it succeeds are the ways in which communal displeasure expresses itself. The memory of old strifes rankles in the communal

mind, and the different observances and social manners and customs serve to act as dividing gulfs between communities and cultures. Eclectic movements like Theosophy and synthetic cults like Sikhism only increase the number of creeds although their contribution to mutual understanding cannot be questioned. Profession of sympathy for the whole human race may not, however, always go with actual toleration—the persecution of the Christians under the Stoic emperors of Rome is an instance in point here. Periodical meeting of different religions on the same platform are likely to break down the barriers of ignorance and to convince the thinking portion that behind differences of custom and creed there is an abiding similarity of human attitude towards the unseen and that where differences are fundamental they have their origin in the diversities of human constitution and accidents of history and geography. But something more than an intellectual understanding of other faiths is necessary to bring about peace on earth and goodwill among men. It is the practical recognition by all, both as individuals and as a community, that there is no statutory method of communing with God and that in religion what matters is not the content and method of worship but the cultivation of that cosmic sense which breaks down the insularities of personal and communal life. That in religion every soul is trying to fathom the mysteries of spiritual life and that the common endeavour of all truly religious men should be to make every one a better man and woman are the mottos which the world needs most today to bring the kingdom of God nearer.

SRI RAMAKRISHNA'S LOVE FOR HIS DISCIPLES*

By Girish Chandra Ghosh

When the request to write a paper on the above subject came to me I at once took it up as but an easy affair. But now I realize how difficult it is. I had reasons to think it an easy affair, for I had experienced his infinite love for me and heard of the same love from each one of his disciples towards them. And how often had we forgotten ourselves in talking about it! As soon as anyone of the disciples would describe it, the chords of the hearts of all the others would be at once struck and set to vibrate. All would be reminded of innumerable incidents in their own lives.

If anyone is asked to describe his mother's love towards him, what will he do, how best can he express it? Perhaps by "Ah! maternal love! My mother's—! It is impossible to describe in words what I have felt in every work, in every glance, of my mother." To understand mother's love is simply impossible. But even if this may be ever possible, there is absolutely no means to understand Sri Ramakrishna's love. We are in Mâyâ, the parental love comes under Mâyâ. What they earnestly seek for is the worldly welfare of their children. It is seen that if a child fails to give proper attention to

* Translated from the original Bengali by Swami Satswarupananda.

worldly things "for the kingdom of Heaven's sake," he incurs the displeasure of his parents. Even if he is endowed with all the noble qualities of character, but if he refuses to marry, then the parents are not satisfied with him. There is a tinge of selfishness, however slight, in parental love. As long as children are helpless, parents have selfless love for them. But a very good number of parents do hope to get help of their children in their old age. The parental love is no doubt the highest kind of love on earth, but it too is not absolutely free from the touch of selfishness.

So there is some chance of feeling however distantly the love of parents; but how to feel this absolutely selfless love of Sri Ramakrishna? What possibility is there of ever describing it to others? Unless one rises above Mâyâ, one can never hope to understand this trans-Mâyic love of his. No doubt some idea, however distant, has been formed of his love from what I have heard from the lips of his other disciples and from what I have felt myself; but what power is there to transcribe this holiest feeling felt in the innermost recesses of the heart into words? Hence I would not attempt to describe his transcendental love. Simply I would describe what sort of a man I was on whom he showered his holy love without stint. From this the kind readers are to feel it for themselves, if they can.

Those who had gathered round the knees of Sri Ramakrishna were all gentle, self-controlled, and pious. Narendra (Swami Vivekananda) and others who are considered as belonging to his inner circle, had gone to him in their boyhood, clad in celestial purity; attracted by his love they had forgotten their parents and relatives, and devoted themselves, heart and soul, to the service of their Master. One could not do justice to the Master's love, if one were to describe it in relation to them. They were boys of snow-white purity who had forsaken everything and taken refuge in him alone; for such ones love is but natural. But his love for me is the true index of what an infinite ocean of selfless love he was. One epithet of the Lord is "Saviour of sinners". Of all living beings I had the rare privilege of realizing the truth of this epithet. Ramakrishna, the Saviour of sinners, has bestowed his transcendental love on me. And it is for this I am going to describe his relation with me. Of those who went to the Master, there might have been one of slightly unstable character, or who had had a fall or two; but compared to me they were all saints. I was made of quite a different stuff—I did not know how to tread the right path. Hence nowhere else has the expression of his grace the same uniqueness as it has in its descent on me.

When Sri Ramakrishna took upon himself the entire responsibility of my life, a fierce battle had been raging in my heart and I saw nothing but despair on all sides. My early training, want of a guardian from childhood, the tumultuous youthful tendencies—all were driving me away from the path of righteousness. Atheism was the order of the day. Belief in the existence of God was considered foolish and a sign of weakness. So in the circle of friends one was to prove the non-existence of God if one cared at all for prestige and dignity. I used to scoff at those who believed in God; and turning over a few pages of science, I concluded to the full satisfaction of my mind that religion was but a matter of imagination, that it was but a means to frighten people into keeping away from evil deeds, that such deeds were bad only when one was caught in the

act, that whoever could commit them without being detected was really intelligent, and that wisdom lay in achieving one's selfish ends by hook or by crook.

But in this world such wisdom does not last long. Evil days bring home hard truths. Under their tutorship I learnt that there is no effective means to hide evil deeds; somehow they all take air. Yes, I learnt; but the deeds had already begun to bear fruits. A hopeless future was painted in fierce colours on the mind's canvass. But it was but the beginning of the punishment yet in store from which there seemed to be no hope of any escape. Friendless, surrounded on all sides by dangers, with resolute foes aiming at my utter ruin, and my own misdeeds offering them ample opportunities of wreaking vengence on me, in such a juncture I thought: "Does God really exist? Can He show a way out, if one calls on Him?" And I prayed in the depths of my heart: "O Lord, if Thou really existeth, do take this ship-wrecked fellow to the shores." The Lord has assured all in the *Gitâ*, "I give shelter even to those who, falling on evil days, call on Me to get out of the fix." I experienced, how true these words are. All my dangers miraculously disappeared and I was taken to a safe shore.

But I had so long been doubting the existence of God, had led heated debates against it. The doubt had become ingrained in me. . . A creature of circumstances, I was led sometimes to believe and sometimes to doubt. I ran to friends for help who were unanimous in their opinion that without the help of a Guru the doubt could not be got over permanently. But reason refused to call man Guru—Guru according to the scriptural injunction, I was to look upon as Brahmâ, Vishnu, and Maheswara; and to whom I was to bow down daily as such. To look upon man as God! Is it not hypocrisy? What can be more blasphemous? But the fight within the heart raged high, it gave me no rest. Sometimes I felt a sort of suffocation. The memories of evil deeds would come up every now and then and the dark despair became darker still. It was at that time that my eyes fell on Sri Ramakrishna.

I was sitting on the verandah of a neighbour near a crossing of two roads, when Sri Ramakrishna accompanied by a few devotees passed that way towards the house of the late Balaram Bose. A devotee named Narayan pointed towards me from a distance and said something in whispers to the Master. He at once saluted me and went on his way. He had not gone far when I felt that something was pulling me towards him. I could not sit still. It is impossible to describe the condition I was then in. It was not like a strong desire to visit a relative or friend. It was something different, quite novel—this experience of a peculiar kind of pull. I was revolving within myself whether I should go to Balaram Babu's house or not, when a devotee came from the Master and invited me to go there. I followed him as one charmed. Sri Ramakrishna seated himself in Balaram Babu's parlour, I too sat down "Sir, what is a Guru?" I asked. He replied, "Your Guru has been selected. He is like a liaison officer who brings about the union of the Lord and the devoted soul." I cannot say how far I understood his words, but I felt a great peace within. The talk drifted on to many topics—as if we were known to each other long. We came to know each other only a few minutes ago, but from the way he talked, it looked as if our acquaintance was age-long. He asked me to show him a theatrical per-

formance; I agreed. It was settled that he would come to see *Prahlada-Charitra* staged. Before this he had already been once to the theatre to see *Chaitanya-Lila*.

He came the night *Prahlada-Charitra* was to be staged. How I felt his presense, I cannot tell. In the course of the conversation that day he said, "Your mind is not all sincere." I thought within myself, "Crookedness and faults there are many." I asked, "How will they go?" "Have faith", came the answer. Another day I asked him, "Will it be ever possible for me to see God?" He said, "S-u-r-e-l-y. All crookedness of your mind will vanish." I bowed down to him and came away.

I went to Dakshineswar. The Master was seated and was talking with a devotee named Bhavanath. I bowed to him; at once came out the words from his lips, as if from one dearest and nearest to me, "We were just now talking of you, really, just ask him." He was about to give some instruction, I at once interrupted him, just as a child does its father, "I don't want instructions. I have myself written many in my books. You are to *do* something for me." At this, he was very, very pleased and smiled. Seeing this peculiar smile, it appeared to me, that all sins of my mind had been washed away, that I had become pure. I asked when taking leave of him, "Sir, I have come here and seen you. Am I to continue what I have been doing?" "Yes," was the answer. My mind was then full of bliss, I had got a new life, as it were. I was no more my old self. All argumentations had ceased. God really exists, He is the only refuge. Now that this great saint had given me shelter, realization of God was now an easy affair for me.. Under the influence of these thoughts my days and nights passed. Even in dreams these thoughts persisted. I was filled with infinite faith and courage. I have got my man, my own, I need have no fear in the universe. The fear of death, that great terror, too, had gone.

Now and then he would come to my theatre. He would carry sweets for me all the way from Dakshineswar. He knew I would not take them unless he took first something of them. So he would just taste a bit and then give the rest to me to eat; and I took them with infinite joy like a child from the hands of an affectionate father. Before him I would be transformed into a veritable child.

One day I went to Dakshineswar. He had almost finished his noon-day meal. He asked me to take his porridge. I at once sat down to take it. He said, "Let me feed you with my own hands." Like a little child I went on taking from his hands, and he, with his wonderfully soft hand, began to feed me. He scraped off the very last drop from the cup and took it to my mouth, just as mothers do in India when they feed their little ones. I totally forgot that I was a grown-up adult. I felt I was the darling of my mother, and mother was feeding her dear child. When I remember that these lips of mine had come in contact with unworthy lips and that his holy, divine hand touched and held up food to them, I went mad, as it were, with the surge of an inexpressive emotion, and thought, "Did it really happen or was it but a dream?" I heard from one of his devotees that he saw me in one of his divine visions as a naked child. The things that I liked most—I don't know how he knew them—he would have me eat, sitting in front of me all the while. And when I had finished them, he would himself pour water on my hand to wash it. All

said I know that only an infinitesimal part of the emotion can be expressed in words. Perhaps I am not feeling the true depth of it, otherwise I could not have expressed even this much. When I feel it, the emotion makes me dumb.

I had come to know that he was my only true friend. But the habits that had been formed were hard to overcome. One night under the influence of liquor I abused him in the theatre hall in a most indecent language. His enraged devotees were up to punish me; but he held them back. The poet's tongue of mine went on doing its shameful work most fluently. At last I importuned him to be born again as my child. He, as if nothing had happened, said, "Why, I'll be your Guru, your Ishta (chosen deity)." I pressed, "No, you must be born as my child." He replied, "My father was so pure, why should I accept you as my father?" But who would stand against my tongue? It transcended all limits of propriety. He returned to Dakshineswar.

But having done all these, I was not afraid in the least. Like an excessively indulgent and spoilt child, I felt no qualms of conscience and moved about as freely as ever. Friends dinned into my ears that I had done wrong. I too understood it slowly. But my dependence on him was such, his affection towards me was so great, that the thought of his deserting me never occurred to my mind. Many complained to him at Dakshineswar, "He is such a great rogue, and you go to him!" There was only one man Ramachandra Datta, who told the Master, "Sir, he has worshipped you through abusing you. The serpent King of the *Bhâgavatam* said to Lord Sri Krishna, 'My Lord, you have given me poison, where shall I get nectar to give you?' Similarly Girish has worshipped you whatever you have given him." "Sri Ramakrishna simply smiled and said to all who were present, "Just hear his words." But there were many, a great many, who spoke all sorts of things against me. But what did the Master reply? "Bring me a carriage; I will go to Girish's today."

The great Lord, my overwhelmingly affectionate father came to my house. Father, the begetter, disinherits a child who commits such an offence. But this, my Lord, did not count it as an offence at all! He came, his very sight thrilled me with joy. But as days passed, my heart began to shrink. The idea that he is all love did not diminish, but I felt ashamed at my own doing. With what love and reverence do the other devotees of the Master worship him! And I—? A sense of remorse seized me. A few days after this the Master came to the house of that prince of devotees, Devendranath Mazumdar. I too was present there. I was brooding with a broken heart when the Master in his semi-conscious state spoke out, "Girish Ghosh, don't worry about it; people will be astonished at the marvellous change that will come over you." I heaved a sigh of relief.

One day he asked me to massage his feet. I was unwilling: "What nonsense! Who will now sit down and massage his feet?" Now when its memory returns I become overwhelmed with remorse. It is only the thought of his infinite love that gives me solace.

When he was bed-ridden in his last days, I did not go to see him. If anyone said, "Girish Ghosh does not come to see you," he would at once reply, "Ah! He cannot bear to see me suffering."

What a wonderful method of teaching he had! My nature from my very infancy was that whatever I was for-

bidden to do, I would do that at the first opportunity. Sri Ramakrishna did not ask me, even once, to desist from doing anything. But this want of prohibition acted as the greatest check on my turbulent nature. Evil thoughts of the worst kind come,—they make me cry fie on my perverse nature,—but soon there appears the figure of Sri Ramakrishna and they all vanish. Whenever I hear of indecent conversations anywhere, I am at once reminded of the Master's words that the Lord Himself has taken so many forms. Whom then to hate? He instructed all to desist from telling lies. I told him, "Sir, I tell numerous lies. How shall I be truthful?" His reply was, "Don't worry about that. You are, above truth and falsehood." When I feel tempted to tell lies, I visualize the Master's figure and lies would not come out. Out of courtesy and formality I have sometimes to speak what are not strictly true, but then I throw enough hints to let others know that I am not speaking the truth. Sri Ramakrishna has the full sway over my heart—he has got it by the right of his love. Oh! So wonderful was his love! If there be any the least good quality in me, it might appear to others that the glory is mine. But the fact is, he took away all my sins—he told it in so many words. If anyone of his devotees would say, "I am a sinner," he would at once stop him and say "What's that? Where is sin? Whoever constantly thinks of himself as a worm, a worm he becomes. And he who keeps on thinking he is free, free he becomes. Always think that you are free, sins will not dare to touch you."

So long I was revealing my heart. I have said above, "How shall I know what others think of him?" But I have personally seen that his eyes became full of tears at the sight of a torn cloth of a devotee, that he became anxious if he found a devotee barefooted. Even when he was undergoing that unbearable pain during his last days, he would not let the devotees go without taking food, if due to serving him they were delayed from going home. His anxiety knew no bounds, if any fell ill. His devotees knew him to be their Lord of the here and the hereafter. He once told the Holy Mother, "Man wants children. But all children do not turn out to be good. But I hand over to you a good many children, all of whom are good and faithful." To him his devotees were as dear as one's own children. I say "as dear as one's own children"; but the idea is not properly expressed, language has no proper words to express it. Is he merely a father, he who takes the sole charge of my life here and hereafter? What is the true relation with such an one? He asked us to think ourselves free. This thought comes of itself, when we think of this relation—the soul refuses to be encased in this body of clay, all impurities drop off the mind. Lust, anger, and all the terrible passions vanish if one but feels this transcendental love of his—no other spiritual practice is required. This realization is the highest goal of human life.

SCIENCE AND RELIGION

By Dr. Nilratan Dhar, D.Sc. (London and Paris)

The dictionary definitions of the two words of the title of the paper are as follows :—

Science—Knowledge—The comprehension or understanding of truth or facts by the mind. The dictionary adds the Science of God must be perfect.

Religion—as distinct from theology is godliness or real piety in practice. If we agree with these definitions it appears impossible to accept any code of religion, which does not consider it important, the comprehension and understanding of truth, which is the beacon light of the scientific mind.

Unfortunately for several centuries, the men concerned with religious organizations, specially in Europe, imprisoned, tortured and even hunted to death the seekers after truth. Even at the present moment in many quarters religion and science are considered antagonistic rather than approaching the same goal.

Roughly, the scientific workers may be classed into three categories. First of all is the naturalist who seeks knowledge for its own sake, for the joy of making discoveries, irrespective of personal gain. He is patient, hardworking and entirely devoted to work. He is of the opinion that no sacrifice of time and money is too much if he can discover a scientific truth. In these days of materialism such lovers of truth may be regarded as human beings who are to be pitied by an average man who cannot understand why anyone should devote himself to an object which does not bring personal or public gain.

The second class of scientific workers are well described by Sir Richard Gregory in the following words :—

"Of a different type is the iconoclast—the breaker of images—rebelling against authority, impetuous to prove that old idols are false, impatient with the world because of its indifference to the new gospel he has to teach. This man is not content to see things for himself; he desires to convince others of the truth revealed to him, and single-handed he is prepared to storm the citadel of traditional belief. In all ages he is a disturber of the peace, and is as unwelcome in scientific circles to-day, as he was to the contemplative philosophers of the middle ages or before. But be assured of this : you may crucify the body of such an apostle or you may visit him with the despair that follows upon neglect, but if his torch has been lighted from the divine flame of truth and righteousness, it cannot be extinguished."

To this class belonged G. Bruno, an Italian Astronomer who was (about 1550 A.D.) born 7 years after the death of Copernicus, and published a work on the "Infinity of the Universe and of Worlds.". Bruno had become a Dominican, but he became doubtful about many religious dogmas held in his time. As he did not bother to be cautious about expressing his views, he was castigated by the spiritual authorities of his time, and had to run away from Italy, and had to take refuge in Switzerland, France, England, and Germany. In the end he was brought down to Italy and was imprisoned. After two years of imprisonment he was brought before his Judges and was found guilty

and excommunicated. As he refused to recant his views, he was delivered to the Governor of Rome in 1600 with the usual recommendation that he be punished "with as great clemency as possible; and without effusion of blood." This recommendation meant in those days that the offender had to be burnt alive at the stake. As he was definitely convinced of the accuracy of his views about the Universe, and of his innocence and the strength of his position, he is said to have uttered the memorable words, "You who sentence me are in greater fear than I who am condemned." Fear of torture or death did not form a part of Bruno's make.

For the freedom of thought and expression of truth he had to die; and true philosophy lies hidden in the following words uttered by him before he was burnt at the stake, "I have fought, that is much—victory is in the hands of Fate. Be that as it may with me, this at least future ages will not deny of me, be the victor who may—that I did not fear to die, yielded to none of my fellows in constancy and preferred a spirited death to a cowardly life."

The position of martyrs has been well stated in the following words by Draper :—

"No one can recall without sentiments of pity the sufferings of these countless martyrs, who first by one party, and then by another, have been brought for their religious opinions to the stake. But each of these had in his supreme moment a powerful and unfailing support. The passage from this life to the next, though this is a hard trial, was the passage from a transient trouble to eternal happiness, an escape from the cruelty of earth to charity of heaven. On his way through the dark valley the martyr believed that there was an invisible hand that would lead him, a friend that would guide him all the more gently and firmly because of the terrors and flames."

It is rather extraordinary that the position of Bruno in 1600 A.D. was similar to that of Jesus Christ fifteen centuries earlier in the hall of Caiaphas, the high priest or in that of Pilate, the Roman Governor of Jerusalem. It is an irony of fate that the followers of Jesus Christ burnt Bruno for preaching the gospel of truth and the freedom of thought.

Most men of science steer a middle course in their attempt to discover truth. From whatever side Nature is approached for truly understanding her, obstacles arise which check a clear vision of Nature. A great deal of patience and labour are necessary to one step further than the existing knowledge.

In India, there has been very little personal persecution by the priest class for holding unorthodox and independent views. As a matter of fact in the Buddhistic period, the cultivation of experimental science and surgery and medicine was encouraged by the priests, many of them being themselves adepts in experimental science. The Buddhist missionaries wielded great influence on the masses by appealing to their moral instincts. Persuasion and not persecution was their gospel. The great king Asoka believed in universal toleration and proclaimed it. He respected the Brahmins and the Buddhists alike and proclaimed that Brahmins and Buddhists were equal in his eyes. This mighty monarch next took recourse to the propagation of his creed. Nagarjuna, a great Buddhist sage, was a great pioneer in the advancement of science and medicine in India about the first century A.D. Under the inspiration of this great man, surgery and medicine developed greatly in Buddhist India. Unfortunately, after the overthrow of Buddhism, the Neo-Brahmins would

have nothing to do with the experimental science. The caste system was established with greater vigour than before. Sir P. C. Ray in his *History of Hindu Chemistry* has stated the position in the following significant lines :—

"The drift of Manu and of the later Puranas is in the direction of glorifying the priestly class, which set up most arrogant and outrageous pretentions. According to Susruta, the dissection of dead bodies is a *sine qua non* to the student of surgery and this high authority lays particular stress on knowledge gained from experiment and observation. But Manu would have none of it. The very touch of a corpse, according to Manu, is enough to bring contamination to the sacred person of a Brahmin. Thus we find that shortly after the time of Vagbhatta, the handling of a lancet was discouraged and Anatomy and Surgery fell into disuse and became to all intents and purposes lost sciences to the Hindus. It was considered equally undignified to sweat away at the forge like a Cyclops. Hence the cultivation of the Kalas by the more refined classes of the society of which we get such vivid pictures in the ancient Sanskrit literature survives only in traditions since a very long time past.

"The arts being thus relegated to the low castes and the professions made hereditary, a certain degree of fineness, delicacy and deftness in manipulation was no doubt secured but this was done at a terrible cost. The intellectual portions of the community being thus withdrawn from active participation in the arts, the how and why of phenomena—the co-ordination of cause and effect—were lost sight of—the spirit of enquiry gradually died out among a nation naturally prone to speculation and metaphysical subtleties and India for once bade adieu to experimental and inductive sciences. Her soil was rendered morally unfit for the birth of a Boyle, Descartes or a Newton and her very name was all but expunged from the map of the scientific world.

"In this land of intellectual torpor and stagnation the artisan classes, left very much to themselves and guided solely by their mother wit and sound common sense, which is their only heritage in this world, have kept up the old traditions. In their own way they display marvellous skill in damescening, making ornamental designs on metals, carving on ivory, enamelling, weaving, dyeing, lac making, goldsmith's and jeweller's works, etc."

We are fortunate that we do not live in the days of Galileo or Bruno or Manu. We live in more enlightened times, when faith is being mellowed with reason, mysteries are giving place to facts, religion is abandoning its imperious and domineering position against experimental science. The church is realizing that it is desirable to restrict its activities in its proper domain and not to tyrannize over the seekers after truth and knowledge. What was recorded in Babylon by Esdras twenty-three centuries ago holds good in modern times :

"As for truth it endureth and is always strong, it liveth and conquereth for evermore."

It will be evident from the following considerations that scientific pursuits are not antagonistic to ethical or religious matters, but science and ethics are indissoluble, connected as has been aptly put by Bacon in the following noble words :

"Knowledge is not a couch for the curious spirit, nor a terrace for the wondering, nor a tower of estate for the proud mind, nor a shop for profit and sale, but a store-house for the glory of God and endowment of mankind."

Sir E. Ray Lankester, Michael

Faraday and John Tyndall stated as follows about the ethical value of a scientific training :

"We believe in the great importance of science and scientific method not merely for the advancement of the material well-being of the community, but as essential to the true development of the human mind and spirit. It is only by early training in the natural sciences that a true outlook on the facts of existence can be secured. It is only by them that the supreme value of accuracy of thought and word and the supreme duty of intellectual veracity can be learned. In no other way can that complete independence of judgment in moral, as well as in intellectual, subjects be established and justified in those who faithfully adhere to them." E. Ray Lancaster.

Faraday wrote : "I do think that the study of natural science is so glorious a school for the mind . . . . that there cannot be a better school for education."

These passages admirably express the views of those who urge the ethical and educational value of natural science.

Faraday stated again :—

"To me it appears an extraordinary thing that our present educational system is based on a study of the works of man rather than on those of the Creator.

"It is strange that so much attention should be concentrated on the failings and foibles of the human side and nature, so little about the majestic and inexorable laws-of the physical side.

"The philosopher should be a man willing to listen to every suggestion, but determined to judge for himself. He should not be biassed by appearances; have no favourite hypothesis; be of no school; and in doctrine have no master. He should not be a respecter of persons, but of things. Truth should be his primary object. If to these qualities be added industry, he may indeed hope to walk within the veil of the temple of nature."

Many leaders of science were also full of humility and highly religious men e.g. Pasteur, Newton, Oersted, and others.

"Blessed is he," said Pasteur, "who carries with hin a God, an ideal, and obeys it : ideal of art, ideal of science, ideal of the gospel virtues; therein lie the springs of great thoughts and great actions; they all reflect light from the Infinite."

"What is beyond? the human mind, actuated by an invincible force, will never cease to ask itself : What is beyond? It is of no use to answer : Beyond is limitless space, limitless time or limitless grandeur; no one understands those words. He who proclaims the existence of the Infinite—and none can avoid it—accumulates in that affirmation more of the supernatural than is to be found in all the miracles of all the religions; for the notion of the Infinite presents that double character that it forces itself upon us and yet is incomprehensible. When this notion seizes upon our understanding, we can but kneel . . . . I see everywhere the inevitable expression of the Infinite in the world; through it, the supernatural is at the bottom of every heart. The idea of God is a form of the idea of the Infinite. As long as the mystery of the Infinite weighs on human thought, temples will be erected for the worship of the Infinite, whether God is called Brahma, Allah, Jehovah, or Jesus; and on the pavement of those temples, men will be seen kneeling, prostrated, annihilated in the thought of the Infinite.

"You bring me the deepest joy that can be felt by a man whose invincible belief is that Science and Peace will

triumph over Ignorance and War, that Nations will unite, not to destroy, but to build, and that the future will belong to those who will have done most for suffering humanity.

"Young men, have confidence in those powerful and safe methods, of which we do not yet know all the secrets. And, whatever your career may be, do not let yourselves become tainted by a depreciating and barren scepticism, do not let yourselves be discouraged by the sadness of certain hours which pass over nations. Live in the serene peace of laboratories and liberties. Say to yourselves first; 'what have I done for my instruction?' and, as you gradually advance, 'what have I done for my country?' until the time comes when you have the immense happiness of thinking that you have contributed in some way to the progress and to the good of humanity. But, whether our efforts are or not favoured by life, let us be able to say, when we come near the great goal, 'I have done what I could'. 'Nothing but the conviction that our love of knowledge is an endeavour after a true reality, and that it is true life and true harmony, can give you a genuine enthusiastic love of wisdom. The conviction that when you diffuse knowledge you are instrumental in the consolidation of God's kingdom on earth can alone give you a true and unalloyed desire to lead those around you towards a higher light and higher knowledge. This is the important vocation for which you have begun to educate yourselves. Continue your endeavours with holy seriousness, and you will become capable of participating in a joy which the world cannot bestow, and your works will be a blessing to your fatherland; yes, and will confer a benefit on the whole human race'."—H. C. Oersted.

So little done, so much to do, is the first and last thought of the man of Science. A short time before his death, Sir Isaac Newton expressed the memorable sentiment: "I do not know what I may appear to the world, but to myself I seem to have been only like a boy playing on the sea-shore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me".

Huxley was a warrior of Science throughout his life. When he was thirty-one years of age, while awaiting the birth of his first child, on December 31, 1856, he entered in his journal his ambitions for the future.

"To smite all humbugs, however big; to give a nobler tone to science; to set an example to abstinence from petty personal controversies, and of toleration for everything but lying; to be indifferent as to whether the work is recognized as mine or not, so long as it is done:—are these my aims? 1860 will show—

Wilt shape a noble life? Then cast
No backward glances to the past.
And what if something still be lost?
Act as new born in all thou dost.
What each day wills, that shalt thou ask;
Each day will tell its proper task;
What others do, that shalt thou prize,
In thine own work they guard on lies.
This above all: hate none. The rest
Leave it to God. He knoweth best."

Professor E. F. Smith wrote as follows:—

The wisest man could ask no more of fate
Than to be simple, modest, manly, true,
Safe from the many, honoured by the few;
Nothing to count in world, or church, or state,
But inwardly in secret to be great;
To feel mysterious Nature ever new.

To touch, if not to grasp, her endless clue,
And learn by each discovery now to wait,
To widen knowledge and escape the praise;
Wisely to teach because more wise to learn;
To toil for science, not to draw men's gaze,
But for her love of self-denial stern;
That such a man could spring from our decays
Fans the soul's nobler faith until it burn.

Sir J. J. Thomson, one of the greatest physicists of the world stated as follows :—

"As we conquer peak after peak we see in front of us regions full of interest and beauty, but we do not see out goal, we do not see the horizon; in the distance towards still higher peaks, which will yield to those who assured them still wider prospects, and deepen the feeling, the truth of which is emphasised by every advance in science, that "Great are the Works of the Lord".

In Jean Paul Richter's beautiful dream, a man was called up into the vestibule of heaven and carried to universe upon universe in endless space, until his mind reeled before the transcendental distances which were still before him.

Then the man sighed and stopped, shuddered and wept. His overladen heart uttered itself in tears, and he said, "Angel, I will go no further; for the spirit on man acheth with this infinity. Insufferable is the Glory of God. Let me lie down in the grave and hide me from the persecution of the Infinite, for end I see there is none. . ." Then the Angel lifted up his glorious hands to the heaven of heavens, saying, "End is there none to the universe of God. Lo! also, is there no beginning".

"And Nature, the old nurse, took
The child upon her knee,
Saying 'Here is a story book
Thy Father has written for thee.'

'Come wander with me,' she said,
'Into regions yet untrod;
And read what is still unread
In the manuscripts of God.'

And he wandered away and away
With Nature, the dear old nurse,
Who sang to him night and day
The rhymes of the universe."

—Wordsworth.

The teaching of history in a new spirit will be one of the means, perhaps the most widely applicable, of deepening the intellectual basis of unity. The teaching of history must give a large impetus to the history of science as the fields on which nations have most easily worked together, used one another's result and helped one another, except in cases such as dye stuffs or munitions of war, where warlike or commercial rivalry has disturbed the national harmony of truth. In this study the citizen (who will in an international system be more than the citizen) of one state, may find the means of strengthening those social feelings of the more intellectual kind which are weaker and limited in the merely national sphere. The sense of human dignity can not be better served than by observing the growth through the ages of that quality in mankind as a whole which Aristotle taught us to regard as the differentiation of man as a species.

Shall we soon forget the glowing pages of Buckle wherein this truth finds such impassioned expression?

"The actions of bad men produce only temporary evil; the actions of good men only temporary good; and eventually the good and the evil altogether subside,

are neutralised by subsequent generations, absorbed by the incessant movement of future ages. But the discoveries of great men never leave us; they are immortal, they contain those eternal truths which survive the shock of empires, outline the struggles of rival creeds, and witness the decay of successive religions. All these have their different measures and their different standards, one set of opinions for one age, another set for another. The discoveries of genius alone remain ; it is to them that we owe all that we now have; they are for all ages and all times; they are essentially cumulative and giving birth to the additions which they subsequently receive, they thus influence the most distant posterity, and after a lapse of centuries produce more effect than at the moment of their promulgation".

The year 1931 saw the centenaries of the discoveries of two great English Scientists Michael Faraday and James Clerk Maxwell. In the centenary celebrations there was a service in the Westminster Abbey on 30th Sept. 1931, and the Dean began his sermon with the following words :—

"Men and brethren, we are met together in the house of God, surrounded by the memorials of many great men who through the centuries have served their generation with all their powers. Here are the monuments of kings, of statesmen, or warriors, of judges, of explorers, of philanthropists, and of men whose names are honoured for all time in literature, art and science. It is fitting that in such a place and in such surroundings the names of Michael Faraday and James Clerk Maxwell should find a permanent place. Before the memorial inscriptions are unveiled and particular mention is made of the services rendered to humanity by these two distinguished men, let us thank God for His manifold gifts and for His use of man's intellect for the good of humanity, the development of knowledge, and the enrichment of the life of men."

It appears, therefore, that there is no intrinsic reason for antagonism between science and religion. As a matter of fact, many scientists deeply appreciate the spirit of humility and wonderful religious toleration of the great sage, Sri Rāmakrishna Paramahansa and try to follow the precepts of this saintly person. For the welfare of a nation it is not necessary to give up religion altogether as is advocated by many in Russia, because human beings in general cannot go on depending only on material prosperity for long without religion and ethics. It is high time that religious and scientific organization should co-operate to evolve a simple and practical code of religion based on ethics, toleration and universal brotherhood and which can make a fervent appeal to normal human beings.

THE INTUITIONAL APPROACH TO REALITY

By Prof. Sheo Narayan Lal Shrivastava, M.A.

I

While the classical speculative systems of the West have insisted upon the rational as the sole method of approach to Reality, and only a few in modern times will be found to admit the validity of mystic experience; the Indian thinkers since the days of the *Upanishads* have always appealed to intuition or a direct, immediate, mystic contact with Reality as the only way of coming to ultimate Truth. It is a cardinal tenet of every orthodox system of Indian Philosophy that the Ultimate Truth cannot be grasped by unaided reasoning, but is realized in a supra-rational mystic intuition, or अपरोक्षानुभूति as it is called.

The eminent Western philosophers have defied with Promethean constancy the claim of intuition to be an organon of the highest Truth and have marched in their speculative excursions with the slogan—"The real is rational". Hegel, the intellectualist *in excelcis*, indentified Logic "the science of thought pure and simple" with Metaphysics "the science of things set and held in thoughts", thoughts which he deemed "accredited able to express the essential reality of things". That the universe in its ultimate nature is what it is revealed to thought or reason, seems to be the very Alpha of the intellectualist philosophies of the West, as it is characteristically put by Dr. Bosanquet: "Reality is the correlative of thought and may be defined as the object affirmed by thought." (*The Meeting of Extremes in Contemporary Philosophy*: Page 51).

The Neo-idealists of Italy, Croce and Gentile, go to the extreme length of identifying Reality completely with thought. Reality, with them is one and identical with the dialectic progression of thinking created by the finite spirit. There is nothing transcendent of thought, nothing pre-existent to it. Reality is one with the pulse of thought.

With the single exception of M. Bergson of France, we may say, intellectualism is dominant in all the accredited circles of philosophical thinking in the West.

Before we come to the subject of आत्मानुभूति or intuitive knowledge of the Âtman, the Credo adhered to in the main, by the Upanishadic thinkers of India, we shall attempt in brief a philosophical demonstration of the incompetency of thought to grasp Reality.

The inadequacy of thought to come to ultimate truth of things is vindicated in its two-fold incapacity. On the one hand, it cannot grasp the subject of all experience, the subject for which the movement of thought itself is an objective content; and on the other, owing to its inherent ideality, it cannot grasp the external object to which it refers, the existent *per se*.

That the ultimate subject, the condition and presupposition of all knowledge and experience, cannot itself be objectively presented, is a difficulty realized as old as the Upanishadic period; for the sage Yâjnavalkya said "येनेदं सर्वं विजानाति कंकेनविजानीयाद्विज्ञातारमरे केन विजानीयात्" "By whom all this is known, who shall know him; who shall know the knower?" "What I

must presuppose in order to know an object", says Kant "I can never know as an object." In Schopenhauer's words, "That which knows all things and is known by none is the subject." The subject eludes the grasp of thought. "This I or he or it", to quote Kant again, "this something that thinks, is nothing but the idea of a transcendental subject of thought—X, which is known only through the thoughts that are its predicates, and which, apart from them, cannot be conceived at all. We turn round and round it in a perpetual circle, for we can make no judgment about it, without making use of it in our judgment." (*Philosophy of Kant, Watson's Selections*: Page 148).

As the subject eludes the grasp of thought so does also the external object to which it refers. Thought is an ideal qualification of a real existent which goes beyond it. This point is well brought out in the chapter on 'Thought and Reality' in Bradley's great book, *Appearance and Reality*. Of anything that is real, says Bradley, we could at once say two things. One, that it is an existent or a 'that' and secondly, that it has a quality or a character or a 'what'. In anything that is in any sense real, these two aspects must exist inseparably. "If we try to get the 'that' by itself, we do not get it, for either we have it qualified or else we fail utterly. If we try to get the what by itself, we find at once that it is not all. It points to something beyond, and cannot exist by itself and as a bare adjective." It is in this "disjoining of quality from being" that the ideality of thought is found to consist. "Truth and thought," Bradley well says, "are not the thing itself, but are *of* it and *about* it."

Thought cannot look back to the subject nor look forward to the object; blind-folded as it were, it sees but dimly both ways. To the mystic soul of India it was clear as day-light that Reality out-reaches thought, that we shall have to overstep the boundaries of thought if we mean to come in direct contact with Reality.

II

The ideal of understanding is to grasp in immediacy the whole comprehending both the subject and the object. To the Upanishadic thinkers it was fully evident that this ideal cannot be realized by thought, which is discursive and relational. They knew full well that thought is not fundamental and foundational in reality, for they asked for something deeper "केनेषितं पतति प्रेषितं मनः" "By whom desired and set forth does the mind start its activity?"

The basis and presupposition of thought is the principle of consciousness which lights up the thought-forms or states of thought. It is the subject which comprehends thought itself. The entire life of thought forms the content of an ultimate consciousness which sustains and illumines it. This ultimate principle of consciousness, the bed-rock of all experience is आत्मन्, the inmost self of man. It is when the rays of this ultimate consciousness fall on the states or modifications of thought, that they are quickened to life. It is the root reality on which rests the entire structure of the intelligible universe. It is the ultimate condition of the possibility of all thinking. By this consciousness is not meant the fragmentary and individual states of consciousness, which are in incessant flux and which appear and disappear, but the principle back of them all, the inextinguishable light of consciousness which illumines them all. It is what the Vedantins call चित्. The entire objective universe, comprising

both the physical and the psychical, must, epistemologically speaking, rest on, or be the content of, an ultimate consciousness beyond which there is nothing.

A reality outside consciousness is simply inconceivable. As the entire objective universe rests on consciousness, in virtue of which the objective universe is *Objective*, the *Upanishads* speak of it as the light of all lights:

ज्योतिषां ज्योतिः

Consciousness is the basis and support of all that *is* "सर्वं तत्प्रज्ञानेत्रं प्रज्ञाने प्रतिष्ठितं प्रज्ञानेत्रोलोकः प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म "All this is guided by consciousness and is based on consciousness; this universe has consciousness for its guide, consciousness is its base; consciousness is Brahman." (Ait. Up. 5. 3).

The most general statement we can make about Reality is, as Bradley says, that Reality is Experience, or as he prefers to call it, "sentient experience." "Sentient experience, in short, is reality, and what is not this, is not real. . . . . . Find any piece of existence, take up anything that anyone could call a fact, or could in any sense assert to have being, and then judge if it does not consist in sentient experience." The sun, the moon, the stars, "the whole choir of heaven and furniture of earth," exist—only as contents of an all-encompassing sentient experience. A self-luminous sustaining light is the inexpugnable presupposition of universal sentience. It shining, everything shines, as the *Upanishads* say:

"न तत्र सूर्यो भाति न चन्द्रतारकम् नेमा विद्युतो भान्ति कुतोऽयमग्निः। तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥"

"There the sun shines not, nor the moon, nor stars nor lightning; much less this fire! That shining, everything else shines; by its light is all this illumined." Consciousness, as Green says, is the "principle of objectivity," or the source of the objective universe.

This sustaining light of ultimate consciousness, this light of Âtman, is ever lit, ever awake as the *Upanishads* say:

"य एष सुप्तेषु जागर्ति कामं कामं पुरुषो निर्मिमाणः। तदेव शुक्रं तद् ब्रह्म तदेवामृतमुच्यते। तस्मिंल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन ॥

"The Being that is awake when all is asleep, creating the objects of its desires —that is the effulgent Brahman, the Immortal. All the worlds are sustained by it; nothing transgresses it."

This ultimate consciousness is the fontal reality; but for it knowledge and experience would be impossible. In an interesting dialogue between Janaka and Yâjnavalkya in the *Brihadâranyaka Upanishad*, Janaka asks "O Yâjnavalkya, in what light does the Âtman itself live and move and have its being?" Janaka was enquiring of the very ultimate condition of conscious living. Reality, as we have already said, is experience or sentient experience. Experience is sentient or conscious, that is, suffused all through with the light of consciousness in which we live and move and have our being. This ultimate principle of consciousness is the Âtman itself. So Yâjnavalkya replies that the Âtman lives and moves in its own light—the light that remains when all earthly lights are gone. When the sun has set, when the moon has set, when fire is out and when speech is hushed into silence, says Yâjnavalkya, the Âtman lives and moves in its own light.

"अस्तमित आदित्ये याज्ञवल्क्य चन्द्रमस्यस्तमिते शान्तेऽग्नौ शान्तायां वाचि किंज्योतिरेवाऽयं पुरुष इत्यात्मैवास्य ज्योतिर्भवत्यात्मनैवाऽयं ज्योतिषाऽऽस्ते पल्ययते कर्म कुरुते विपल्येतीति"॥

The light of consciousness is prior to all lights, for *it* apprehends them all. It is the light of consciousness that apprehends the light of the sun, the light of the moon, the light of the stars and all other lights. It is the presupposition of reason, of knowledge and of experience; it is the sustaining source of all these. It being the ultimate source of all knowledge, access to it is highest Illumination. It is deeper than reason, for it is the presupposition of it and is subsumptive of it. As Plotinus says, "In the vision of God that which sees is not reason, but something greater than and prior to reason, something presupposed by reason." (*Inge : Plotinus*, Vol. ii, Page 140). It is the matrix of all rationality.

This ultimate principle of consciousness, this Ātman, is the source and condition of all knowledge. It being there, knowledge is possible. The Ātman is All-knowledge, for there can be no knowledge exceeding its own ultimate source. To know the Ātman is therefore to know all that could be known, to know the entire truth of the universe.

An access to this fountain-head of knowledge was therefore considered by the Upanishadic thinkers to be the one sovereign way of attaining Truth :

"आत्मानं विजानीथ अन्या वाचो विमुञ्चथ"

"Know the Ātman and give up all other talks". What else is there to be known when the very source and condition of all knowledge is itself known?

But how to know that which is the presupposition of all knowledge? The Ātman cannot be an object of discursive knowledge; but an intuitive knowledge of it is not impossible. It is open to the subtle concentrated vision of the mystic seers.

"दृश्यते त्वग्र्यया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः"

The attainment of this vision is, however, possible by a method of practical discipline. The consciousness that goes out as it were, in the apprehension of the external world must be in-drawn to itself in order that it may apprehend its own inmost core. An inward regress to the inner shrine of Ātman is the characteristic method of approach, taught by the Upanishadic sages. Consciousness which gives life to the mind and the senses must return to its own unfathomed depths to see its inner light. To see the inner light of the soul, the operations of the mind and the senses must be stopped.

"यच्छेद्वाङ्मनसि प्राज्ञस्तद्यच्छेज्ज्ञानमात्मनि ।
ज्ञानमात्मनि महति नियच्छेत्तद्यच्छेच्छान्त आत्मनि ॥"

"The wise must sink speech into the mind, the mind into intelligence, and intelligence into the silence of the Ātman."

As we can think deeper, when the senses are withdrawn from their outgoing operations, so the deeper vision of the soul is possible only when the mind which supervenes ceases to function.

This method of attaining spiritual vision, is not unknown to the mystics of the West. Eckhart, for example, says : "When jointly are the faculties withdrawn from their business, their objects all, then will the word be spoken. Hence it is said, 'In the midst of silence was the secret word spoken unto me'." This withdrawal into the inner domain of the soul is not a state of being inferior to the reasoning state, but immensely superior to it; for as Plato says, "The soul reasons best, when as much as possible, it comes to be alone with itself, bidding good bye to the body, and to the utmost of its power, rejecting communion with it."

It was therefore a settled doctrine with the ancient Indian thinkers that the intuitive knowledge of Ātman was

a means to the intuitive apprehension of Reality. Reality could be perceived by the light of Ātman, as it were, by the light of a lamp.

THE MESSAGE OF SRI CHAITANYA

By Kumud Bandhu Sen

In India religious truth was enshrouded in mystery towards the beginning of the medieval ages. Intellectual dissertations, text-torturing annotations on words and sentences of sacred books, and mythological stories and traditions were the order of the day. Religion then meant beliefs in, and observances of certain age-long dogmas and principles. Gods and goddesses were worshipped with pompous rites and ceremonies and were regarded as the sole arbiters of the destiny of man. People believed that by propitiating these deities with sacrificial sheep, goats, and other animals and uttering certain mystic words called Mantras man could gain his object in heaven and on earth. The highest form of virtue consisted in excavating large tanks, building high temples and distributing riches to priests and Brahmanas. God was the subject of intellectual theories and speculations. Different schools of thought grew up expounding His relation with man and the universe. Monism, qualified monism, dualism, and even pantheism vied with each other in increasing the number of their followers and converts through clever intellectual jugglery and discourses, writing books against and preaching hatred towards the followers of all schools of thought, not one's own. Senseless bigotry, blind orthodoxy, and mysterious miracles paid the most at the time. In this dark firmament of religious India there appeared here and there certain stars of wonderful brilliance but not resplendent enough to remove the impenetrable darkness with all its horrid forms of ghastly ignorance, gross immorality, weak imbecility, abject poverty, sensual indulgence, and sordid appetites and desires then reigning rampant. At such an hour of intense gloom and darkness there arose in the person of Sri Krishna Chaitanya, a very powerful luminary to dispel the age-long darkness of ignorance that then swept the country and to bring in its train peace and *calm* over the furious surgings of turbulent thoughts and also to open out by its sacred halo a new vista before the seekers of Truth and Wisdom. Sri Chaitanya appeared when the age wanted him. He came when the age felt the necessity for a person who could redeem people from the bondage of slavery and superstition and could raise them to the highest standard of manhood. The age then wanted a man, aye, a superman who could inspire the people with the loftiest ideal of Divinity and at the same time could infuse life into the dying nation with full pulsations and renewed vigour. His unimpeachable and spotless character, his wonderful renunciation of the world, his indomitable energy, his unending search after Truth, his all-embracing heart and unprecedented catholicity, his unparalleled ecstasy in the love of God—the real mission of his life transformed the helpless struggling people destined for utter ruin and destruction into veritable angels drinking deep the sweet nectar of immortality.

His magnetic personality, his wonderful faith in the name of God, his extraordinary emotional outpourings of Divine love, and his superhuman efforts for the well-being of the people, his unceasing simplicity, his unexampled humility, his heart-felt prayers and absolute forgetfulness of the phenomenal world, his piteous cry for Divine love, his hankering after being in tune with the Infinite and his unsophisticated romantic expressions of piety will stand for ever in majestic splendour as the proudest monument of his love for God.

Sri Chaitanya preached that religion lies not in any dogma, not in any theological doctrine, not in any abstract philosophy, not in any theory, not in any logical speculation, not even in any creed, nor is it a mere idea but a real living faith with a burning desire for eternal love unfolding mystic relation of the soul with God.

Sri Chaitanya demonstrated in his life that religion is not in books, not in learned discussions, not in temples,—no, not even in images nor in any pompous ceremony nor in any grand spectacular procession, but that it dwells in the human heart like an indescribably lustrous diamond in full effulgence of Divine glory and love. He preached that religion is the practical communion of the finite soul with the infinite. To him love is nothing more and nothing less than Divine ecstasy. It leads man to surrender his entire being to God. Man must realize that God is love and love is God. Kindness to all beings, reverence to God in the highest, and companionship with the wise and holy are the signs of a true devotee. Religion gives man a new angle of vision and a new outlook of life, in that he can realize that he is not merely mundane but something Divine. His relation with God is as true as it is with his dear and near ones in the world. He preached that all beings stand on an equal footing, being in essence eternal servants of God.

His religion is a most cosmopolitan one. It is for the rich and the poor, for the high and the low, for the virtuous and the vicious, for the master and the servant, for the teacher and the pupil, for the angel and the devil and for the king and his subjects. He preached a religion which can unite men in all stations of life irrespective of caste and colour. His religion brings all men on the common platform of love and piety. It includes all human beings of diverse tastes and ideals and excludes none. Exclusion is not to be found in his dictionary of spiritual realization. None should therefore be in despair of his life, as God is ever gracious and all-merciful and His love knows no bounds. His gates are ever open to all. He has a warm corner in his heart for all alike. It is surely a message of Hope and Love—a message of infinite Grace and Redemption. In his own life Sri Chaitanya truly represented the message he delivered to mankind. He never preached anything which he did not practise in life. His life is a beacon-light to the hopelessly benighted and stranded. His is a life-infusing and man-making religion.

But, did Sri Chaitanya preach any truth which was hitherto unknown? Did he discover any unexplored region in the realm of spirituality? Did he bring out from "the dark unfathomed caves" of mystery "any gem of purest ray serene" to throw light on the problem of life? No. He demonstrated in his everyday life how to live as a householder and as an ascetic, or in other words how to serve God and man.

Some of the incidents of his life and utterances reveal the deep philosophy underlying his entire being in its different stages of realization of his goal. In

fact his whole life was tuned to the teachings of the *Geetâ* and *Sreemad Bhâgavatam* as interpreted by Sreedhar Swamipad who was one of the Jagatguru Sankarâchâryas of the Puri Gobardhan Math. It is to be noted that these were the very teachings of the great Sri Krishna looked upon by the Hindus as the veritable incarnation of Divinity in all its different phases, inculcating the *summum bonum* of life. His own life was a demonstration of the teachings of the *Geetâ* finding full play and expansion for culture on the practical side of spiritual attainment so vehemently stressed in the *Sreemad Bhâgavatam*. Just after his renouncing the world and becoming a Sannyasin or an ascetic he walked all his way led by divine impulse and emotion uttering the following sloka from the 11th Canto of the *Srimad Bhâgavatam*.

एतां समास्थाय परात्मनिष्ठा
मुपासित्तां पूर्वतनैर्महद्भिः।
अहं तरिष्यामि दुरन्त पारं
तमो मुकुन्दाङ्घ्रि निषेवयैव।

"I wll go across the vast ocean of the world through the influence of serving the feet of the Divine with unswerving devotion to the Lord Supreme following in the wake of the ancient Rishis." This was his theme when he entered the monastic Order. After a few days he lost all control over himself. He wept bitterly through intensity of love when he recalled to his mind the following sloka composed by the far-famed saint Madhavendra Puri Gossain.

अयि दीन दयार्द्र नाथ हे
मथुरानाथ कदावलोक्यसे।
हृदयं त्वद्लोक-कातरं
दयित भ्राम्यति किं करोम्यहम्॥

"Oh Kind-hearted Lord of the humblest, Oh King of Mathura, when shall I be able to see you? You are my beloved Lord far dearer than my life itself, my heart sickens heavily at not seeing you and everything passes away from my memory leading to utter helplessness. Oh Dear! what shall I do now?"

From the vivifying example of his life and the Slokas he uttered and composed we can easily understand how love develops into ecstasy and how the heart is fixed on the object. The relation to the phenomenal world with its environment and associations lingering in the mind, a mere glimpse of the beloved reveals the true nature of the soul and the devotee then realizes.

नाहं विप्रो न च नरपतिर्नापि वैश्यो न शूद्रो,
नाहं वर्णी न च गृहपतिर्नो वनस्थो यति र्वा।
किन्तु प्रोद्यन्निखिलपरमानन्दपूर्णामृताब्धे
र्गोपीभर्त्तुः पदकमलयोर्दासदासानुदासः॥

"I am neither a Brahmin nor a Kshatriya nor a Vaisya nor a Sudra, I am no student or Brahmachari nor a householder nor one in the third stage of life living in wilderness nor an ascetic. But I am the most humble servant of the servants of the attendants of the lotus feet of the Lord of the milkmaids that can overflow the ocean of nectar of universal bliss."

The devotee then finds solace in the name of his beloved and is well-aware of the infinite power inherent in it. He says—

नाम्नामकारि बहुधा निजसर्वशक्ति
स्तत्रार्पिता नियमितः स्मरणे न कालः।
एतादृशी तव कृपा भगवन्ममापि
दुर्दैवमीदृशमिहाजनि नानुरागः॥

"Oh God, you are so merciful that though you have bestowed all your innumerable powers on your names and have given ample time and leisure to remember them, yet I am so unfortunate that I have no longing desire for them."

At this stage the devotee does not remain idle, but tries to find out the cause of his misfortune and searches the innermost depths of his heart. He then finds little "I". Though his associations with this world of ours have passed

away, his little ego still lingers. His action of life is at once settled and he tries to realize how glory to God can be brought about.

तृणादपि सुनीचेन तरोरिव सहिष्णुना
अमानिना मानदेन कीर्त्तनीयः सदा हरिः ॥

"One should be more lowly than a blade of grass in his relation to others. He must patiently stand suffering like a tree exposed to the fury of the elements. He must give honour to all and seek none for himself. In this way alone can he constantly sing the name of God." Then his prayers constantly go forth from the depths of his heart.

न धनं न जनं न सुन्दरीं
कवितां वा जगदीश न कामये।
मम जन्मनि जन्मनीश्वरे
भवताद्भक्तिरहैतुकी त्वयि ॥

"Oh God! I have no desire for wealth nor for man nor for a beautiful damsel nor for poetic genius but I earnestly pray for love sincere and unselfish and devotion free from any desire to you in my several births."

He humbly begs of his beloved Lord :—

अयि नन्द-तनुज किङ्करं
पतितं मां विषमे भवाम्बुधौ
कृपया तव पादपङ्कज-
स्थितधूलिसदृशं विचिन्तय ॥

"Oh Lord (son of Nanda)! Your servant has fallen into the deep abyss of the world. Please rescue him through Your Grace and treat him no better than the mere dust of Your lotus feet."

Here the devotee completely surrenders himself to God but his want of the depth of love to the requisite standard and complete resignation to God create a flutter in his heart.

He then ardently prays :—

नयनं गलदश्रुधारया
वदनं गद्गदरुद्धया गिरा।
पुलकैर्निचितं वपु कदा
तव नाम ग्रहणे भविष्यति ॥

"Oh Lord, when will there be shedding of blissful tears from my eyes, words choked up in my throat and my whole body enthralled with joy in reciting Your name?"

When Divine love thus manifests itself, the devotee looks upon God as his *alter ego* and his soul is eagerly anxious to be constantly in communion with Him. He cannot then bear the idea of separation even for a moment. To him it appears :—

युगायितं निमिषेण चक्षुषा प्रावृषायितम्।
शून्यायितं जगत् सर्वं गोविन्द विरहेन मे ॥

"To me it seems to be an age if there be separation of God even for a moment, tears roll down my cheeks as if they are drops of rain and the whole world becomes void."

The devotee then gradually enters the next stage and boldly utters :—

आश्लिष्य वा पादरतां पिनष्टु माम्
अदर्शनान्मर्म्महतां करोतु वा।
यथा तथा वा विदधातु लम्पटो
मत् प्राणनाथस्तु स एव ना परः ॥

"Let my beloved press me as hard as he can in his embrace while I *cling* to his feet, let him cut me to the quick by absenting himself from me in paying attentions to others, let him do what he can with me thus, I must still verily look upon him as the Lord of my heart and nobody else."

It is a message of love. The existence of humanity, nay, of all living beings and of the universe is based on love. God plays through love, and creation is nothing but His play of love. Human soul merges in Supreme bliss and is enraptured with joy when love unfolds its full resplendent glory to it. This is religion, this is what is called spirituality. The burning ray of love reveals the secrets of God who is unknown and unknowable. Human soul can just enjoy Him through five different classes of emotions known as *Sânta*

or peace or bliss, *Dâsya relation* between master and servant, *Sakhya* relation between two friends, *Vâtsalya* or parental love and *Madhur* or sweet relation between a man and his devoted wife—the same to be met with in this world. According to the Vaishnavas, man may attain his object by cultivating one of the five relations or of the last four in particular, although the palm is given to the last in the list. Here it is all sweet, full of life, full of strength, and full of bliss. There is no bar against sect, colour or creed in the path of Truth and Love. It harmonizes all jarring notes of existence. Sri Krishna Chaitanya thus delivered a heavenly message—

> "Peace be on earth, goodwill and love to all creatures of the world, by allowing all to drink deep of the perennial spring of ambrosia sweet of Divine Love."

It is a stirring appeal to humanity with all the force and earnestness at his command.

PRIDE

By Jacob Fischer

How difficult 'tis to humble Pride!
  There's not one Pride, but many.
And no sooner one gets into stride
  And thinks he hasn't any,
When lifteth this devil his fiendish head
  And laugheth a laugh most shocking!
For he simulated he was dead
  When he was only mocking.

How hard! O Lord! Though we be meek,
  For Pride to take his tumble,
He holds his tongue within his cheek!
  And plays at being humble!
O Pride! Thou tearest me to shreds,
  And looseth me in trouble!
If I hide beneath a thousand beds,
  I always find thy double.

THE SUPERCONSCIOUS STATE

By Prof. Sridhar Majumdar, M.A.

The seers of the *Upanishads*, by dint of meditation, have brought to light, through their supersensuous perceptions, that Brahman, the Spirit Infinite, the sole cause of this entire creation, has two aspects,—one, the external manifestation and the other, the internal animation enlivening the external manifestation; the former is sensuous and is called the phenomenon and the latter is supersensuous and is called the Noumenon. The phenomenon is mutable, where as the Noumenon is immutable.

"Two forms of Brahman there are indeed, the material and the immaterial; what is material is unreal; what is immaterial is real, that is Brahman and that is light". (*Maitryupanishad*, VI, 3).

"What is material is transient, what is immaterial is eternal". (*Tripad Vibhuti Mahanarayanopanishad*, 2).

"All these phenomena are mutable,

whereas the inner Spirit is immutable, and thus unchangeable supreme Brahman is absolute and immaculate". (*Yogasikhopanishad*, III, 16).

Where there is phenomenon there is the Noumenon. The phenomenon is, in a sense, co-existent and co-extensive, like butter and milk, with the Noumenon, though not necessarily *vice versa*. In every part of milk there is butter, but it cannot be detected by the senses unless churned; so the Noumenon cannot be perceived without having recourse to Samâdhi. The phenomenon is perceived, through the senses, by the agitated mind, in the waking state, in the shape of appearance, taste, smell, touch, and sound, when the Noumenon remains in the background; whereas the Noumenon is realized by pacification of the senses, that is, by the tranquil mind, in the Samâdhi-state, in the shape of existence, consciousness, and bliss, when the senses remain inactive and the phenomenon disappears.

"When one sees only the Supreme Soul spiritually, the vision of the whole phenomenal universe ceases." (*Jâvâla-Darsanopanishad*, X, 12).

So only one aspect of Brahman is perceived at a time. The seers prefer the immutable Noumenal aspect and reject the mutable phenomenal aspect of Brahman by tranquillizing the mind, though the ordinary run of people remain satisfied only with Its phenomenal aspect.

The phenomenal world, again, is perceived through the organs of our senses; but these organs, such as the eye, the ear, the nose, the tongue, and the skin, in their turn, do not function unless the mind be after them. As for instance, we do not see a thing, though our eyes may be quite open and fixed on it, if our mind is engaged in some other thought; similar is the case with the other organs—the ear, the nose, the tongue, and the skin. Besides following the sense-objects through the senses, the mind may remain agitated by recapitulating the past reminiscences as well as by pondering over the future expected events. By the suspension of the functions of the mind, that is, by making the mind perfectly free from all sorts of emotion, volition and cognition—which is called the tranquil state of the mind—, all the organs of senses come to inaction; consequently the vision of the phenomenal world ceases to act; with the disappearance of the mutable phenomenon appears the only other thing, the immutable Noumenon; that is, with the disappearance of the external shell appears the internal kernel.

"When the mind becomes agitated, in following the sense-objects, the phenomenal world is perceived. Tranquillity of the mind is called emancipation. O, you, regulator of the universe, the mind is, therefore, to be brought to a tranquil state by the knowledge of the Supreme." (Instruction of Maheswara to Brahmâ in *Yogasikhopanishad*, VI, 58).

"The mind, free from agitation, is said to be imperishable; that is the worship; and that is also called emancipation in the verdict of the scriptures." (*Mahopanishad*, IV, 101).

The state of perfect freedom from all sorts of emotion, volition, and cognition is called Samâdhi; the mind then becomes perfectly tranquillized, and the difference between the individual self and the universal Self disappears. Samâdhi is the state of existence of the individual self in the Noumenon, the All-pervading Indwelling Spirit, the supersensuous aspect of Brahman. The Noumenon, the Universal Self, which is the same as the unconditioned Supreme Ego remains, in a state

of embodied self, under cover of the ego-consciousness giving rise to the body-consciousness; this body-consciousness in its turn leads ultimately to all sorts of desires. With the removal of the ego-consciousness appears the Noumenon, the unconditioned Supreme Ego; so for the purpose of attainment of the state of Samâdhi the ego-consciousness is to be eliminated; in other words, the elimination of the ego-consciousness is the state of Samâdhi when the knot of the heart is untied and the mind expands into a state of fullness.

"Samâdhi is the dawn of knowledge of oneness of the individual self with the Supreme Self". (*Jâvâla-Darsanopanishad*, X, 1; also *Annapurnopanishad*, V, 75).

"The oneness of the individual self with the Supreme Self at the cessation of all desires is called Samâdhi." (*Saubhagya-Lakshmyupanishad*, 16).

"Samâdhi, experienced by the sages, is a state free from external consciousness, where the mind does not function, where the determinative faculty ceases to operate, which is a state of pure consciousness inherent in the Self, and a state of negation of every thing other than that (the Noumenon)" (*Muktikopanishad*, II, 53).

"The total forgetfulness of the functions of the mind,—by the cessation of volition—in the light of the All-pervading Spirit, is called Samâdhi". (*Tejabindupanishad*, I, 37).

"O, ye seeker after Brahman! by the word, 'Samâdhi', is meant the fullness of the mind, devoid of doubt, attachment and distinction between good and bad" (*Annapurnopanishad*, I, 50).

The embodied self is just like a wave dancing on the bosom of the ocean. Behind the wave is the grandest support, the ocean. So behind the embodied self is its grandest support, the Supreme Self. It is the desire, or the consequent consciousness of the ego, that keeps the wave dancing. When the desire ceases, and consequently the ego-consciousness disappears, the wave merges, and takes its repose, in the calm bosom of the ocean, that is, the embodied self is embraced in, or becomes one with, the Supreme Self. This is the state of Samâdhi.

The essential thing required for the attainment of Samâdhi, as well as for ultimate emancipation, is to tranquillize the mind, to make the mind perfectly free from desires, that is, to make it altogether free from all sorts of volition. This perfect freedom from all sorts of volition is what is called repose of the individual self in the Noumenon, the All-pervading indwelling Spirit, the supersensuous aspect of Brahman.

"Perception of everything as non-different from Brahman, is Knowledge; divine meditation is to make the mind free from the thought of the phenomenon; bathing is purging of impurities of the mind: and purification is control of the senses." (*Skandopanishad*, 11; as well as *Maitryupanishad*, II, 2).

"When by treating the *agitated* mind by the *tranquil* mind the functions of the mind cease, then only the Supreme Brahman attainable with great difficulty is realized". (*Yogasikhopanishad*, VI, 62).

"As soon as all the desires, that fill the heart, are wiped off, a mortal attains immortality and enjoys Brahman even here in this life." (*Brihadâranyakopanishad*, IV, 4, 7).

"When this agitated mind is quietened by the weapon of non-volition, then (and not before) the entire, all-pervading, unconditioned Brahman is realized." (*Mahopanishad*, IV, 91).

"Established in the bliss of Self,

possessed of full pure mind, and thus confirmed in the unsurpassed repose, one desires nothing in this world." (*Mahopanishad*, II, 47).

It may be apprehended that this state of perfect freedom from all sorts of volition is a state of absolute inertness; it is far from that; it is a state of immense bliss as the clarion-voice of the *Upanishads* proclaim and the Yoga-scriptures also testify.

"The bliss of one whose impurities have been washed away by Samâdhi and whose consciousness abides in one's own self cannot be described in words, but can be realized by the soul within". (*Maitryupanishad*, VI, 34n).

"Samâdhi is the state of oneness of the individual self with the Supreme Self, absolutely devoid of the (three) distinctions of the knower, the known and the knowledge; it is a state of supreme bliss and of pure consciousness". (*Sândilyopanishad*, I, 11).

There are several processes prescribed in the *Upanishads* as well as in the *Pâtanjal Yogasutra* for the attainment of the state of Samâdhi, that is, for the tranquillization of the mind, or for making the mind perfectly free from all sorts of volition. But the best and most convenient one is, in our opinion, the practice of the feeling of complete surrender to the indwelling Spirit. which is existing in and through the universe. This practice of complete surrender is, however, a combined process of intense devotion and of supreme knowledge; it is the outcome of intense devotion to the all-pervading indwelling Spirit with the supreme knowledge that the same Spirit is the underlying principle of the variegated phenomenon with its chief manifestations of the earth, the water, the fire, the air, and the sky.

"He, who moves within all this, is this Atman. Worship Him as the Infinite, free from decrepitude, mortality, fear, and grief". (*Suvalopanishad*, V, 1).

The feeling of inward surrender of the individual Self to the Supreme Self is to be cultivated. It is only the sense of ego-consciousness that keeps the embodied self limited and separate from the Supreme Self. So by the surrender of individual self to the Supreme Self is meant the surrender of ego-consciousness to the all-pervading, indwelling Spirit, that is, to the unconditioned Supreme Ego. For this purpose the ego-consciousness is to be changed into the cosmic consciousness by practice and meditation. This is what is called cognitive Samâdhi. This cosmic consciousness, when mature, change itself into pure consciousness, the state of the unconditioned Supreme Ego; the activity of the mind is then completely tranquillized and the sense of ego-consciousness melts in the unconditioned, giving rise to non-cognitive Samâdhi, when the individual self becomes one with the unconditioned.

"O, You, Padmasambhaba, the supreme status is attainable by devotion, by means of inward dissolution of the ego-consciousness. Constant thought is undoubtedly the means of this end." (Advice of Maheswara to Brahmâ, *Yogasikhopanishad*, III, 23).

"The flow of thought in the light of cosmic consciousness with freedom from ego-consciousness, is called cognitive Samâdhi attainable by the development of meditation and practice". (*Muktikopanishad*, II, 51).

"The state of complete tranquillity of the mind, causing extreme bliss, is called non-cognitive Samâdhi which is dear to the Yogins (contemplative saints)". (*Muktikopanishad*, II, 52).

"The state in which the attenuated mind rests being free from all objectivity is described as the state of sound sleep even in wide wakefulness. This

state when nature is called by the knowers of Truth, O, you, Nidâgha, as the fourth state—the state of Samâdhi". (Instruction of saint Riva to his disciple, Nidâgha; *Annapurnopanishad*, 11, 12 & 13).

"I am only existence absolute; I am the Supreme Ego free from the limited ego-consciousness. My own form is a negation of every thing phenomenal; I am the conscious substratum of the universe". (*Tejabindupanishad*, III, 3).

It will be seen that the individual self is the same as the Supreme Self conditioned by the ego-consciousness, as a wave is nothing but the ocean conditioned by the agitation of the wind. Resignation of the individual self to the Supreme Self, removes the ego-consciousness from the former and leads it to the superconscious state, Samâdhi, to shine in its own pristine glory.

"By intensification of the thought of the Being the state of the dissolution of desire (ego-consciousness) is attained. Complete dissolution of desires is emancipation; and that is also called liberation while yet living." (*Adhyâtmopanishad*, 13. 2, 12. 2).

"The state of inward calmness of the seer, when he sees this aggregate of attributes (the phenomenal world) as different from the Self, is called Samâdhi." (*Annapurnopanishad* 1, 29).

If we scrutinize the *Pâtanjal Yogasutra* we come exactly to the same conclusion. There also it is hinted that it is the activity of the mind, the ego-consciousness, that keeps the individual self distinct from the Supreme Self; but as soon as the distinction, the ego-consciousness, goes away, the individual self attains its own pristine glory and becomes one with the Supreme Self. When the mind forgets its own identity and assumes the state of the thing thought of, it is called Samâdhi. There in The *Pâtanjal Yogasutra* also the best process for the removal of the ego-consciousness is prescribed as the cultivation of the habit of cessation of all efforts in body, mind, and words, with inward surrender to the Illimitable, the Unconditioned. The spirit of inaction and surrender arises out of a sense of helplessness of the senses to realize the Unconditioned, remaining under cover of the phenomenon. This practice automatically leads to the sitting posture suitable for the purpose; and the aspirant gradually becomes free from the pangs of opposite feelings, such as heat and cold, pleasure and pain, good and bad, and the like; the respiration comes of itself to a standstill and Prânâyâma (repose of the Life-energy) is established which removes the ego-consciousness, the screen preventing revelation of the Self; and Samâdhi, the *summum bonum* of life, is thereby attained.

"Suspension of the ego-consciousness is Yoga." (*The Pâtanjal Yogasutra*, Samâdhipâda, 2).

"That is the seer's resting in his own true self." (*The Pâtanjal Yogasutra*, Samâdhipâda, 3).

"Fixing of the mind to a particular space is called Dhârana (concentration." (*The Pâtanjal Yogasutra*, Bibhutipâda, 1).

"Continuous flow of thought, by such concentration, is called Dhyâna (Meditation." (*The Pâtanjal Yogasutra*, Bibhutipâda, 2).

"When meditation becomes steady, the mind assumes the state of the thing thought of and forgets its own identity (ego-consciousness). This state is called Samâdhi." (*The Pâtanjal Yogasutra*, Bibhutipâda, 3).

"Samâdhi is attained by total surrender to the Supreme Spirit." (*The Pâtanjal Yogasutra*, Sâdhanapâda, 45).

"(Easy sitting posture for meditation)

is attained, by cessation of all efforts as well as by surrender to the Illimitable." (*The Pâtanjal Yogasutra*, Sâdhanapâda, 47).

"Then arises indifference to opposite feelings." (*The Pâtanjal Yogasutra*, Sâdhanapâda, 48).

"Subsequently arises cessation of inhalation and exhalation; and repose of respiration is established." (*The Pâtanjal Yogasutra*, Sâdhanâpâda, 49).

"Then the screen preventing revelation (of the Self) wanes away." (*The Pâtanjal Yogasutra*, Sâdhanapâda, 52).

"There (in the Illimitable) remains inherent the supreme germ of omniscience." (*The Pâtanjal Yogasutra*, Sâmadhipâda, 25).

"Thence (from surrender to. the all-pervading indwelling Spirit) all obstacles are also removed and the Inner Spirit is realized." (*The Pâtanjal Yogasutra*, Samâdhipâda, 29).

ORIENTAL SCHOLARS AND SCHOLARSHIP

By S. Lakshmi Narayana Rao

Of the many intellectual achievements on record during the last century, so far as India at least is concerned, none is so far-reaching and in the furthering of knowledge so helpful, as the revival of the study of ancient Indian literature through the efforts of Oriental scholars. The introduction of science with all its new methods and inventions has brought about a new era, and everywhere there is a big move forward, even in this country, though not at the quick pace of the West. The close contact of nation with nation there, helps the onward march of science and each nation is constrained to keep up to the mark and fall in a line with other progressive nations. Scientific progress, like water, finds its level. Frequent intercourse of knowledge, quick adaptation and a sense of rivalry bring about such an effective pull on each nation's scientific thought.

It is not so in the slow East. The progress is slow and sluggish for a hundred reasons. Owing to greater effort and wider education in this century there is however a comparative improvement in this direction. In another sphere we have made substantial progress. The introduction of Western education and institutions have brought about rapid changes in the study of ancient Indian lore. English education in India produced a type of learned men deeply imbued with the intellectual traditions and culture of Ancient India and at the same time greatly influenced by Western thought and its critical methods.

Europe and latterly America, have produced a noble group of scholars, equipped with all the best that Western culture and training could give, who threw themselves wholly and keenly into the pursuit of the study of Eastern languages, literature, and religions with the grandness and assiduity that are always associated with profound scholarship. That scholarly English educated Indians should have devoted themselves to a study of their own classics and religions and philosophy needs hardly a mention. It is natural.

But the tremendous urge which English, French, German, and Russian scholars have felt for such a laborious and difficult task is marvellous.

For the amazing patience and perseverance which they brought to bear upon their study of distant ancient Indian literature and religions and upon a mastery of that expansive Sanskrit language they require not merely a grateful mention, but demand from us a homage that can never be done to excess.

How discouraging at the outset! How taxing is the journey! How intricate and annoying is the route for these scholars for the work they undertook! India was an unknown far-off country, speaking strange, unknown languages. Sanskrit was not one of the spoken languages then. When it used to be so none can say now at this distance of time. Surely it was by no means easy to pick up, much less to master. The means of learning it and facilities for the study were few. The labour was not, except in solitary instances, remunerative or attractive, nor even considered worthy. On the other hand it was looked upon as dreary and wasteful and not worth the trouble. So late as 1882, Prof. Max Müller, lecturing at Cambridge, before the candidates of the Indian Civil Service, had to plead hard, that it was not an unworthy task to learn all that India could teach and dive deep into Indian sciences and wisdom.

"Now, why should that be? Why should a study of Greek and Latin,—of the poetry, the philosophy, the laws and the art of Greece and Italy—seem congenial to us, why should it excite even a certain enthusiasm, and command general respect, while a study of Sanskrit and of the ancient poetry, the philosophy, the laws and the art of India is looked upon, in the best case as curious, but is considered by most people as useless, tedious, if not absurd. And strange to say, this feeling exists in England more than in any other country. . .

"In England a student of Sanskrit is generally considered a bore, and an old Indian Civil Servant, if he begins to describe the marvels of Elephanta or the Towers of Silence, runs the risk of producing a count-out."[1] We are not told if the learned lecturer himself was not considered a bore at the end of his lecture, if not earlier, and he probably ran the risk of a count-out for his trouble.

But his laborious apologia must have fallen flat on his hearers—the future rulers of the land. In the list of scholars that have latterly contributed their energies and time in India to such pursuits, we do find some names from the members of the Indian Civil Service. They have earned lasting fame but their names are few and far between.

Yet, for the pioneers of this work of Oriental research in the West, such an avocation did not appear unworthy. Their love of scientific investigation of an ancient past rich with knowledge, and the attraction they had for an ocean-wide literature comprehending every sphere of human knowledge and activity impelled them to direct their energies that way and devote themselves wholly in the research. With an unquenching thirst for such knowledge they laboured hard. No labour or trouble was considered by them too much for it. The expedition to the Poles, attended with risk and hardship, though requiring a great spirit of venture may yield uncertain results, but this expedition into the ancient religions and philosophy and literature of the Aryans, as toilsome as that to the distant and undiscovered Poles, was sure of richer and more fruitful results.

[1] *India—what it can teach us.* Pp. 3, 4.

This undaunted spirit of adventure and the sustained energy and zeal which these scholars put into their work have brought about a new era in the progress of human knowledge. It has opened up the immeasurable hordes of long forgotten treasures to the world. To us, at any rate, their work is of inestimable value.

Like the beginnings of a big river, the origin of the study of Oriental literature is difficult to trace; but we may make an attempt and find out the approximate period when it was stimulated and the outstanding figures that took part at its earliest stages. The events that have created such a favourable atmosphere have been many and they may be considered, as a review of each scholar and his work is undertaken.

The names of Max Müller, Bühler, Kielhorn, Weber, Jacobi, Deussen, Winternitz, Oldenberg; Bopp and Jolly, among others of Germany, Sir William Jones, Sir Charles Wilkins Colebrooke, H. H. Wilson, Monier Williams, Fleet, Griffith, Arnold, Keith, Fergusson, Cowell, Eggelling of Britain, Burnoulf, Senart, Darmestetor, Foucher of France —stand out as those of some of the memorable pioneers in the field. Their work was of a varied nature and scholars in different countries carried on sometimes simultaneously their investigations in the same field. If one were to prepare a ranking list among nations that did this pioneer work, according to the scholars that each nation has produced probably one would not be wrong in placing Germany at the top. France comes as a good second perhaps Russia bracketed. England, coming later, has done more in bulk and output and has kept it up ever since and seems to have gradually handed the burden down to its Indian scholars. That British scholarship should have shown more out-turn in Oriental work is logical and easily understood. India has become part of the British Empire and the impetus given by European scholars was readily taken up with continuous and sustained action by the scholars of Britain. The study of Eastern philosophy has grown considerably in recent years. Oriental studies have now found a place in the curricula of several Universities.

Here in India the names of several scholars readily suggest themselves in the forefront. Bengal which has given the lead to the other provinces in several matters was the foremost to take up this work. This may be due to the fact that the earliest contact with Western educationists took place there. Talented sons of Bengal soon entered the field and paved the way for others. Raja Ram Mohan Roy whom we often associate with a host of other movements was one of the earliest of Oriental scholars, who devoted much of his time and attention to studies in this direction. Could he not have achieved greater results if throughout his career he was not engrossed in more tempestuous things that raged in his heart? His work had the effect of inducing others into it though what he himself did was not much compared to what his successors in Bengal did after him.

Oriental study and research gradually became a definite branch of study and drew to it talented men. The Asiatic Society of Bengal started in 1784 in the time of Warren Hastings is a landmark in the history of this branch of knowledge in recent history.

SIVA MAHIMNAH STOTRAM

THE HYMN ON THE GREATNESS OF SIVA

By Swami Pavitrananda

क्रियादक्षो दक्षः क्रतुपतिरधीशस्तनुभृता-
मृषीणामार्त्विज्यं शरणद सदस्याः सुरगणाः ।
क्रतुभ्रंशस्त्वत्तः क्रतुफलविधानव्यसनिनो
ध्रुवं कर्तुः श्रद्धाविधुरमभिचाराय हि मखाः ॥२१॥

शरणद Thou giver of refuge (यत्रक्रतौ in which sacrifice) तनुभृतां of embodied beings अधीशः Lord क्रियादक्षः expert in sacrificial rites दक्षः Daksha by name क्रतुपतिः sacrificer (तथा यत्र and where) ऋषीणाम् of the Rishis आर्त्विज्यं priestly duty (तथा and) सुरगणाः gods सदस्याः supervisors (तत्र अपि even there) क्रतुफलविधान-व्यसनिनः bent on giving the fruits of sacrifices त्वत्तः from thee क्रतुभ्रंशः destruction of the sacrifice (जातः became). हि because श्रद्धाविधुरं at the absence of devotion मखाः sacrifices कर्तुः of the sacrificer अभिचाराय for injury ध्रुवं surely (भवन्ति become).

21. Thou giver of refuge, (even) the sacrifice where Daksha,[1] the Lord of Creation expert in sacrifices, was the sacrificer, Rishis[2] were priests, gods[3] were supervisors, was destroyed by Thee, (though Thou art) bent upon giving fruits to the sacrifices. Surely[4] the sacrifices cause injury to the sacrificers in the absence of devotion.

[1] *Daksha etc.*—Daksha performed the sacrifice with great eclat but insulted Siva. Hence the great sacrifice was destroyed by Siva, though He is always eager to give fruits to the sacrificers.

[2] *Rishis*—such as Vasishtha.

[3] *Gods*—Brahma etc.

[4] *Surely etc.*—as in the case of the sacrifice of Daksha.

प्रजानाथं नाथ प्रसभमभिकं स्वां दुहितरं
गतं रोहिद्भूतां रिरमयिषुमृष्यस्य वपुषा ।
धनुष्पाणेर्यातं दिवमपि सपत्राकृतममुं
त्रसन्तं तेऽद्यापि त्यजति न मृगव्याधरभसः ॥२२॥

नाथ O Lord अभिकं seized with passion ऋष्यस्य of the stag वपुषा taking the body रोहिद्भूतां who become a hind स्वां his own दुहितरं daughter रिरमयिषुं desiring to get, प्रसभं forcibly गतं getting सपत्राकृतं keenly pierced with the arrow त्रसन्तं fearful दिवं to the sky यातं gone अपि even प्रजानाथं Brahma धनुष्पाणेः of thee holding a bow in hand ते thy मृगव्याधरभसः the fury of the hunter अद्यापि even now न त्यजति does not leave.

22. Oh Lord, the fury of Thee who became a hunter with a bow in hand has not as yet left Brahmâ, though he has fled to the sky in fear, being keenly pierced by Thy arrow.

स्वलावण्याशंसाधृतधनुषमह्नाय तृणवत्
पुरः प्लुष्टं दृष्ट्वा पुरमथन पुष्पायुधमपि ।
यदि स्त्रैणं देवी यमनिरतदेहार्द्धघटना-
दवैति त्वामद्धा वत वरद मुग्धा युवतयः ॥२३॥

पुरमथन Oh destroyer of Tripura, वरद giver of boons, देवी Parvati स्वलावण्याशंसा proud of her own beauty (सति being) धृतधनुषं holding the bow पुष्पायुधं the god of love पुरः in front (त्वया by thee) तृणवत् like a piece of straw अह्नाय in a trice प्लुष्टं burnt दृष्ट्वा seeing अपि even यदि if यमनिरतदेहार्द्धघटनात् being placed on half of thy body on account of her austerities त्वां thee स्त्रैणं uxorious अवैति considers वत ah अद्धा surely युवतयः young women मुग्धाः deluded.

23. Oh Destroyer of Tripura, Oh Giver of boons, even on seeing in front the God of Love, bow in hand, burnt like a piece of straw in a trice by Thee, if Pârvati[1], proud of her beauty, thinks that Thou art under her fascination, because[2] she was allowed to occupy half of Thy body on account of her austerities, ah, surely all women are under delusion.

[1] *Pârvati*—consort of Siva.
[2] *Because etc.*—Parvati performed much austerity to get the love of Siva. Taking pity at her sufferings Siva allowed her to become a part of His body. But forgetting this act of pity on the part of Siva, Pârvati might think, like ordinary women, that she got this favour because of her fascinating beauty. In that case she is wrong, as indicated by Siva's burning the god of love. See sloka 15, note 2.

श्मशानेष्वाक्रीड़ा स्मरहर पिशाचाः सहचरा-
श्चिताभस्मालेपः स्रगपि नृकरोटीपरिकरः ।
अमङ्गल्यं शीलं तव भवतु नामैवमखिलं
तथापि स्मर्तॄणां वरद परमं मङ्गलमसि ॥२४॥

स्मरहर Oh destroyer of the god of love वरद giver of boons तव thy श्मशानेषु in cremation grounds आक्रीड़ा play पिशाचाः ghosts सहचराः companions चिताभस्मालेपः besmearing the body with the ashes of the burnt bodies अपि and नृकरोटीपरिकरः string of human skulls स्रक् garland एवं this way अखिलं all शीलं conduct नाम indeed अमङ्गल्यं bad भवतु is, तथापि yet स्मर्तॄणाम् to those who remember thee परमं great मङ्गलं cause of good असि becomest.

24. Oh Destroyer of the God of Love, Oh Giver of boons, Thy play is in cremation grounds, Thy companions are ghosts, Thou besmearest Thy body with the ashes of burnt bodies, and

human skulls are Thy garland—all Thy conduct indeed is thus full of evil. But[1] Thou conducest to the great good of those who remember Thee.

[1] *But etc.*—This shows the difference between men and Siva. Outwardly Siva seems to be full of evil, but in fact He is the source of infinite good to His devotees.

NOTES AND COMMENTS

IN THIS NUMBER

We have of late had access to some interesting *Letters of Swami Vivekananda* which he wrote to late Mr. Haridas Viharidas Desai, Dewan of Junagad State. These letters have not been published in the *Complete Works of Swami Vivekananda* and will certainly be of interest to our readers. . . . In *Life as an Art* we have attempted to show, in the course of our reviewing Count Keyserling's latest book on the subejct, how art is the utterance of life and the art of life demands the expression of one's personality. . . . Prof. H. D. Bhattacharya of Dacca University makes a fine analysis of *Some Obstacles to Toleration* and deals with the practical side of the problem, which is more necessary than an intellectual understanding of all the faiths to bring about peace on earth and goodwill among men. The paper was read at the Parliament of Religions held in March last under the auspices of Sri Ramakrishna Centenary Committee. . . . *Sri Ramakrishna's Love for his Disciples* was read by Girish Chandra Ghosh at the Belur Math on the occasion of the seventy-second birthday ceremony of Sri Ramakrishna in the year 1908. . . . Dr. Nilratan Dhar of Allahabad University shows in his paper that there is no intrinsic reason for antagonism between *Science and Religion*. The paper was read at the Parliament of Religions, held under the above-mentioned auspeics. . . . *The Intuitional Approach to Reality* by Prof. Shrivastava shows how with the ancient Indian thinkers the intuitive knowledge of Atman was a means to the intuitive apprehension of Reality. . . . Mr. Kumud Bandhu Sen points out how *The Message of Sri Chaitanya* is full of sweetness and harmonizes all jarring notes of existence. . . . Prof. Sridhar Majumdar collects in his article various authoritative texts from the Hindu scriptures on the topic of *The Superconscious State*. . . . Mr. S. Lakshmi Narayana Rao is a new contributor. He pays tributes to *Oriental Scholars and Scholarship*.

THE CONCEPT OF REASON

More than a year ago we commented upon an article of René Füllöp Miller entitled *The Revolt Against Reason*, where he pointed out that irrational faiths under which he promiscuously lumped together everything that did not strictly belong to the narrow category of reason, whether beyond or below it have been the fundamental motives of all human actions right through the entire course of history. We protested that although mankind had always lived by some sort of faith the origin of which lies beyond the ken of intellect, such indiscriminate harbouring together of the super-intellectual intuitions and abnormal passions would blur their very important distin-

guishing marks and would justify in advance every elemental outburst of mob fanaticism. Impelled apparently by a similar sense of danger that lurks in the doctrine of unreason which holds sway over almost every department of thinking today, Professor W. G. De Burgh pleads in the last April issue of the *Hibbert Journal* for an enlargement of the concept of reason which will include the activities of our religious, moral, and aesthetic consciousnesses within its ambit.

The reign of unreason is almost universal today. Scientists have begun to speak of the laws of nature as a 'put up' job fabricated by the human mind for methodological convenience, and not as principles intrinsic to an objective order. In philosophy the pragmatism of James and the intuitionism of Bergson continue to exert a dominating influence. Art seems to have relapsed into a crude primitivism. Most significant of all, this unrest in thought has reflected itself in the world of action—in the political doctrines of communism, fascism, and nazism. In avoiding the Scylla of intellectualism man has been thrown into the Charybdis of irrationalism. This general revolt against reason, the writer thinks, is due to the limited view taken of it as mere logical thinking which is exemplified in mathematics and the sciences of nature. If we are to avoid the pitfalls of blind irrationalism we can do so only by enlarging the concept of reason so that it will include all those deliverances of our consciousness, which we term super-rational. We have to attach to the word the wide significance which was associated with the '*nous*' of Plato and Aristotle and the '*intellectus*' of the medieaval scholastics. Reason must include intuition. As a matter of fact it always does so in knowledge. In every act of knowing there is an "awareness by acquaintance," "as well as the knowledge about them that is developed by the aid of general concepts." "The realm of reason is co-extensive with all knowledge."

But how can we know that the activities of art, morality, religion, and love are rational activities giving us knowledge and truth, while the irrational outbursts properly so-called do not? Because, in them "we discern principle, coherence, harmony, order—the hall-marks of rationality. It is because they display the characters of reason that these activities are powerful to bring order and principle into human life, both of individuals and of societies. Banish them from the field of reason, and no fine words such as "supra-rationality" can prevent them from degenerating into instruments of social and moral disintegration." The writer further remarks that a philosophy based on this extended view of reason, if it is to help the world, must be religious. Man has a deep strain of loyalty within him, which tends to fasten itself to an external object. If man has to be won away from baser loyalties something more than a speculative vision is needed. We have to substitute religious faith which is born of reason in place of the vain doctrines which hold the imagination of men today. We may add here that what we popularly distinguish as instinct, reason, and intuition are only different expressions of a fundamental instrument of knowledge at the different levels of evolution of our being. Intuition works both fore and aft of reason. At the level of instinct the discursive movement of the intellect is almost nil. In reasoning, while there is a sympathetic acquaintance with the object, it is sharply distinguished from the subject. At the highest level of intuition reached by the mystics, discursive reasoning is paralyzed and we have complete knowledge which arises from an identity of the

knower and the known on the dissolution of all notions of duality.

TOWARDS A NEW WORLD ORDER

The vision of a new world order in which none will live in hunger and poverty and in which peace and plenty will reign has been one of the earliest dreams of man. It has appeared and reappeared in different forms and at different periods in the history of civilization. Today thanks to the power which man has acquired over nature the dream has been lifted out of the plane of idle visions to the realm of possibility. It has acquired a practical interest. Science has made the dream feasible. Yet, men continue to fight and starve and slave. Worse than that, the new inventions and methods of organization have given demoniacal proportions to man's power for evil.

How can a new relationship among men and peoples be ushered into existence? Professor Radhakamal Mukherjee tries to answer this question in the last May number of the *Aryan Path*. An insight into the real nature of man alone can help the consummation of this ideal. The statesmen talk of all manner of remedies, political changes and economic adjustments, but the right one. "Much as we may" he says, "value the social and institutional direction of man's motives, desires and ideals, neither the reform of private property and free competition, nor the daring adventures of collective production and social credit can be successfully inaugurated without a new social conscience and an aggressive social good will." Some truly suggest a psychological approach. But Western psychology of today concerns itself only with the bodily behaviour or the surface ego of man; it does not stray beyond the narrow bounds of biological consciousness. . So that, instead of contributing to the solution of the present crisis it "has degenerated into the paid retainer of the profiteer. . . Modern psychology is thus often at work perfecting the technique of exploitation for the directive classes, for use in their interests as against those of the workers and the consumers." To be fruitful, psychology must be directed to the revelation of man's real nature. It must come to assume a standpoint similar to that of mysticism as in the East. Psychological investigation in the East is but a kind of mystic process directed to the realization of the Overself. It is only when such a knowledge of man's nature is grasped that science can be of real service in the outer world. "The uses of a science," he truly observes "depend upon the ideology of the scientist. . ."

All strife and disharmony arise out of the idea of separation. Nearly forty years ago Swami Vivekananda made the following prophetic observation: "As soon as this idea of separation comes, it opens the door to all mischief and leads to all misery . . . . if a very small fractional part of human beings living today can put aside the idea of selfishness, narrowness, and littleness, this earth will become a paradise tomorrow; but with machines and improvements of material knowledge only; it will never be. These only increase misery, as oil poured on fire increases the flame all the more. Without the knowledge of the spirit, all material knowledge is only adding fuel to fire, only giving into the hands of selfish man one more instrument to take what belongs to others, to live upon the life of others, instead of giving up his life for them." How true are the words today!

WHY SHOULD WE HAVE RELIGIOUS INSTRUCTION?

Though the West appears to have thrown all ideas of conventional pro-

priety to the winds, yet, in fact, they are living on the capital of their Christian moral tradition which is fast getting exhausted. Quite apart from it, the long-ingrained corporate life of the people there and the industrial civilization which emerged in the last century have imposed upon them a measure of what, for want of a happier expression, may be called group morality which is helping the nations through a critical time without any immediate collapse. It is of course an anodyne, for if the West does not return to her allegiance to a spiritual ideal (no humanism, hedonism or stoicism is efficacious in the long run) she must inevitably jump headlong into the abyss towards which she is moving. Here, in India, we have nothing of the kind to induce in us a healthy sense of public spirit. We still lack habits of corporate life, and we are still far from any industrial morality for the simple reason that we are not yet industrialized. Only a moral training based upon religion can bring into play a healthy public life among us. Pure moral maxims we have had enough. They become illusive unless supported by religion, its sanction. We are aware of the many objections urged in the West and repeated here by some against the inclusion of religious instruction in educational institutions. We can easily waive the general objection that religion has a cramping influence on mind. True religion is not dogmatic. Of the second objection of its being a bar to national institutions and, therefore, to nationalism we can say that when our political life has already been compartmentalized and our educational institutions have largely suffered the same fate, at least in the lower grades, it is idle to dwell on it. If destiny has divided us as a nation into communities we can as yet forge an enduring unity by strengthening the fibres of each of the components in the whole by bringing to them the vision of a wider unity which true religion is sure to give.

REVIEWS AND NOTICES

THE HINDU PHILOSOPHY OF CONDUCT, VOL. II. BY THE LATE M. RANGACHARYA, M.A. *G. A. Natesan & Co., Sunkurma Chetty Street, George Town, Madras. Pp. 453. Price Rs. 5.*

The late Professor M. Rangacharya was a man of vast erudition and profound insight. Many years ago he delivered a course of lectures on the *Gitâ*, which so impressed the audience that he was requested to bring them out in print for the benefit of a wider public. He intended to publish them in three volumes, each volume dealing with six chapters of the work. He brought out the first volume a number of years ago, but before he could finish the second volume death cut short his valuable career. This interposed a delay of some years before his son could, with the help of Mr. M. B. Varadaraja Iyengar, an old friend of his father, place before the public the present work.

The title of the book gives the reader a glimpse into the spirit in which these lectures have been written. The *Gitâ* has been approached by the author not so much as a treatise on metaphysics but as a manual teaching a philosophy of conduct. The philosophical divergencies which the *Gitâ* has given rise to may be interesting in themselves. But our author is not disposed to regard them so important as some think. He rather wishes to show that it is interested in metaphysics only so far as it relates to conduct. "Accordingly the *Gitâ* lays more stress on the conduct that we adopt than on the nature of the convictions that led us to adopt it."

The lectures are a running commentary on the slokas. The present work is devoted

to the exposition of chapters six to twelve of the *Gitâ*. The first volume won warm praises from high quarters. The volume under review is a worthy successor to it. At almost every page we are struck with the depth of scholarship of the author. We feel no doubt that it will be very valuable to all who want to have a close and intimate acquaintance with the teachings of the *Gitâ*.

SRI RAMAKRISHNA: HIS UNIQUE MESSAGE. BY SWAMI GHANANANDA, *Sri Ramakrishna Math, Mylapore, Madras. 1937. Pp. 234. Price Re. 1.*

Great personalities like Ramakrishna render two-fold services to mankind. Their holy personality not only makes us aware of the spiritual environment which wraps us round and renews the extinguishing flame of faith in spirit. Their lives further offer solutions to the peculiar problems of the age and help the contemporaries and those who come after to strike out new paths towards a better state of things. The present work which is a memorial publication on the occasion of the centenary birth celebration of the saint, which has just terminated, stresses the latter aspect of Ramakrishna's life, namely, the one which bears a special significance for the conflict-ridden world of today. The book begins with an account of the clash of colours and cultures which troubles the modern world. Different races and different civilizations violently strive for supremacy today even as the dinosaurs and the ichthiosaurs contended for the mastery of the earth in prehistoric days. Even religion has been pressed into the service of the pugnacious man. This is most unhappy, for religion was born to heal and not to accentuate differences. Why then this degradation? It is all due to a misunderstanding. As soon as the real religion is understood it will like a fresh wind drive away all the cobwebs of superstition which lie at the root of all conflicts.

The author points out how the results of comparative studies in religion have established the underlying points of similarity of the various religions of mankind. This harmony of religions which is revealed by a dispassionate intellectual scrutiny has not merely been talked of but actually lived by Ramakrishna in a way that has never been done previously in history. The book recounts the story of his journeyings along different paths of spiritual discipline and of his realizing the Divine through them all. It points out the seven-fold harmony taught by him and how his significant example and teachings can be practically realized by the men and peoples of our age. It is a faithful and lucid work and will be profitably read by all who want to have in a nutshell an insight into the unique character of the message of Ramakrishna.

FAITH AND FELLOWSHIP (WORLD CONGRESS OF FAITHS, 1936). EDITED BY A. DOUGLAS MILLARD AND WITH A FOREWORD BY SIR FRANCIS YOUNGHUSBAND. *J. M. Watkins, 21 Cecil Court, London—W.C. 2 Pp. 488. Price 15s. net.*

Man so far as he uses his brain not merely to satisfy animal wants feels the need for some sort of faith to sustain his life. Today in the intoxication of new knowledge man has repudiated his faith in spiritual ideals and has sought to fill the gap with variants of either hedonism or humanism, utilitarianism or stoicism or even narrow nationalism or communalism. But the void remains, for only the imperfectly sane can take shelter in the harbour of illusion, in platitudes which are no better than pious wishes and which stifle the persistent demand of the spirit. The utter bankruptcy of the human soul is thus reflected in the chaos into which civilization has slipped. Industrialism which has knit mankind into a closer unity physically has served only to accentuate the differences and conflicts between races and peoples. It has further placed at the service of the greed and lust of man released from the bonds of tradition almost demoniacal powers for evil. Observant and competent thinkers have, therefore, realized that the only solvent of the present ills is to be sought in religion, and that human fellowship is feasible only through a reassertion of the faith in the spirit. Such an idea was in the minds of those who organized the World Congress of faiths in London in July, 1936. In the work before us we have the various addresses delivered at the Congress and a résumé of the discussion, together with a report of public meetings held in connection with it.

There are twenty addresses in the book, delivered by the different representatives of the different religions of the globe. The distinguished persons who addressed the Congress are men of wide reputation and would adorn any gathering. A few who addressed the gathering, however, do not

belong to any definite church. They have tried to formulate their own independent views about religion and the reality of the spirit. Yet, running through all one finds the same fundamental note that fellowship can be achieved only through the assertion of faith in the spirit. Many display a staunch loyalty to the particular churches to which they belong, yet none shows a disposition to advocate a kind of lifeless Esperantoism in religion, sometimes facetiously described as universalism. Nor even is there a tendency to preach syncretism, a much misunderstood term, which, as Chesterton once remarked, is 'Religion going to pot.' The papers command respect both on account of their depth and width of outlook. It would be an invidious task to select a few among others as of outstanding quality, yet the reviewer finds it hard to hide his admiration, above all, for the papers by Principal S. N. Dasgupta and Sir S. Radhakrishnan, which represent the Hindu view-point and which certainly have not been excelled in point of breadth and catholicity. Even if the Congress had done nothing beyond revealing the agreement on certain fundamental matters among the competent thinkers who assembled there, it would thereby have achieved a singular success. Those who are really concerned about the acute problems of the day will be profited by a perusal of the work.

SRI RAMAKRISHNA, THE SAINT OF HUMANITY. BY K. DEVANATHACHAR. *Sri Ramakrishna Ashrama, Basavangudi, Bangalore City, 1936. Pp. 71. Price 4as.*

This brochure is one more publication during the centenary year of the saint. It aims to show that "Sri Ramakrishna's life and teaching are in full alignment with the traditional Bhakti culture of India." The many aspects of the Master's life and his various attitudes to men, movements, philosophies, and faiths have been briefly indicated.

SANSKRIT

ADVAITA SIDDHÂNTA SÂRASAMGRAHAH. BY SRIMAT PARAMAHAMSA PARIVRAJAKACHARYA SRI NARAYANA ASRAM. *Nirnaya Sagar Press, Bombay. Pp. 55. Price Six Annas.*

This book gives in a nutshell, as it were, the fundamental principles of Advaita in a convincing manner. The learned author's style is very lucid and attractive. Those who want to have an easy grasp of the Advaita doctrines will find the book very useful to them. The value of the book has been enhanced by the introductory portion written by Swami Kevalananda.

MARATHI

SRIMAT SWAMI VIVEKANANDA. BY SWAMI GUNATEETANANDA. *Published by S. M. Kovarkar, S. C. Brahme. Chitnis. Radhanivas, Dadar, Bombay. Pp. 57. Price Four Annas.*

The book is valuable to the Marathi-knowing people who like to know the wonderful life of Swami Vivekananda in a small but reliable volume. The author belongs to the Ramakrishna Order and has a very intimate knowledge of the life of the great Swami and his teachings. The language and style of the book deserve all praise.

BENGALI

VIVEKANANDER KATHA O GALPA. BY SWAMI PREMGHANANANDA, *Sri Ramakrishna Mission Vidyapith, Deoghar, Sonthal Perganas. Pp. 96. Price 8 as.*

The book is an acquisition to the juvenile literature in Bengali. The author presents in a captivating style suitable for tender boys some of the anecdotes which Vivekananda made use of in his lectures. The anecdotes are prefaced by a short account of Vivekananda's life. The book also merits high praise for its very attractive get-up and a number of delightful illustrations.

DHARMA PRASANGE SWAMI BRAHMANANDA. *Published by Swami Atmabodhananda. 1, Mukherji Lane, Baghbazar, Calcutta. Pp. 209. Price Re. 1.*

Swami Brahmananda whom Sri Ramakrishna used to look upon as His spiritual son was a spiritual personality of such a magnitude as is very rarely met with in history. His counsels on spiritual matters are, therefore, sure to possess a great importance for all who seek after God. In the book under review we have a faithful record of his talks on various spiritual subjects, given at different times and at different places. The notes were taken down immediately after the talks, and for this reason they retain something of the original flavour. The counsels touch upon various kinds of spiritual problem, which the aspirant meets with in the course of his Sâdhanâ. Swami Vijnanananda, the President of the Ramakrishna Math and Mission and himself a disciple of Sri Ramakrishna writes in the preface: "I believe

that everybody will be immensely benefitted by these counsels and that all their doubts will be solved." The book further contains a short sketch of the life of Swami Brahmananda and a few of his letters.

HINDI

SRI SRI RAMAKRISHNA PARAMAHAMSA (SATÂBDI JAYANTI SMRITI). *Published by Swami Satyananda, The Ramakrishna Mission Home of Service, Laksa, Benares City. Pp. 320. Price 10 Annas.*

The book describes the Ramakrishna birth centenary celebrations, held at Benares in 1936. The first chapter opens with high tributes paid by thirty-seven eminent scholars, sannyasins, and persons of great reputation like Swami Abhedananda, Sri 108 Sankaracharya, Karvirpith, Girish Chandra Ghosh, Leon Blair, Manchester and Prof. Hajimi Tanka, Japan and others. The second chapter gives us a thorough account of the interesting life of the Master with all the important incidents therein. The third chapter deals with the teachings of Sri Ramakrishna. It is then followed by a collection of the memorable speeches delivered by many Sannyasins like Swami Swarupananda, Swami Sarvananda and others. The fifth chapter gives an account of the Parliament of Religions held at Benares. Towards the end the book gives us upto-date informations of the Ramakrishna Mission, its aims and objects, and its various centres in India and outside. It contains some illustrations. It has a nice get-up and has been printed in good paper. The language is simple, forceful and the style is worth-commending. The book is unique of its kind in Hindi. It will be of immense good to the Hindi-knowing public. It has come out in time.

PREM-YOGA BY SWAMI VIVEKANANDA. TRANSLATED BY PT. DWARKA NATH TIWARI, B.A., LL.B., VAKIL, DRUG, C. P. *Published by Swami Bhashkareshwarananda, President, Sri Ramakrishna Asrama, Dhantoli, Nagpur, C. P. Pp. 159. Price 8 annas.*

It is the translation of the book, "Religion of Love" by Swami Vivekananda. The translator has taken great care in expressing the views of the great Swami in Hindi. The language is simple and clear and shows the skill of the translator. It will be of great service to the Hindi-knowing public. The price of the book is nominal when compared with the quality of the matter contained in it. It is nicely got up.

NEWS AND REPORTS

THE RAMAKRISHNA MISSION VIDYAPITH, DEOGHAR

REPORT FOR 1936

It is a residential high school for boys, situated in a healthy and open place amid beauteous surroundings. Apart from the provision for academic training, the moral atmosphere of the place and the ample opportunities provided for games and recreations tend to develop the moral fibre as well as the bodily vigour of the boys. The boys are also given lessons in the courses of practical trainings like typewriting and gardening. They also get the advantage of music and art classes. At the end of the year under review there were 182 boys on the roll, of which one was a free student, thirty-one were concession-holders and the rest paying. Six boys sat for the Matriculation Examination of the Calcutta University, and all of them came out successful. The school has a good library for the use of boys. The present needs of the Vidyapith are funds for a prayer hall, a gymnasium, a library and reading room and other equipments for the library and the laboratory and also funds for endowments of various kinds.

THE RAMAKRISHNA MISSION SEVASHRAMA, SHYAMALA TAL

REPORT FOR 1936

The Sevashrama is situated at a height of 4,944 feet above sea level and at a distance of 11 miles from the nearest railway station of Tanakpur. Nestled in the deep Himalayan forests interspersed with groups of hamlets here and there, the Sevashrama has been the one and only source of medical relief to the helpless sufferers over a range of 30 miles. Moreover, being located near the trade-route between Tibet and the plains, many Bhutias and members of other communities falling ill

in the jungles and at Tanakpur and finding themselves helpless in a strange country, come here for treatment. The Sevashrama treats also minor ailments of animals like cows and horses. During the year under review the number of patients treated came up to 4,438, of which 21 were given indoor relief. Of the indoor patients 17 were cured and 4 left treatment. The present needs of the Sevashrama are a permanent fund, funds for the upkeep of the Sevashrama and for the services of a qualified doctor. Endowments may be made for beds to perpetuate the memory of near and dear ones.

SRI RAMAKRISHNA MISSION VIDYALAYA, PERIANAIKENPALAYAM, (COIMBATORE DIST.)

Report for 1936

The residential school which is situated in a sanitary and beautiful plot of land of 27 acres in area consists of five classes. Its strength at the end of the year was 81. Besides the subjects forming part of the ordinary curriculum, boys having aptitudes for fine arts such as music and drawing are given opportunities to develop them. In the vocational training section of the school arrangements have been made to teach the boys carpentry, tailoring, agriculture, and horticulture. Special attention is paid to the health of the boys who also manage the Vidyalaya themselves. The institution also rendered service to some of the surrounding villages in the shape of night schools for peasants and labourers, day schools for youngsters, distribution of medicine and the establishment of a study circle and a rural library. The management plans to enlarge its rural service work, and for this reason it stands in need of financial help.

THE RAMAKRISHNA MISSION STUDENTS' HOME, CALCUTTA

Report for 1936

The Ramakrishna Mission Students' Home, Calcutta, came into existence in the year 1919 with the object of supplementing the academic education which our college boys receive in the universities by a thorough and systematic home-training calculated to develop the character and efficiency of its inmates. It is specially meant for poor and meritorious students who are helped through their college career with free board, lodging, as well as fees, books, and other necessaries as far as possible. It is open also to a few paying inmates who desire to have the advantage of this home-training. The institution is licensed by the university as a college students' hostel. Its steady expansion from its humble beginning betokens its growing appreciation by persons interested in the education of our youths. The following are the features of the home-training.

Spiritual : Regular scriptural classes are held throughout the year. Along with it, the celebration of several religious festivals afford the inmates an opportunity not only for spiritual development but also for innocent and healthy recreation.

Intellectual : A monthly manuscript magazine is run by students. On saturdays a regular class is held where students meet to discuss socio-religious topics and read papers on various subjects.

Practical : Almost all household duties are performed by students. The inmates also occupy themselves with the raising of vegetables and flowers. At the end of the year under report there were 38 students on the roll, of whom 15 were free, 6 concession-holders, and 7 paying. Eighteen students sat for different university examinations. Of these one passed the B.A. examination with first class honours in Sanskrit and fifteen got through the Intermediate examination.

Total receipts and disbursements during the year were Rs. 14,516-14-9 pies and Rs. 9,998-7-0 pies respectively.

The immediate needs for the Home are funds for reclaiming a marshy area of about one acre of land, putting up a few structures, namely, a library building, a dining hall, a medical ward, and a few cottages for workers, and for making arrangements for vocational training.

PRABUDDHA BHARATA

VOL. XLII *AUGUST, 1937* No. 8



"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।"

'Arise ! Awake ! And stop not till the Goal is reached.'

LETTERS OF SWAMI VIVEKANANDA

Chicago,
January 29, 1894.

Dear Diwanji Saheb,

Your last letter reached me a few days ago. You have been to see my poor mother and brothers. I am glad you did. But you have touched the only soft place in my heart. You ought to know, Diwanji, that I am no hard-hearted brute. If there is any being I love in the whole world, it is my mother. Yet I believed and still believe that without my giving up the world, the great mission which Ramakrishna Paramahamsa, my great Master, came to preach would not see the light, and where would those young men be who have stood as bulwarks against the surging waves of materialism and luxury of the day? These have done a great amount of good to India, especially to Bengal, and this is only the beginning. With the Lord's help they will do things for which the whole world will bless them for ages. So on the one hand my vision of the future of Indian religion and that of the whole world, my love for the millions of beings sinking down and down for ages with nobody to help them, nay, nobody with even a thought for them; on the other hand making those who are nearest and dearest to me miserable : I choose the former, "Lord will do the rest." He is with me, I am sure of that if of anything. So long as I am sincere, nothing can resist me because He will be my help. Many and many in India could not understand me, and how could they, poor men, their thoughts never strayed beyond the everyday routine business of eating and drinking? I know only a

few noble souls like yourself appreciate me. Lord bless your noble self. But appreciation or no appreciation, I am born to organize these young men, nay, hundreds more in every city are ready to join me, and I want to send them rolling like irresistible waves over India bringing comfort, morality, religion, education to the doors of the meanest and the most downtrodden. And this I will do or die.

Our people have no idea, no appreciation. On the other hand that horrible jealousy and suspicious nature which is the natural outcome of a thousand years of slavery make them stand as enemies to every new idea. Still the Lord is great.

About the Ârati as other things you speak of it is the form in every one of the monasteries in all parts of India, and the worshipping of Guru is the first duty inculcated in the *Vedas*. It has its bad and good sides, but you must remember we are a unique company, nobody amongst us has a right to force his faith upon the others. Many of us do not believe in any form of idolatry, but they have no right to object when others do it because that would break the first principle of our religion. Again God can only be known in and through man. Vibrations of light are everywhere, even in the darkest corners, but it is only in the lamp that it becomes visible to man. Similarly God though everywhere, we can only conceive Him as a big man. All ideas of God such as merciful preserver, helper, protector—all these are human ideas, anthropomorphic, and again these ideas must cling to a man, call him a Guru or a Prophet or an Incarnation. Man cannot go beyond his nature, no more than you can jump out of your body. What harm is there in some people worshipping their Guru when that Guru was a hundred times more holy than even your historical prophets all taken together. If there is no harm in worshipping Christ, Krishna or Buddha, why should it be in worshipping this man who never did or thought anything unholy, whose intellect only through intuition stands head and shoulders above all the other prophets because they were all one-sided? It was he that brought first to the world this idea of the truth, not in but of every religion, which is gaining ground all over the world, and that without the help of science or philosophy or any other acquirement.

But even this is not compulsory, none of the brethren has told you that all must worship his Guru, No-No-No. But again none of us has a right to object when another worships. Why? Because that would overthrow this unique society the world has ever seen, ten men of ten different notions and ideas living in perfect harmony. Wait, Diwanji, the Lord is great and merciful, you will see more.

We do not only tolerate but accept every religion, and with the Lord's help I am trying to preach it to the whole world.

Three things are necessary to make every man great, every nation great :—

1. Conviction of the powers of goodness.
2. Absence of jealousy and suspicion.
3. Helping all who are trying to be, and do good.

Why should the Hindu nation with all its wonderful intelligence and other things have gone to pieces? I would answer you, *Jealousy*. Never was there a nation more wretchedly jealous of each other, more envious of each other's fame and name than this wretched Hindu race. And if you ever come out in

the West, the absence of this is the first feeling which you will see in the Western nations.

Three men cannot act in concert together in India for five minutes. Each one struggles for power and in the long run the whole organization comes to grief. Lord! Lord! When will we learn not to be jealous! In such a nation, and especially in Bengal, to create a band of men who are tied and bound together with a most undying love in spite of difference, is it not wonderful? This band will increase. This idea of wonderful liberality joined with eternal energy and progress must spread over India, it must electrify the whole nation and must enter the very pores of society in spite of the horrible ignorance, spite, caste-feeling, old boobyism, and jealousy which is the heritage of this nation of slaves.

You are one of the few noble natures who stand out as rocks out of water in this sea of universal stagnation. Lord bless you for ever and ever!

Yours ever faithfully,

VIVEKANANDA.

THE ROOT OF CULTURE IN EAST AND WEST

By the Editor

I

The popular conception of a division between East and West has, in more recent years than ever, given rise to some disruptive forces that prove a bar to the movement of the human race towards a common historical objective. In spite of the prevailing forces that make for wars and discord among the different races of the world, there is growing today, among the Easterners and the Westerners as well, the consciousness of a common humanity and the sense of a common responsibility. Some of them declare that there is no such thing as inevitable racial characteristics and that if there are differences at all, they do not exist markedly at any given time. They rightly apprehend that there is always the danger of over-emphasis in making broad generalizations like that of East and West, because any fixity of racial characteristics is impossible in the very nature of things. The so-called fundamental differences between East and West are mainly due to the mental delusion both on the part of the Easterners and the Westerners. In an address delivered last year at the I. S. S. Conference at Sigtuna near Stockholm, Mr. A. C. Chakravarty observed, "I think there will be no difficulty, for instance, in admitting that racial differences are not permanent. Human races have migrated from time to time and they have mingled their blood, so that to claim any fixity for racial characteristics, created by environment, climate, or original stock is clearly impossible. We cannot find a scientific basis for a belief in permanent racial distinctions. The Aryans, if you can call them that, were the forefathers of my family and of many other families and groups of families. Some sections of the Indian population may be closer racially to some peoples in

Europe than to some other Eastern peoples, but the nearest we can get to scientific knowledge in this matter is to say that there are certain peoples living in certain parts of the world now who have had a common ancestry, in a very relative sense, but that history has played strange pranks with such 'origins'. Not only do the facts of racial intermixture cut right across theories about 'the West' and 'the East', but they also show up the falsity of geographical nationalism. Let us ponder on the implications of this problem. Shall some sections of the Indian and the German population unite in a racial movement and claim a separate territory of their own? Or, shall the people living within a particular geographical area and given a common general name in spite of their diversity of racial composition, claim that the cultural, linguistic and other common elements should be enough to make them a true unit, an independent unit amongst many others which must make up the human civilization?" Mr. Chakravarty in his address faced the fundamental philosophic question which lies behind all these discussions about the human race. According to him, in spite of wars, floods and famines, and man's blind animal habits and tendencies, a certain unifying urge of the totality of the human species can be discerned more or less clearly in the history of Man. The human race has maintained a certain development—a development in humanity, and by evolving certain broad characteristics, has attained a deeper understanding of law and order in every aspect of life, scientific, moral, and social.

History like every other branch of knowledge should inculcate in us the moral and spiritual values of life. But the tendencies of aggressive nationalism and imperialism are now deliberately denying the fact that a common progress underlies all our racial history. It seems that the modern world with all its pride of knowledge is consciously overlooking the fundamental basis of all races, which is the goal of all human history. So it is worth while considering the nature of the relationship that exists between the two great masses of humanity, which include the whole geographical area of the earth and are popularly known as East and West.

II

Last February in a lecture delivered under the auspices of the Patna University at the Patna College, Dr. Gualtherus H. Mees historically traced the points of contact between the early cultures of East and of West. His observations on some of its main points, namely, art, religion, and science are worthy to be noted in this connection. As regards art, he said: "It is known that in 3,000 B.C. there was a fundamental cultural homogeneity between ancient Crete and other parts of the Mediterranean, and the Harappa-Mohenjo-daro culture, with Sumeria as a link between. Articles of stone found in these countries are very similar. In later times the difference between the products of art and the implements of Europe and of Asia became gradually greater.

"Also in dress there was not that wide divergence. The Greek and Roman togas and robes were decidedly what we now might call Eastern. The same applies to many mediæval costumes in Europe. Also the music of the West and the East must have been very similar. I have been told that the Egyptians and the Greeks also had quarter notes like Eastern music. I am not a musician, and I hope it is true. At any case it is a fact that half a year ago I was deeply struck by a concert

which was given by German quarter on mediæval instruments, which formed the proto-types of the modern violin and cello. They played music of Europe of the 12th and 13th centuries, mostly religious, and you can imagine my amusement and joy when I found that this music was almost entirely what we call Eastern. And even more, I distinctly recognized some melodies which are now purely Indian !"

As regards religion, the learned doctor mentioned among many other things that some Eastern legends and stories travelled to Europe. The story of Buddha's life became in Europe the Christian legend of Barlaam and Josaphat. In the centuries before and after the birth of Christ the philosophical schools and orders at Alexandria formed a most important link between East and Christianity. Some authors assign an Eastern origin to the orders of the Essenes and of the Therapeutae. The Philosophy of Plotinus and his school of Neo-Platonism was almost pure Vedânta. Actual contact as for instance between Tibet and the Roman Catholic Church was likely. Much might have travelled from Asia to Europe. It was equally possible that the Christian missionaries which travelled to China in the early centuries after Christ, left their stamp upon the rituals of the priests they contacted on the way. It was possible that the conformity had occult or collective-psychological causes. The Christian church owed also some of its rituals and objects of ritual to the East.

As regards science, Dr. Mees opined that in the early centuries and in the middle ages, East was in advance of West. In the middle ages the great Arabian doctors, mathematicians, philosophers, containing the ancient Greek, Alexandrian, and Eastern scientific traditions, knew more than their European colleagues and were to some extent their teachers. Some of the old Greek writers were known to Europe in translations from the Arabic into Latin, for the knowledge of Greek became once more a known and valued language.

Thus we see that from a historical point of view the contact between the early cultures of East and West was not so little as to be overlooked. But in those early times East and West were too far away to be rivals economically or culturally. "It is science," said Dr. Mees, "since the beginning of the last century, as expressed and embodied in the achievements of communication and transportation, which has brought about a meeting on a larger scale and consequent friction between East and West. As it is the case with every new thing and every new power on earth, before it can prove a blessing to man, it must first appear to be a curse when it cannot yet be rightly handled."

III

There are certain psychological laws which apply to all human beings. Although there may be some broad tendencies and attitudes which distinguish the Eastern peoples from the Western, it cannot be said that those characteristics are fundamentally oriental and are never to be found at all in the Western peoples. This mental outlook has divided humanity into two great masses, namely, East and West. It has resulted from the differences in psychological make-up of both the modern Eastern and Western races. Some time ago Prof. Gilbert Murray in an international series of open letters wrote to Dr. Rabindranath Tagore : "All generalizations about whole nations or groups of nations are superficial and inaccurate, even when made by scientific students without personal basis. And

most of these actually current are made by prejudiced and utterly unscientific partisans. People talk loosely of the differences in character between 'Nordic' and 'Latin' nations, or, in still looser phrase, between 'East' and 'West', violently denouncing the one and praising the other. Even when there is no actual prejudice at work, the comparisons, though sometimes suggestive, are never exact. For one thing, neither side of the comparison is uniform : every German is different from every other German, every Italian from every other Italian : nor can you make any single statement that will be true of all Indians or of all Englishmen. And besides, the differences of habits and ways of thought between, say, one fairly typical Bengali and one typical Yorkshireman, are so infinite in number that they cannot be added together in a definite catalogue, and for the most part so utterly unimportant that they would not be worth cataloguing. I am always puzzled by the people who ask me, 'Do I like Indians', or it may be Americans, or Frenchmen : and can only answer, as I would about my own countrymen, that I like some and do not like others.

"Yet the differences are there, and are felt though they cannot be analyzed. Indeed the mischief is that they are felt far too much; infinitesimal peculiarities are noted and interpreted as having some great moral significance. We are accustomed to our own people and do not seek for profound psychological explanations of their chance looks and ways. But when we meet a foreigner we feel a surge of curiosity and criticism rising within us. We want eagerly to know what this strange being is really alike, and we have so little evidence to go upon that we exaggerate the importance of all we have."

It is only the people of a very narrow outlook, who stare at superficialities and fail to see the things which really matter. It is the psychologically unripe people who attach so much importance to the exterior of all things. In the pure realm of thought, it is wrong and unjust to set the superficial differences of East and West in hostile alignment against each other. The excess of egoism and the individualistic desire for superiority have led East and West to fight for nothing, when they are meant to work together on earth and to travel towards a common destiny of mankind.

IV

The meeting of East and West in the recent times may pave the way for a firm unity, if both stand on a common and universal culture of mankind. An intellectual allegiance to such unity is powerless against the surging tides of geographical nationalism. The people with whom the external, the non-essential differences have vanished and who can see behind the scenes the eternal march of mankind as a whole can really help in working out an international understanding of all races of men. But so long as weaker races suffer in their political and other relations with the stronger ones, it is idle to talk of any sympathetic understanding between the Eastern and the Western peoples. Because there cannot grow a genuine relationship so long as there exists the ruthless exploitation of the one over the other. In his reply to Prof. Gilbert Murray, Dr. Tagore in the above-mentioned series of international letters rightly observed : "Towards those who are being exploited, there always is wont to grow up a feeling of contempt. For exploitation itself becomes easier, if we can succeed in creating a callousness towards those who are its victims. Just as whenever we go out fishing we are inclined to regard

fishes as the least sensitive of all living creatures, so it becomes quite pleasant to loot the Orient, if only we can make our own moral justification easy by relegating coloured races to the lowest groupings of mankind.

"Thus modern Europe, scientific and puissant, has portioned out this wide earth into two divisions. Through her filter, whatever is finest in Europe cannot pass through to reach us in the East. In our traffic with her, we have learnt, as the biggest fact of all, that she is efficient, terribly efficient. We may feel astounded by this efficiency; but if, through fear, we bring to it our homage of respect, then we ourselves need to realize that we are fast going down to the very depths of misfortune; for to do such homage is, like the crude barbarity of bringing sacrificial offerings to some god which thirsts for blood. It is on account of this fact, and in order to retain her self-respect, that the whole of Asia today denies the moral superiority of Europe. At the same time, to withstand her ravages, Asia is preparing to imitate the ruthless aspect which slays, which eats flesh, which tries to make the swallowing process easier by putting the blame on the victim."

The only remedy for such a fever of exploitation and war-mindedness lies in linking together the forces of good-will and mutual love in the different nations of the world so that they may encounter the forces that aim at disturbing the peace of mankind. For this purpose, those who are eager to bridge the gulf between East and West must possess the courage and the temper to live in accordance with the conviction of a common destiny of mankind. "We must begin to think of the world", as Prof. Radhakrishnan observes, "not in terms of maps and markets but of men and women. We must not avoid the labour of imagination to understand the other man's point of view, look at things with the other man's eyes, even if we are not prepared to share his feelings. A character in one of Galsworthy's plays says :—if there was only one prayer for me to make, it would be this : 'O Lord, give me the power to understand.' The other races and the other peoples, however backward they may be, have also a place in the sun, a context in eternity. They are all fellow pilgrims on the onward journey, who are making the best of their circumstances. Each of us is a trustee for the health and happiness of humanity. We cannot exaggerate the magnitude of this trust, and it imposes on us the obligation to bear with each other's foibles, help each other over the obstacles and build the peace of the world."

V

The conviction of a common destiny of mankind, as we have said above, can grow if we turn our mind towards the ideal of the spiritual unity of man. We need to train our mind for the free acceptance of a common culture of mankind, which both the Eastern and the Western peoples have inherited from the immemorial past. We must rise above our differences that owe their origins to geographical phenomena and climatic conditions. We have to take our stand on the universal culture of man and seek our freedom in a world of ultimate spiritual value. The freedom of our soul is possible only in the consciousness of the spiritual kinship of man, in which is rooted the culture of both East and West. The citadels of exclusiveness will then be broken to pieces and individual enclosures will meet with complete destruction.

THE HOLY MOTHER'S CONVERSATIONS

By a Disciple

One day Mother remarked in the course of conversation, "Who ever has been able to bind God? Yashodâ could bind Him and the Gopis found Him only because He made Himself accessible to them.

"Individuals never cease to come and go so long as they have desires. It is desire alone which causes repeated births. Even the desire to taste a little sweet causes rebirth. Desire is a subtle principle like the tiny seed of a banyan tree, which develops into a mighty plant in time. Desire is sure to cause rebirth. It draws the individual out, as it were, from one sheath and puts it into another. Only one or two become entirely free from desires. But even though one is reborn through desire, one never wholly loses the benificent influence of good works done in previous lives.

"One of the worshippers of Govinda at Brindâban used to feed his mistress with the food which had been offered to the Deity. For this sin he became a spirit when he died. He had, however, served the Deity, and by virtue of this merit he appeared before all in an embodied form. He could so appear because of this merit of his, and he told all the reason of his fallen state. 'Celebrate a festival in honour of the Lord and sing His praises for me,' said he. 'That will be my salvation.' "

Disciple: Do celebration of festivals and singing of hymns bring about liberation?

Mother: "Yes, the Vaishnavas have liberation through them. They have no Srâddhas etc. (religious ceremonies for the dead).

"When I saw Jagannath at Puri during the time of the car festival, I wept in joy at the sight of so many people seeing the Lord. I felt glad that so many persons would be free. Later on I saw that it was not so; only one or two who were without desires would be free. When I told Jogin (a lady disciple of Sri Ramakrishna) about it, she also said the same thing, 'Yes, Mother, only those without desires will be free.' "

One morning I asked, "Mother, should one take the vow of Sannyâsa if one stays at the Math?" "Yes, one should." replied Mother.

Disciple: Mother, the vow of Sannyâsa greatly inflates the ego.

Mother: "Yes, it causes great egotism. One thinks, 'They did not bow down to me, they did not honour me', and so on. (Pointing to her white dress) I am rather happier with this (meaning internal renunciation). Gaursiromani took the vow of Sannyâsa at Brindâban at an advanced age, when the senses had lost their urgency. Is it easy, my child, to give up the vanity of beauty, accomplishments, and learning?"

Mother was asking me to get ready for renunciation, "Go home once and tell them (brothers) 'I am not going to job for a living. Mother is not alive that I should slave. I will have none of it. You look after your family affairs and live happily.' "

The subject of hardship about food and dress in the life of a monk came up. Mother said, "The boys at the Math are suffering privations,—no food, no covering, and nothing whatever.

I don't like these things. Yogen (Swami Yogananda, a disciple of Sri Ramakrishna) had all along practised hard austerities, and so he finally passed away after so much physical suffering."

I was talking with Mother at night. I said, "Mother, God's grace knows no time, it may descend at any moment." "That's true", replied Mother. "But, does the mango which ripens out of season taste so sweet as the one which ripens in Jaishtha (May-June)? Man is trying to grow fruits out of season. Just see, nowadays mangoes and jackfruits grow even in Aswin (September-October). But are they as delicious as the ones which ripen in season? Just so is the case with the realization of God. One perhaps repeats the Lord's name a little in this life, the devotion perhaps deepens a little in another, in the next it perhaps deepens still further —this is the way."

With regard to suddenly awakening some one spiritually Mother said, "God is like a child. He will bestow His grace upon one who perhaps does not want it, He will refuse it to another who wants. It's all His sport."

Another morning Mother was in the verandah. I remarked, "Many will worship you in future."

Mother broke into a laughter and said, "Really! Everybody will say, 'My mother had rheumatism; she used to limp so.' "

Disciple : Let you say that.

Mother : That's good. That's why Master used to say during his illness at Cossipore, "Those who had come for gain went away remarking, 'He is an Avatâra, what illness can be his? It's all illusion!' But those who are my near and dear ones are in bitter agony at the sight of my pain."

RACE AND RELIGION

By Late Prof. Dr. Winternitz

There is a tendency among certain sociologists and even Indologists to believe that all creations of the human mind, science, and mathematics no less than philosophy and religion are determined by race. But the history of religion teaches us, first of all, that certain religious phenomena such as animism, deification and worship of trees and animals, ancestor worship, the idea of *mana* or supernatural power, the belief in the efficacy of magic rites, and of sacrifices, in holy persons possessing supernatural powers, in lower and higher deities, and even in One Supreme Deity, howsoever It may be conceived, are found among ancient and primitive peoples of very different races. Moreover the ideas which underlie all these religious phenomena, continue to live on, in same way or other, among civilized peoples of every race even to the present day.

Neither the deities of ancient Egypt nor those of ancient Greece and Rome were limited to peoples of one race. Aryan and non-Aryan cults and deities are inseparably mixed already in the Vedic religion of ancient India and still more in Hinduism. Even what is called "Teutonic religion" is clearly syncretistic, as Professor Max Haller, in his address as Rector of the University of Bern (*Religion and Rasse*, 1935, p. 11. f) has shown.

When we come to the deepest religious

thoughts and the highest of the Godhead, whether we find them in the sayings of Yâjnavalkya or Buddha, of Lao-tse, of Isaiah or Plato, it is absurd to ascribe their origin to any specific race or nation. Prof. Rudolf Otto compares in his study ("Die Urgestal der Bhagavad Gita") Isvara of the *Bhagavad-Gitâ* with the grand God-intuition of the Book of Job and of St. Paul, and adds that such parallels should warn us against deriving such ideas about the race for Job was an Edomite and St. Paul a Jew, both Semites.

The very existence of the world religions, Buddhism, Christianity, and Islam, seems to prove that religion is not, like the shape of the skull, the colour of the skin, eyes and hair, determined by race. One might say that Christianity and Islam were forced upon many peoples by the power of the sword and not accepted spontaneously. But this can certainly not be said of Buddhism which spread to wide areas of Eastern and Southern Asia without the help of the sword among peoples of many different races.

We can say something, though very little, of the soul or character of *nations or peoples*, but hardly anything of races. Nothing has caused so much confusion as the mixing up of the terms "nation," "people" and "race". *Race* is a division of mankind distinguished by similar bodily structure (more especially skull, colour of skin, hair, eyes, stature) and assumed to be of common origin, though in a distant past. A people (Nation) on the other hand is a group of men living under the same geographical and climatic conditions, sharing the same language, culture, traditions, and history, and being, at least to some extent, of the same "blood" or "race". The latter, however, is by no means always the case, but more often only a pious belief. The most important factor, however, in the making of a *people* or *nation* is the feeling of belonging together, the consciousness of belonging to one and the same group of mankind,—a factor which is entirely absent in what is called *race*.

To be sure, nobody will deny that there are differences of character and mental habits between English, Irish, French, German, Czech, Norwegian, American, Jewish, Indian, Persian, Chinese and Japanese peoples. But we have no means to decide how far these differences of character arise from common descent, and how far they are the result of environment, of the common geographical, historical, and cultural conditions. Nor should we forget that greater than all the differences between nations are the differences in character between individuals of the same nation. As in ancient Greece we meet not only with the Achilles but also with a Thersites, so we find in every nation strong and weak men, wise and foolish, selfless, sacrificing, and saintly, as well as selfish, greedy, and criminal men.

All generalizations are dangerous and pernicious, and it is always risky to speak about *the* Indian, or *the* Englishman, or *the* German, and above all, any verdict against a whole nation or a whole race must needs be unjust. And yet it is possible to speak, with the necessary caution, of "national character" or "soul of a people".

But the talk about a "race-soul", that is about the mental and spiritual structure of any of the larger divisions of mankind, such as Nordic, or Oriental, or Negroid, or Mongolian races, has very little scientific foundation. The difficulty begins already with the larger ethnical groups. It is easier to describe the Russian or the Czech, than the "Slav". Still more vague are such terms as "Aryans" or "Semites" which

include peoples of entirely different characters.

No doubt, the outward forms of religion are different among different peoples and nations, among men of different races. But the deepest roots of all religious life and experience lie in the *human* heart, and in human needs, not in the peculiar mental structure of any particular race or nation. When the Negro in Western Africa in the moment of danger calls out: "Help us, Paia Nijambe!" or when the Burmese in the hour of need cries out to his God: "Karai Kasang, look upon me! Karai Kasang, help me!"—these people give expression to the same feelings as the Psalmist when he exclaims: "Be merciful unto me, O God, be merciful unto me. . . Yea, in the shadow of thy wings will I make my refuge, until these calamities are past" (Psalm 57), or when the Vedic Indian implores the God Varuna: "Have mercy, spare me, mighty Lord" (*Rigveda*, VII. 89).

In a letter dated Easter Monday, 1934 Dr. Albert Schweitzer wrote that his experience among the uncivilized tribes in Africa had not taken away from him the belief in mankind, and that "*the same Man is to be found in every human being*". Who could be a better witness than he who has not only studied and taught, but *lived* religion as few living men have done? No, *true religion is not a matter of race, but a matter of man, of humanity.*

THE SPIRITUAL FOUNDATIONS OF ECONOMICS

By Prof. C. Narayana Menon

I

Sitting on the bank of the Ganges, Sri Ramakrishna took some earth in one hand and a few coins in the other, and, saying that money is of no more real value than dirt, he consigned both to the Ganges. This little incident which formed part of Sri Ramakrishna's *sâdhanâ* is full of significance to the world today.

The cardinal feature of modern times is that the old faiths are being replaced by "isms" based on economics. I am not one of those who regret this. On the other hand I hold that we have advanced a step towards self-knowledge. In the earlier ages the masses did not recognize that their conduct was actuated by economic considerations. The people of England accepted the Anglican Church not because Henry VIII fell in love with a woman beneath his rank, but because the Pope, when dividing the New World, left England out. Then as now the problem was one of haves and have-nots. Our fault is not that we have rejected religion and accepted economics but that our economics remains a primitive religion. The new creeds, no less than the old, have their inspired prophets and blind devotees, crusades no less ardent, and Bartholomew massacres no less bloody. We say we have discarded idols, but the human sacrifice continues.

II

We read in text-books of economics that the Mercantile system is dead; but our trade-pacts and our juggleries with currencies, exchange, and tariffs are

traceable to the old delusion that the inflow of gold makes a country prosperous. In a world where all labour under the delusion it is dangerous to be sane. A country that allows herself to be denuded of gold runs a grave risk because in the event of war she will not be able to buy arms. It is by establishing a monopoly of resources like capital or land that nations cut one another's throats not only in war but also in peace. For example, an under-populated country can produce cheaper butter than a country where land bears the pressure of population. Similarly a merchant with ten million pounds can eliminate a rival who has only a million. Thus the rich tend to grow richer. Two factors facilitate this process : producers are allowed to compete or combine, and production is becoming more and more highly mechanized. The accumulation of money in the hands of a few brings in its train the shrinkage of markets, the fall of dividends, the restriction of production, unemployment, and starvation in the midst of plenty. When the situation grows desperate, equally desperate remedies are applied; but no lasting cure is effected because the remedies themselves are rooted in the delusion about money, which was the cause of the disease. Humanity is like a person suffering from a recurring fever, each crisis being worse than the previous one. If the root cause is not removed, if men do not begin to understand themselves and their real needs, the next crisis may wipe out civilization.

III

It is not the thought of genuine economic needs that makes a man glad when the entry against his name in the bank ledger rises from six digits to seven, and miserable when he hears that his neighbour's account has risen to eight. The great money-makers are fighting and they enjoy the fight. Money-making is a game of chance. A rumour spreads that Hitler said something to Goering, and a Bombay stock-jobber is reduced to bankruptcy; if the rumour had been of another nature he might have been made a millionaire. Modern speculation is a gamble, a craving for excitement, an escape from self. If our millionaires are like race-horses, the rest of humanity may be compared to the spectators : the gambling craze is strong in them too. They live vicariously. If a man controls the money-market, receptions are held wherever he goes, and magazines are filled with admiring accounts of how he wears his hat. The world thus encourages the scramble for money which is the cause of unemployment. The world is like a family with an only kitchen which the cook keeps locked. And they worship the cook for it. Poor martyrs to Mammon! Society suffers because the social impulse is directed to an anti-social channel by a habit which itself is the product of social custom.

How does this happen? The answer is that economics is rooted in psychology. Without going into the merits of the different psychologies of today we shall state the problem in their terms.

The economic problem is one of unadjusted behaviour, man continues to behave as if the world in which he lives has not been completely changed by science. His emotional life remains fixed to the infantile love of dirt, gold. Fixation being due to repression and repression to anxiety we may say that he is the victim of neurotic dread. "Take no thought for the morrow" was the same advice. Sri Ramakrishna disliked plans for the future. There can never be any sense of security for the man who wants to provide against the malice of Time by laying for himself treasures.

upon earth. The fear which makes a man provide for the morrow makes him hoard for his children, and causes sparsely populated countries to close their doors lest there should be over-population at some distant future. The result is war, and thus the craving for security destroys both security and life. Neurosis brings about the evil it dreads.

Neurotic fear is always due to a state of inward dissociation. The modern economic system separates the gain-seeking aspect of man from the rest of his personality. "Compagnie Anonyme" is a significant name: the shareholders of a company may be persons with noble impulses, but the joint-stock company has no human sentiments. So Mrs. Warren's profession is never in lack of funds but the wheat cultivator has no credit. Humanity is thus being crushed by a mighty machine which is nothing but an aspect of itself. The conflict between man and his environment is therefore the projection of the struggle within himself between the self-regarding and the self-sacrificing impulses, between the Ego and the Super-Ego. War is a dramatic attempt to deal with this conflict. The attempt is renewed again and again because it is ineffective; the only correct method is to begin by understanding the nature of the inner conflict. The opposition between God and Mammon is really between two aspects of one single identification: the money that we love stands for that which satisfies human needs, and our master-need is the need to realize the self.

A man goes on heaping millions upon millions because of a stagnation in the realm of values. He is the victim of a repetition-compulsion. It is as if a man were to spend all his life in studying the alphabets of the languages. The diseased mind repeats some meaningless activity because there is a separation of the activity from its purpose, of the effect from the end of conation. Thus eating which is meant to keep the organism in health becomes a pleasurable end. Manu says that over-eating is not only an unhygienic habit but also a crime against society and a sin against Heaven. The seven deadly sins are nothing but the misguided endeavour of the hunger of the spirit to stifle itself with an over-supply of the things meant to appease the finite hunger of the body. Our economic problems can be solved only if men render unto Caesar the things that are Caesar's and unto God the things that are God's.

IV

There need be no conflict between religion and economics: religion itself springs to satisfy a human need. From birth to death man is an economic animal. As new instincts develop, new needs arise. The trouble with conventional economics is that it ignores the dynamic nature of life and tries to treat man as a money-seeking machine. Professor Bradley had a pithy saying about dog-logic: what exists smells, that which does not smell does not exist; the economist's logic is something similar; what is not expressed in money is not wealth. But there are higher kinds of bliss that cannot be bought or sold. Indeed Christ, Mohammed, Buddha and others assert that money is a positive hindrance. The kingdom of heaven is like a hidden treasure having found which a man sells away everything else. "When a man tastes of the bliss of God," says Sri Ramakrishna, "no other pleasure appeals to him."

The failure of men to rise to the higher bliss is the only cause of unemployment and misery. Activity on the infinite planes will automatically remove the craving for monopolizing material objects, and open our eyes to the absurdity of an economics which makes

us burn wheat and starve simply because bars of gold are locked up. Money should be a token to be given in return for the things that nourish the flesh, but by directing the hunger of the spirit towards it we treat it as a token of distinction. At a prize distribution the successful student is given a ribbon which he can keep and others cannot get; but the supply of food is not restricted to those who gain ribbons. In the money-hoarding competition of gigantic gamblers some have been deprived of gold. but is that sufficient reason why they should be denied food? In actual practice our theory of the optimum population is a piece of barbarity. That population is looked upon as the optimum which brings to each man the largest amount of money. Science has invented such implements that one man can cultivate a square mile, and so, in an agricultural country, if foreign markets can be secured, two per square mile will be over-population! But cultural, intellectual, and spiritual life will bring about a change of attitude to fellow-human beings, because the musician wants an audience and starving men listen to no music. A man cannot grow to his full stature if his fellow men are starving. Sri Ramakrishna felt miserable till food and clothing were distributed to the poor. Individual, communal, and national jealousies are rooted in the belief that the clash of interests is inevitable in a world where population tends to grow; but when life rises to higher planes it will be clear that there is no such clash. Nay more. All available evidence points to the conclusion that the diversion of creative energy to higher channels automatically brings about a fall of the birthrate. In short, spiritual activity is the only permanent and effective cure of unemployment. If we seek the Kingdom of Heaven, every other treasure will be added unto it.

The assertion that religion will cure unemployment will seem absurd because Marx and Freud symbolize the spirit of the age.

V

The gospel of Marx as commonly understood is briefly this: destroy religion utterly, then the discontent of the oppressed classes which is being kept ineffective by this opiate will, through class-war, establish a society in which there will be no government, no inequalities, no injustice, and no discontent. This popular notion is but another illustration of Marx's doctrine that the economic conditions of an age affect its thought. In our Mammon-ridden society a person who fails to achieve social recognition, or a position or a particular partner in marriage associates all regrets with lack of money; the thwarted longings of the spirit speak, as it were, the language of economics. Reacting to such an environment, the mind conceives an ideal which appears to be purely economic. Until that ideal has transformed environment the nature of the discontent which conjured up the ideal cannot be clarified. One thing is however significant. The Marxian appeal is to altruism; the revolt against religion is itself a religion. There are a few who think that the love of monetary gain will evolve a "final" society in which self-interest will automatically work like justice and love, but those who believe in a dialectical process cannot concede that there will be a final stage. The mind, according to Marx, observes outer reality in order to change it; like a spring straining to unwind itself the mind is on the look-out for an excuse to be active. The attack at present is on Mammon, and money-hoarding can

be eliminated by controlling economic environment. But, when Mammon goes, we shall discover that the real enemy was not he but Satan; and pride cannot be conquered except through self-discipline. The economic environment will therefore cease to be the key to subsequent progress. That progress will not be a mere raising of the material standard of living. A man is pleased with a Ford car if his neighbour has none : but if the neighbour gets a Buick, he must have a Rolls Royce. What is thought to be a demand of the body is often put forth by Satan. The insistence on too much refinement in the objects that satisfy material wants implies a diversion of the hunger of the spirit from its legitimate channel. A rich Marwari gentleman, noticing a soiled coverlet on Sri Ramakrishna's bed, offered to deposit money in the bank so that his needs might be supplied. Sri Ramakrishna besought him with folded hands to desist. The Marwari next approached Hriday and pressed him to accept the money in the name of the Holy Mother. When Sri Ramakrishna knew this, he again objected. Finding arguments of no avail, Sri Ramakrishna cried out in anguish, "Mother, why dost Thou bring such people here, who want to estrange me from Thee?" Referring to this incident, he afterwards remarked, "I felt as if somebody were sawing through my skull." Marx, stepped in an ideology produced by his environment, felt that religion was a weak submission to torture; but it is really the awakening of the higher bliss. It is the free activity of the spirit on an infinite plane. Instead of denying the validity of such activity Marx might as well have affirmed it, because his own dialectic ultimately points that way.

VI

The Freudian challenge is delivered in a peculiar jargon and we need some space to explain its significance.

God is a gather-substitute. This is the central tower of Freudian psycho-analytical theory. Conscience or super-ego, says he, is formed when the child identifies himself with the father. As conscience is the legacy of the Oedipus complex of the individual, so religion, is the legacy of the Oedipus complex of the race.

If the super-ego is modelled on the father it should resemble him, but it does not. Freudian interpretation is like Morton's fork. If the father was fair he may appear in dreams as black because the unconscious thinks in contrary, or very fair because the unconscious exaggerates, or as having the colour of a man ought to have because the unconscious idealizes too! There are fathers who fear to punish their sons under the impression that a harsh father makes a harsh super-ego but Freud definitely assures us this is a mistaken notion. Even if a child has never seen a father the super-ego is formed. A study of the dreams of boys bred under the matriarchal system shows that the super-ego is modelled on the uncle who is never seen with the mother. How does this fit in with the theory that the super-ego is born out of sexual jealousy?

"Normally," says Freud, "the super-ego is constantly becoming more and more remote from the original parents." In the dreams of one of my students his father had many of the qualities of our Vice-Chancellor. Instead of saying that he projected the image of his father on the Vice-Chancellor we can say that he projected the latter on his father, it is more logical to look upon the super-ego of an adult as a compromise of many

identifications caused by an inner hunger, than as an identification with the father caused by outer necessity. "Anything arising from within" says Freud, "must transform itself into external perceptions and come into connection with memory residues to become conscious." The father happens to be the first image on which the impulse from within is projected. This establishes nothing more than a fortuitous association between the father and the super-ego. Priority implies no causal relation.

The priority itself is far from proved. Freud now recognizes that the fear felt during the auto-erotic and narcissistic stages resembles the fear felt during the Oedipus conflict. Freud has thus knocked the bottom out of his theory of the Oedipus complex. It is no longer necessary to link fear with the parent whose image it assumed at an intermediate stage of development. To confuse the super-ego with the father is like asserting that a man is a dog because at one stage of intra-uterine development he resembled a puppy. Freud admits, "conscience is no doubt something from within," but adds, "it has not been there from the beginning." As if he had analysed the seed! Psycho-analysis can only dig up the root long after the plant has sprouted, the experiences recalled during analysis being, to use Freud's own words, "Inventions and fantasies." The theory that the super-ego is not latest in the seed, that it is an intruder like a parasitic growth, needs to be seriously considered only after we know exactly how the father-identification takes place. Freud's confession is frank, "We ourselves do not feel we have fully understood it." The belief that Freud has demonstrated that God is a substitute and religion a sick flight from reality is itself a mere illusion.

Jung pointed out years ago that Freud's attack on religion was due to his inability to grasp the implications of his own discoveries. Freud has now recognized the folly of the assault. Freud once believed that the super-ego caused repression; repression, anxiety; and anxiety, neurosis. But he now says, "the anxiety was there from the first and creates the repression." The super-ego or the representative of God is not simply absolved of blame; its biological value is conceded. "The fear of the super-ego should normally never cease since it is indispensable in social relations." The super-ego impels man to self-fulfilment through social adjustment rather than through self-aggrandizement. The life-force, while developing the faculties for which social life alone can afford scope, also develops that which makes society possible. At the beginning of his career, Freud held that sex united men, but that was because he assumed that whatever counteracted egoism was sex. Now he knows better: sex divides men, the totem unites. Freud's testimony is a further corroboration of the evidence of the Christian and the Hindu mystics that through the holy communion man grows into Christ or the *Virat Purusha*, the cosmic man. Then economics becomes identical with religion.

Psycho-analysis corroborates one more old finding. As a dream when recollected gains attributes of space and time, spiritual experience when it enters consciousness assumes relative qualities. Hence God is differently realized by different men or by the same man at different times. The assertion that identification with God is pathological is not supported. Identification with God is not a forcing of something from outside but the clarifying of something already within. At Guruvayur temple, now made famous by *Satyagraha*, there

was a devotee who called himself Govinda, the deity of the temple. As the deity was generally known as father, one could take it to be a case of pathological identification with father-substitute but then he could call out to any cow he met on the road, "I am Govinda, give me milk," and the cow would come and suckle him. Faith reposed in any manifestation of perfection is ultimately reposed in God. Our successive identifications with father, teacher, healer, tragic hero, king, and sage are in some measure identifications with God. Right through life we obey an innate command, "Be ye perfect even as your father in heaven is perfect." Through identification with the father the child adujsts himself to the domestic world, through identification with God the sage adjusts himself to the larger world. Freud judging the tree by its root called God a father-substitute, let us judge it by fruit and call father a God-substitute.

The leisure that power-production forces on mankind is called unemployment at present, but the right way is to make liberal education compulsory and to raise the age-limit. Then we relieve unemployment, restore dignity to man, and prevent the impressment of immature minds. A school must be a place where students learn to tolerate one another and live in a world of values rather than of prices; premature interest in vocational training and wages arrests the growth of personality and makes the individual a menace to society. The disruption of post-war Europe is mainly because she enlisted boys as soldiers. Too early initiation into the business of life, whether it be the insidious warfare of peace or the honest one of the battlefield, blunts moral and æsthetic sensibilities and makes life a craving for excitement. Psycho-analytical literature is full of the case-reports of business-men who become a prey to nervous break-down immediately after retirement. Why should the world be so organized that the unemployment for lack of food, the employed for lack of leisure, and both for lack of a cultural background, find life dull and empty?

When growth is hindered humanity seeks opiate-drink, excitement, gambling. Even literature and religion become escapes. The economics arrived at by the study of such a society must be misleading because men do not know their genuine needs. In this paper we have endeavoured to show how the doctrines that influence human conduct today—capitalistic, Marxian or Freudian —hinder the growth of man. If self-fulfilment is sought in terms of power or pleasure there can be nothing but privation. We cannot solve our problems without recognizing the spiritual basis of economics.

"That some people, through natural aptitude, should be able to accumulate more wealth than others, is natural; but that on account of this power to acquire wealth they should tyrannise, and ride roughshod over those who cannot acquire so much wealth, is not a part of the law, and the fight has been against that. The enjoyment of advantage over another is privilege, and throughout ages, the aim of morality has been its destruction. This is the work which tends towards sameness, towards unity, without destroying variety."

—Swami Vivekananda

A GREAT WESTERN MYSTIC & THE UNIVERSAL MESSAGE OF BHAKTI

By Wolfram H. Koch

"Such as is the song of the angels so is the voice of the true lover, though it be not so great or perfect for frailty of the flesh that yet cumbers the lover. The person of man shall he not accept; and therefore of some he shall be called a fool or churl because he praises God in joyful song."

—*Richard Rolle, Hermit of Hampole.*

It has already been said in the article on Fray Diego de Estella that an impartial critic is struck again and again by the fact that Bhakti, taken in its widest sense, is one of the greatest links and unifying powers which comes to us in the midst of the wrangling and dissension of institutional religions. And if this great fact with all its implications were fully recognized by a larger number of people, the world would probably come to possess more Religion than is found in the present-day shallow lip-homage. Men cling to fossilized outward forms instead of to the essential and everlasting truths standing behind for which they are but symbols calling the human soul to the Divine whatever name a man may choose to give It. And it is generally found that the more vociferous and intolerant people are outwardly regarding their creed and their Great Ones, the less real deep-rooted faith they have for themselves and the further they are away from any higher personal realization of the Divine.

The Hermit of Hampole very rightly says in his "Fire of Love": "They that are empty of God's Love are fulfilled with worldly filth; and so being drawn to vain tales, they seek the delights in outward things that show, forgetting the inward goods: whose height is hidden from mortal eye, whiles they in mind fall under worldly solace, even in their rising they vanish from a glorious perpetuity. . . Many wretches are beguiled ; the which feign to themselves to love God when they love Him not, trowing that they may be occupied with worldly needs and yet truly enjoy the love of Jesus Christ with sweetness; and they trow they may run about the world and be contemplative, the which they that fervently love God and have gone into contemplative life deemed impossible. But being ignorant and not imbued with heavenly wisdom, but puffed up with the knowledge that they have gotten they suppose wrongly concerning themselves; and they know not as yet how to hold God with love."

There are everywhere so-called religious people clinging to the corpse of some outward form or fossilized creed of whom might be said :—"They that are empty of God's love are fulfilled with worldly filth; and so being drawn to vain tales, they seek the delights in outward things that show, forgetting the inward goods." Ignorance and wilful veiling of the truth that the Divine is eternally one, whatever name may be given to It, become the bane of institutional religions, forcing many a sincere and ardent soul to reject religion altogether and to become an agnostic or an

atheist. For where is he to find the voice of Truth in the strident clamour of warring creeds and dogmas? Which Saviour is he to believe in if only one of them has really known the truth about the Divine? And very often such people are tremendously sincere and receptive of truth if the necessary freedom and the possibility of verification are given them and if they are shown the wonderful unity forming the background to all religions worthy of the name. Such people can never be convinced by dogma but only by the living touch of Truth found in the teachings and utterances of illumined souls.

Institutional religion generally blindfolds its followers and stresses its particular saviour, its particular form of worship and creed so much that, in the eyes of its exponents, all others are at best minor or broken lights reflecting tiny glimpses of the Divine, and, at the worst, idolatry and creations of erring men, misleading souls through teaching and proclaiming a false god and a wrong Way, to be scrupulously shunned by the true believer who alone can be saved.

Verification of Truth is not encouraged in this form of dogmatism, neither is the reading of other scriptures, and so, "my" Saviour becomes the only truth and the only path to salvation. All men and women with different conceptions of and approaches to the Divine are either to be pitied for their blindness or to be forcibly "saved". This was the case in Europe from the earliest centuries on all through the Middle Ages and down to our own times, since Christ's great and beautiful message of Peace and Love was brought to these shores.

In spite of this message of loving kindness, self-surrender and forbearance —and these are the very root of Christ's teaching—there have been persecutions upon persecutions, religious wars and all the horrors of the stake and the rack, the burning and torturing of thousands of Albigenses and countless others in the name of the Divine. Religion has been coupled on the one hand with brute force and an intensified sense of ego, even if this ego assumed or is still assuming a more or less collective form of expression, and, on the other hand, with the most hackneyed and often repulsive manifestations of human sentimentalism, which have nothing to do with real Divine Love or Bhakti. So the Eternal Spirit of the Divine has been and is being crucified again and again, while the outward form is scrupulously maintained and words of loving kindness and absolute reliance on the Divine are being woven round actions of self-assertion, violence and intolerance.

In India, among the Hindus, there has been less of religious persecution and killing in the name of God than has been seen in the West and among the followers of the dualistic systems of Christianity and Islam, although all out-and-out dualism without the unifying background of the One is always in danger of degenerating into intolerance and fanaticism, thus becoming just one more form of expression of human egoism in the shape of "my" God and "my" creed, which come to be regarded as the best, simply because they are mine and those of my people.

In spite of the Divine Word proclaiming many, many centuries ago through the mouth of the Great Rishis that "He is One; sages call Him by various names", humanity is still very far from realizing this sublime and fundamental truth which puts an end to all wrangling and fighting in His name, in the name of that Divine which is the Soul of all souls, the one Ocean of Being supporting every tiny water-particle, the one Infinite Light pervading everything finite, the only unchanging Principle in

a world of instability and incessant change.

A particular Great One may, no doubt appeal more than any other to a certain type of person, but, seen impartially, he is neither truer nor less true than all the others in the world of the spirit of which he as well as they are the manifestations leading humanity to higher and higher truths by giving them a Way, neither does his life contradict theirs in what is essential and free from the natural limitations of his time and country. The Eternal Message, as such, remains one and the same eternally so far as the essentials are concerned, so does the Ocean, the one undivided and indivisible Principle lying at the back of all great Prophets, be they of the East or of the West. And if we, with minds wide open to truth, sincerely study their sayings and works, there will come into our souls a marvellous expansion of religious insight, and feeling, an up-welling of true Divine love shorn of all limitations. This will be quite distinct from dogmatic creeds and the narrow love of the orthodox. And then the truth of the Universal Message will one day flash into our minds and bring us peace and the blessing of harmony and fellowship with all sincere seekers after Truth. And this does not mean lifeless eclecticism, but the living realization of the boundlessness of Divine Love and Truth.

Persons clinging to the creature and the created naturally stress the conception of God as Creator and Ruler, but this conception is always lower than one which takes the Divine to be the Soul of all souls. So long as we, in our crude and materialistic way, continue to make too much either of the world or of Nature with all its beauties, we naturally transfer our loyalty from the world of the senses which we cherish so highly rather to God the Creator and Ruler than to the Indwelling Spirit of all. But if we are able to break the lure of creation and rise above the ideas of the creature and the created, we come straight to the Soul of all souls which is not bound to any particular name or creed or people. Thus we shall arrive at a truer and nobler conception of the Divine, which again will help us to efface our crude materialistic ways of thinking and feeling more and more and to transcend all the petty limitations of "my," and "mine." With the help of a creed we should attain creedlessness. With the help of the greatest devotion to a particular name or form we should attain to the formless and nameless Divine beyond all attributes, beyond all good and evil, to the Divine that is not limited and not to be circumscribed by any dogma or teaching. As Swami Vivekananda said, "It is good to be born in a Church, but it is bad to die in it."

It is the task of the devotee to prepare the ground in himself with great fixity and purity of purpose and singleness of aim, trying thus to get into touch with Divine Consciousness as such, breaking away from all creedal prejudice or intolerance or any other feeling of "my" and "mine". Sri Ramakrishna once beautifully said, "The breeze of Divine Grace is blowing eternally. We have just to unfurl our sails." And our preparation and sincerity in our striving are this process of "unfurling our sails" to catch the breeze of Truth that is one, although it may express itself through all time in innumerable forms and names, rising eternally out of the one Ocean of Divine Love and coming again and again to show humanity its goal and the ways best suited to their times. The greatest men come in touch with the Divine and are merged therein. Their own personality is lost, and then it is the Divine alone that possesses both

their body and their soul and through them works its high purposes.

So the more we study the Great Ones with open minds and impelled by real love for the Divine, the better will be our preparation and the deeper our faith in the unchanging Reality beyond the pairs of opposites and all fleeting things, beyond the domain of our narrow anthropomorphic conceptions and prejudices, in that Reality which is one and the same, whatever name may be given to It by different seekers after Truth. And then alone Religion becomes something higher than dogmatic assertions : a constructive factor in the life of the individual, making for loving service and solidarity irrespective of the different forms and names that stand as signposts to and symbols of the Divine, showing us the way to the goal, but never to be taken as ends in themselves.

II

In the sublime symphony of Divine Love played by the great triad of German mystics Heinrich Seuse (also called 'Suso' with his Latinized name) must be given a prominent place for his overwhelming, almost agonizing love for the Divine and all the struggles and sufferings he took upon himself during the years of his quest for Union with the Divine.

The other two of this triad were Meister Eckhart and Tauler, and if any classification were possible, it might be said that Seuse was above all a poet, a great wielder of language, so that he must be counted among the creators of what is known today as the German language. Eckhart was above all the thinker, the Jnâni type, finding his way to the Divine through knowledge and discrimination, and Tauler the great preacher whose sermons have been read and re-read through all the succeeding centuries up to the present day and most of which were translated into other European languages and into Latin at an early date.

There is no doubt that Meister Eckhart came in touch with Seuse, and that probably even Tauler came under his direct influence although this is not definitely and conclusively known. One point, however, should be noted very clearly : although all these great German mystics belonged to the 13th and 14th centuries, it would be making a very serious mistake indeed to think that, at that time, there was a great wave of spirituality and real religious life sweeping over Europe. This would be far from true, almost the opposite being the case. So we find Seuse and the others in many passages complaining of the general lack of discipline and true religion even among the monks and nuns of the Dominican Order to say nothing of the others. These mystics were not the fruits of a great, deeply religious wave of thought, but solitary lights trying to lighten the gloom and darkness that lay over Europe and enveloped the minds and souls of men. They put forward the ideals of a pure and consecrated religious life and discipline, trying to lead men upwards through the power of their word and realizations.

Of Seuse's life not much is known. He was probably born on the 21st of March, 1295 at Constance or at Ueberlingen on the lake of Constance, though neither the date nor the place is quite certain. His mother was a great devotee of Christ and loved to dwell and meditate on His sufferings and death, thus transmuting her own troubles and trials into the sufferings and victory of Christ. At the age of thirteen, two years earlier than generally permitted by the rules of the Order, he became a monk in the Dominican monastery at Constance. The

building can still be seen. It is beautifully situated on a small island not far from the shore and has now been converted into a fashionable hotel.

During his studies at Cologne he came in touch with Meister Eckhart. Both he and Meister Eckhart belonged to the stricter section of the Order, and it is highly probable that the more easy-going section which brought about Eckhart's fall, turned against Seuse also, driving him from Cologne and preventing his rise in the Order.

After his return to Constance he held the office of lecturer in science and theology at the monastery for a time and later rose to be Prior. About 1848 he left the town and went to Ulm on the Danube, probably in consequence of the very serious slanders and rumours spread about him by his enemies. These made him pass through a period of severe suffering and agony of mind, so that he almost despaired of God. Thus began his wandering life as a preacher. It led him continually up the Rhine and down the Rhine, bringing him in contact with monasteries and nunneries where he met a great number of earnest lovers of God whose spiritual guide he became. He died most probably on the 25th of January, 1865 at Ulm, though neither the day nor the year can be given with perfect certainty.

Seuse was both a great mystic and a great poet, and the profound miracle of his life is the Power of Love which came to possess him and mould him. When, as a boy, he first stood face to face with men and things in all their baseness and came to feel the awful loneliness of his life, Love suddenly flashed in him like lightning, burning and annihilating all obstacles, his ego as well as everything created, merging him in the Divine in which his self was lost completely. And then, after this experience, we see him coming back from the Divine to this earth of ours, to what is created and imperfect and limited, but his whole outlook is changed. Everything has become holy, consecrated and redeemed, as it were, in his eyes. Animal and man, good and evil, all have their place in the Divine Plan, and they are no longer ends in themselves but instruments in the working of a Higher Will. And thus his love is freely and joyfully given to all, because all are but greater or lesser reflections of the Light of the Father—His symbols.

And there is one more miracle in Seuse's life : the child-like humility and lack of ego-consciousness in his work and writings. His will annihilates all forces that make for limitations such as "I" and "mine" and that create feelings of I-ness in man, liberating, at the same time, forces that had been allowed to slumber in the very depths of his being. Then begins a marvellous welling-up of freedom and Divine Love, transmuting ever more and more, the dross of his limited existence into the pure gold of Divine Being. And here again Seuse simply looked on in childlike simplicity and wonder while the miracle was taking place within him. He feels himself to be the loom on which the Divine is to work out Its own marvellous patterns for the good of all, and he gives his all freely and unconditionally to It in perfect self-surrender.

He may perhaps be counted among the most manly and forceful and, at the same time, the most tender and poetic mystics of his time. He loves to draw his parallels from the jousts and tournaments, tilting-grounds, peasants and lords, and from all the vicissitudes and customs of daily life in those times.

The following passages are translations taken from his best known books in order to convey to the reader a general idea of his thought. Unfortunately, they can in no way be exhaustive or do more

than give a superficial knowledge of this great German mystic.

III

The first quotations are taken from his "The Life of the Servant" (Des Dieners Leben), a kind of autobiography intended to show the aspirant the way to God and the beginning of spiritual life.

"Behold, God is the swaying Cause of all, more intimate and more near to all things than any can ever be to itself, and against Whose will nothing can happen or exist. Therefore great woe must be theirs who strain at all times against God's Will, taking a delight in giving life and strength to their own wills if only they were able. Their peace is, as it were, Hell, for at all times they are in sadness and affliction. To a detached mind on the contrary, the eternal presence of God and Peace speaks through all things, the unpleasant as well as the pleasant, for it is He Who does all, Who is all. How could the sight of suffering fill such a man with heaviness when he sees God in it, finds God in it, lives God's will and knows nothing of his own will? These men are completely as if they were in heaven. Whatever happens to them or does not happen to them, whatever God ordains for His whole creation or does not ordain for it, all things will work together for good. And he who is able to bear suffering rightly will receive some part of his reward in this life for he gains peace and pleasure from all things, and after death life eternal follows."

"The spiritual daughter said, 'Sir, it is true I have felt that God is, but where God is, that is what I should still like to know.' He said, 'Then listen. The masters say God has no where; He is in all and is all. Now open the inner ears, the ears of your soul, and listen attentively. These same masters say in the art called 'Logica' that sometimes knowledge of a thing can be attained through its name. Thus the teacher says that the name of 'Being' is the first name of God. Turn your eyes fully on this Being in Its purity and singleness, dropping all this and that and all partial being. Take only Being in Itself, unmixed with non-being, for as non-being denies all being, so also Being in Itself denies all non-being. A thing that has been or is to be is not now in a state of existence. But mixed being or non-being, it is true, can only be known by contemplation of Universal Being. This is not a partial being of this or that creature, for partial being is entirely inseparable from some otherness, *i.e.*, with a possibility to add something to itself. Therefore the nameless Divine Being in Itself must be called Universal Existence maintaining all partial forms of being through Its presence in them . . . ."

"It is a curious blindness of human reason that it cannot examine that by which alone it is able to know and realize. Therefore a wise master says that the eye of knowledge in all its weakness is to Being which is the most intimate thing to be known, as the eyes of a bat to the clear light of the sun, for the manifoldness of partial being confuses and blinds the intellect, so that it can no longer see the Divine Darkness which is in Itself the clearest of clarities . . ."

"Whoever desires to belong to the most Beloved in his innermost soul, must throw off all manifoldness; everything must be eradicated which is not the One . . . ."

"Where form and person are loved, chance is merely loved by chance. And that is wrong. But I must be patient till it falls away. In the innermost soul there is a simple something, and there man does not love the picture presented by the senses, but there man and myself and all things are one, and that one is God. . . . ."

"Wouldst thou help all creatures? Then empty thyself of all creatures."

"The sunset of the senses is the sunrise of Truth."

"Guard thine innermost and be as nothing or thou sufferest pain."

"Set not thine heart on aught but God."

"If objects seek thee, be not found of them."

"Gather in thy soul and call her home from the outer senses and the manifoldness, in which she has lost herself. Follow once more the path leading inward, come back again and yet again to thine own singleness of heart and rejoice in God."

And now a parable showing the Mediaeval imagery generally used by Seuse :—

"Only the Brave Warrior gets the Prize.

"It so happened that the servant once went down into the country to preach, and when he got into a passenger-boat on the lake of Constance, there sat among the others a proud shield-bearer, wearing courtly dress. Him he approached asking what manner of man he was.

"He said, 'I am an adventurer and call the great lords together that they may hold a court. There they have tiltings and jousts and serve beautiful ladies. And he who comes out best is given the honour and the reward.'

"The servant asked, 'And what is the reward?'

"The shield-bearer replied, 'The most beautiful of ladies will put a gold-ring upon his finger.'

"And again he asked, 'What must a man do that the honour and the ring may be his?'

"The shield-bearer replied, 'He who takes the foulest hits, undaunted when hard pressed, keeping a stout heart, and bearing himself manly and bold, he who sits his horse valiantly and meets a blow with a smile, to him the prize is given.'

"Again he asked, 'Pray, tell me, good man, if such a one showed valour at the first clash of arms, would that suffice?'

"He said, 'No, Sir, he must still fight on, fight on till the day is done. Should he take such blows that fire flashes from his eyes and blood flows from mouth and nose, he must suffer all, if he truly desires the prize.'

"Again he asked, 'Good man, may he not cry a little or show some distress when such terrible blows are showered on him?'

"He said, 'No, should his heart melt within him, as happens to many a man, he must not act as though dismayed. He must still look calm and happy, lest he become a laughing-stock, thereby losing both his own honour and the ring.'

"And when the servant reached the place he was journeying to, God laid so many and such great sufferings upon him, bringing his name into everybody's mouth, that the poor man almost despaired of God, and many an eye became moist with compassion for him. Then he forgot all knightly courage and all the vows he had made to God in the hours of his striving after spiritual knighthood. He became sad and angry with God for laying faults to his charge and then putting burdens and sorrows upon him.

"But when the light of day returned with the dawn, a great stillness came into his soul, and while his senses forsook him, something within him spoke thus, 'Possessing great daring in pleasure and then losing heart in suffering, thereby the eternal ring for which you yearn is never gained.'

"Thus the servant was lowered in his own eyes, and he said very humbly, 'I am wrong. Now let me but cry out in my pain, for my heart is full.'

"The voice replied, "You would weep, as women weep, dishonouring yourself before the heavenly court. Dry your eyes and be joyful. Let neither God nor man know that because of any pains you could cry out."

"Then the servant began to laugh with tears still streaming down his cheeks, and vowed to God that he would weep no more that the spiritual ring might be his."

The above little parable, though wholly coloured by the imagery of Mediaeval Europe, is a very beautiful one and highly typical of Seuse's thought and way of presenting spiritual truths through the medium of the customs and manners of his time. It also shows to some extent the great stress he lays on true manliness and daring, as much in the adventure of spiritual life as in the struggle to attain the spiritual ring. This, for him, as for all true mystics, whether of the West or the East, signified nothing less than union with the Divine and loss of self. In the original there is a poignancy and terseness whict are naturally lost in rendering the story into any other language.

(To be continued)

MORALITY AND POLITICAL POWER

By Prof. A. Berriedale Keith

Nothing is more characteristic of present day conditions than the growing divorce in every sphere between the dictates of traditional morality and the practice of the holders of political power. It is the most deplorable of the many unhappy legacies of the war period, when the stress of war conditions resulted in the wholesale acceptance by men, nurtured on, and hitherto adherents of, the traditional moral code, of the dangerous doctrine *salus reipublicæ suprema lex*. The secret treaties of the war were justified in every country, not on the grounds of their intrinsic merit, but on the plea that any means must be resorted to in order to make certain the victory of the fatherland. In the same way the war settlements were carried through essentially in the spirit of national aggrandizement. It is true; to take an envious example, that the administration of the German protectorates have been marred by much oppression of the native peoples, but the motives which resulted in their being taken away from Germany were not humanitarian, but were considerations of national interest. In like manner, when Turkey was deprived of her outlying territories, claimants were easily found for all those territories which offered opportunities of successful exploitation, but singular unanimity was shown in declining the patent moral duty of protecting the unfortunate Armenians. Much had been hoped from the United States as less deeply involved in the current passions and exempt from the bitterness of wasted lands and losses by the million. But a final touch of tragedy was added in the surrender by the President of his ideals of a just peace, and the ultimate refusal of his country to take any responsibility for the post-war settlement or the future development of international relations under the aegis of the League of Nations,

which duly supported might have offered the means of guiding the nations in peace, and of eliminating whatever was unjust in the terms imposed by the victors whose judgment had been impaired by the unexpected rapidity of their extrication from an almost hopeless position.

It was inevitable that the decline of public morality should reveal itself in the embittered tone of domestic relations. In the United Kingdom relations between capital and labour, which had slowly been ameliorated in the years before the war, became at once bitterly hostile. The general strike of 1926 marked the furthest progress of the disintegration of society when the organized workers deliberately planned to force the state to capitulate to exaggerated and unfair demands by withholding from the people the means of subsistence and locomotion and by depriving it of all information. Fortunately the very violence of the attack aroused the public conscience, and deprived the strikers of the moral support of many of their own members. Slowly but clearly since then the bitterness of the struggle between capital and labour has diminished. The Labour party has returned to the tradition of respect for moral principles, and has disclaimed the use of force for the purpose of effecting its aim, the substitution of some socialistic system for capitalism, and revolutionary methods are advocated only by minor organizations such as the Communists, the Independent Labour Party, and the Socialist Party, none of which command much popular support.

In Europe, however, the struggle between classes has had a less happy outcome. In Germany, Italy, Russia in special, the doctrine has prevailed that state interests are above common morality. Liberty is systematically denied; all that is permitted is to accept the dogmas of a ruling junta, dogmas which may be varied at pleasure without affecting the paramount obligation of obedience without question. Methods differ in these three countries and in the other states which have imitated them, but the fundamental principle is observed in all that the interests of the state as determined by a self-appointed group are paramount; that the individual has no rights whatever inherent in him; and that all his thoughts and actions must be made subservients to the interests of the state. It is hard in Britain or the Dominions or India to realize the all-embracing demands thus made by the state, and the wholesale destruction of opponents in Russia seems almost inhuman in its thoroughness. But the plight of non-Fascists in Italy and of non-Nazis in Germany, and the refusal on racial grounds in the latter state of permission to Jews to be Nazis, are events which in pre-war times would have been regarded as inconsistent with the normal tenets of civilization.

Nor has the Empire been spared grave conflicts. The civil war between British and Irish from 1919 to 1922 was followed by a conflict even more brutal between fellow Irishmen, in which both sides displayed complete oblivion of the elementary demands of the religion to which they loudly asserted their allegiance. In India neither British nor Indians can regard with pleasure the record of their mutual relations in the post-war years. Bitter hostility took the place of reasonable sympathy, and, when matters in some measure improved between the races, the vehemence and inhumanity of communal feuds darkened Indian history.

Not less deplorable has been the utter decline in international relations of respect for law and treaties. The high hopes set on the League of Nations were

in 1936 most bitterly disappointed, when the powers without exception failed to carry out their elementary duty of safeguarding Ethiopia from the aggression of Italy. No excuse for this failure in duty, in which India was involved, can be pleaded. The obligations of Articles 10 and 16 of the Covenant were categorical, the offence of Italy was established beyond doubt. Yet even in India excuses were invented, Italian trade was preferred to international obligation, and the Dominions in the main were as fully responsible for the repudiation of obligation as was the United Kingdom. New Zealand and the Union of South Africa stood out against surrender, but the value of the Union's protest was minimized by the fact that during the whole period of sanctions she bought off Italian resentment by continuing to pay a subsidy to Italian shipping firms. It is not surprising that the deliberate failure in duty of the powers had a swift nemesis. Germany, recognizing that the regime of sanctions was dead, tore up those clauses of the treaty of peace which fettered her freedom of action, and since then the European world has been immersed in preparations for the war which seems the inevitable outcome of a situation in which treaties have lost all value as assurances of peace.

If Europe has thus failed in her duty, it is not surprising that Japan has encroached freely on Chinese territory, or that Japan and Germany have formed a league against Communism which may be regarded as destined to immobilize Russia in the event of further Japanese aggression on China. The morality of East and West alike has reduced itself to the rule of the stronger. Internationally cooperation is dominated by conceptions purely of self-interest, and in the economic and financial spheres each country is solely concerned with its own gains. The same phenomenon is to be noted in the relations between the several parts of the British Empire. Each unit in its trade concerns places first and last its own profits and refuses to take a wider view. Even within the federations the sense of unity has not prevailed to prevent efforts at secession on the part of Western Australia and bitter complaints from the maritime provinces in Canada. Alberta, in the same spirit of selfish particularism, has adopted a social policy without the slightest regard to its effect on the credit and interests of the rest of Canada, just as in 1932 New South Wales endangered for purely selfish ends the stability of the whole system of Commonwealth finance.

How this state of affairs is to be remedied, it is extremely hard to say. It is as easy to destroy as it is difficult to build up, and in many countries morality of the traditional character has been desperately shaken. Something, however, may be gained from philosophy whether Eastern or Western, and a useful field lies open for the dissemination of philosophical doctrines. There are two main lines of thought in India as in Europe whence help may be derived. We may disregard the ascetic ideal which has so fascinated many minds in East and West alike. It is ultimately essentially a self-seeking ideal, however it may be philosophically grounded, and it cannot work for the good of mankind as a whole, for it regards men as distinct atoms, without any real links of union one to another. But we have a very different ideal, prominent in Mahâyâna Buddhism and in Hinduism in the Avatâra and Bhakti doctrines, and founded on a philosophy which recognizes not the separateness of individuals but their essential unity. The many Indian sages who have inculcated this doctrine include Sri

Ramakrishna; in various forms it is an essential strand of Indian thought and, firmly grasped, it is utterly irreconcilable with those hatreds and that self-seeking which dominate society in so many regions of the world today. The belief in unity and differences of appearance is a completely rational belief, which can be taught as pure philosophy or as associated with many systems of religion. Fearlessly posed it offers a real antidote to the particularism and negativism of the practical thought of the day.

From another point of view philosophy, both Eastern and Western, affords for certain classes of intellect conclusive motives for abating the feverish rivalries of the moment. Philosophers teach us to regard things *subspecie æternitatis,* and to minimize the time element, the here and now considerations which dictate our actions in far too great a decree. Doubtless this point of view may be carried to excess. It is so carried when we are asked to believe in the unreality of the time process, or to accept human misery as a necessary foil to the perfection of enlightened spirits. But within bounds it is well to be reminded of the comparative insignificance of the events of the moment, and to be warned not to mistake the part for the whole.

Were it only possible to apply these doctrines to the present civil strife in Spain, how great an amelioration of the situation would result. A more enlightened Christian spirit would induce those who claim to be acting in the name of the Church to remember that the enemy whom they seek to destroy are men like themselves, mistaken perhaps in their aim, but not outside the bounds of human charity. A wider survey might remind both sets of combatants, and the foreign auxiliaries who are perishing in hundreds around Madrid that they exaggerate the issues at stake, that victory for neither side can finally determine anything, and that the true aim is to find a solution which will allow adequate liberty of views and action, without demanding allegiance either to Fascism or Communism.

It is in truth the fundamental merit and duty of philosophy, one recognized by Ramakrishna no less than by other great minds of East and West, to mediate between extremes, to remind mankind of the unity of humanity, and to negative false claims of superiority and the selfish disregard for the interests of others which rest on the belief that certain men are naturally born to dominion over others. Lenin, Mussolini, Hitler owe their phenomenal success to the decline of the operation of reason in human affairs and the substitution therefore of irrational passions, against whose domination all thinkers must steadily and persistently strive in the assurance *magna est veritas et prevalebit.* Of their line is Ramakrishna in whose honour this is written.

THE STORY OF FAZAL AYAZ

By Aga Syed Ibrahim (Dara)

The following story of a robber chief who got spiritual awakening during the course of .his dangerous profession and ultimately became a great sage, though not very inspiring to all would yet be of psychological interest to many.

Fazal Ayaz was the leader of a band of daring robbers who plundered travellers and caravans in the thick forests of Mar and Basut. He used to put on the dress of a fakir and live in that disguise by the side of the road in a little tent and whenever a caravan passed over it he would summon his comrades and loot it at some convenient spot.

He must have the bent towards the spiritual life from the beginning for even as a robber he always carried a rosary in one hand and the sword in the other. He never missed his prayers on Fridays and would attend the mosque regularly. He made it compulsory on every robber of his gang, and those that did not attend were buoyed and punished. This shows his strong bent towards religion and also the hold he had upon the robbers. In fact his sovereignty over them was complete and unquestionable. He was feared, obeyed, and loved at the same time. He was a brave man of strong will and quick decision. He was born to be loved and obeyed. He had as much sway over the hearts of his followers as upon the trackless sandy desert and the thick forests where he lived and roamed at will. His life reminds one of the merry band of old Robin Hood of England better still of the Corriars Conrad with the differences that what Conrad did in water Fazal tried on land, and while Conrad loved Medora, Fazal's love was for God, though in the beginning he was not conscious of it. Here I will quote the inspired lines of the poet that describe the character of such passionate types. Every line of it applies to Fazal—

> Who dared question aught that he decides?
> That man of loneliness and mystery,
> Scarce seen to smile, and seldom heard to sign;
> Still sways their souls with commanding art
> That dazzles, leads yet chills the vulgar heart
> What is that spell, that thus the lawless train
> Confess and envy yet oppose in vain?
> What should it be that thus their faith can bind?
> The power of thought, the magic of the Mind!
> Slight are the outward signs of inner thought
> Within within 'tis there the spirit wrought!
> Love shows all changes—hate ambition guile
> Betray no further than the bitter smile.
> The lips least curl the lightest paleness thrown
> Along the gov'rned aspect speak alone
> Of deeper passions . . . .
> Yet was not (he) thus by nature sent
> To lead the guilty—guilt's worst punishment—
>
> His soul was changed, before his deed has driven
> Him forth to war with man and forfeit heaven.

Such indeed was, Fazal the fierce Arab robber, whose name was a terror to all pilgrims and travellers. Yet to quote the poet further—

None are all evil—quickening round his heart
One softer feeling would not yet depart
Oft could he sneer at others as beguiled
By passions worthy of a fool or child
Yet 'gainst that passion vainly still he strove
And even in him it asks the name of Love.
Yes it was Love—unchangeable, unchanged
Felt but for One from whom he never ranged.

The story of his awakening is simple.

Once a caravan was passing by the road. Fazal Ayaz was sitting in his little tent by the side of it in the garb of a sage. The merchant of the caravan had detected some suspicious movements in the thicket and fearing an attack from the robbers thought it better to deposit all the cash with this spiritual man and thus save his money. So he came with it to Fazal and requested him to keep it safe with him for some time. Fazal pointed to a corner of the tent and asked him to leave it there. Hardly had the caravan proceeded a little distance when the robbers fell upon it and ultimately bolted off with the merchandise. When they had all gone the merchant retraced his steps and went to the tent to take back his money when to his surprise he saw the tent filled with the robbers and the fakir, who seemed to be their leader, was dividing the booty among them! Realizing that he himself had placed all his money in the hands of the robber chief he was about to take to his heels when Fazal called him. He approached him trembling with fear. Fazal asked him, "Why did you come?" The merchant answered, "To take back my money." Fazal pointed out the bag to him and said, "There is your money please take it away. No body has touched it."

After the merchant left the place the robbers asked Fazal, "Why did you give him the money? You knew that we could not get much out of the caravan and it would have compensated for the meagre booty?" Fazal replied, "The merchant relied upon my Fakir's dress and it is my duty to uphold the prestige of the dress I put on." It was a strange answer from the mouth of a robber chief, and stranger still they saw him get up and pray to God to give the strength to act up to the standard of the conduct befitting his holy dress. After this incident he began to spend much time in prayers and also observed fasts. But he did not yet give up his profession.

After some time the robbers attacked another caravan. The merchant of the caravan told the robbers that he wished to speak to their chief. They replied, "He is at this time near the river some distance off and not with us." The merchant said that he was ready to go to him if they would show the way. The robbers said, "At this time he is engaged in prayers." "But it is not prayer time yet?" argued the merchant. They replied, "He prays in extra time also". The merchant was surprised at it. He would stop to take his meal and will be free then. He insisted. The robbers had to tell him that even that was not possible for he fasted all the day. "But it is not the month of Ramzan?" said the merchant. They replied, "He fasts on other days too." On hearing this the merchant's curiosity increased still more and he insisted on meeting him so much that they took him to Fazal in the end.

On seeing Fazal the merchant asked, "How is it that you pray and fast and side by side commit theft and robbery too?" Such questions were never put to Fazal. He felt ashamed and after some time said, "Have you read the *Quoran?*" "Yes Fazal", replied .the merchant. "Didn't you come across the passage, 'There are people that act meritoriously and also commit sins?' I am one of them", he said. The merchant was struck by the unexpected and apt quotation.

It is clear that Fazal's life had already taken a turn towards God. His central being had fixed upon the Divine and all that was left was the natural dropping off of the former habits and the mode of life like the withered leaves from a tree. The very next incident led to a more decisive step. As he was a strong man of action it took a form characteristic of such type in whom when some layer is suddenly broken and the truth is revealed the response too follows instantaneously and takes a passionate, active, and vigorous expression.

After some days the robbers attacked a caravan during the night. One of the occupants spoke aloud, the words of the *Quoran*, "Has not the time come for you to wake up from slumber even after such a long preparation?" These words had a sudden effect upon Fazal. They penetrated into him and he too answered from the depths of his heart, "Yes, the time has come. Thy words have taken hold of my heart and have wounded it." He began to weep and feeling ashamed of himself ran away into the forest. When he came out on the road again he met another caravan passing and he heard people talking among themselves, "We should be careful of the robber Fazal who lives in these forests." Hearing this Fazal replied, "Brothers, I will give you a good piece of news. Fazal has ceased to be a robber and has become an honest man. At this moment he is running away from you."

He took the way to the town and wished to go straight to the king and confess all his crimes to him and face the punishment. Some people touched by his sincerity helped him to reach to him. The king saw him and spoke to him and seeing that he had truely repented pardoned all his crimes and sent him back with honour.

Thus on waking up from his slumber he took to the spiritual life truely and passionately. The long pent-up fire of aspiration drove him on, and he bravely faced all the dangers and perils of the path without flinching a bit.

When he reached his own town he shouted at the door of the house in such a manner that his family members thought that there was something wrong with him. His son called out to him "Are you wounded, father?" He answered back, "Yes." They came out and asked in which part of the body the wound was. He pointed to the heart and said, "Here it is. It is bleeding for the love of God. And hence I am going to Mecca." His wife implored him to take her also with him and said that she was ready for every sacrifice. After some hesitation he allowed her to follow him and left for Mecca immediately, renouncing the world for ever.

At Mecca he got the company of some good Sufis of the time. He lived with Master Abu Hanif for a long time. There he got his realization after which he began to deliver sermons and discourses himself, which were so inspiring that large crowds came to attend them.

In the early part of his life at Mecca his robber friends came to him and tried to persuade him to return. He spoke to them from the top of a roof

and asked them to give up their profession.

In the end he prayed, "May God lead you to the right path and may you in the end do His work." When they went away disappointed towards Khurasan he kept looking in that direction and prayed for their good for a long time.

He was a severe and an austere man of moral and religious nature. His character and straightforwardness can be seen from the talk he had with the Khalif.

The Arab literature is full of the stories of Haroon-ul-Rasheed and there are innumerable stories of his going out in disguise to meet people and travellers and to do meritorious acts. Once Haroon-ul-Rasheed said to his friend, "Today I wish to meet such a sage who can give peace to my heart." His friend thought of Sufeyan, and took him there.

On hearing that the Khalif has come to see him Sufeyan wellcomed him and said, "It is an honour to me that the King comes to my poor abode. Had you informed me I myself would have come over to your place." Hearing this the Khalif said, this is not the sage whom I wish to meet to-night. Sufeyan fathoming the reason said, "Then I think the sage you need is Fazal Ayaz."

On arriving at the house of Fazal they heard him reciting the following verse of the *Quoran.* "The people who are not on my path think that I will take them as those who are on the right path." Hearing this Haroon-ul-Rasheed said, "If the words I hear are well pondered over it would be more than sufficient advice for me to follow. They alighted and knocked at the door. Fazal asked, "who wants me." The reply was, "Haroon-ul-Rasheed". Fazal said, "The king wants me! I have no business with the king. Kindly do not disturb me in the work on hand and draw me to other things." His friend replied, "You should honour the king." Fazal said, "Kindly do not come in my way." But on further insistence he allowed them to enter but blew out the lamp so that he may not see the face of the king. Haroon-ul-Rasheed had to take the hand of the sage in his hand in darkness. Fazal remarked, "What a soft hand! Such a hand should try to save itself from the hell fire." He got up and prayed for them. After it the Khalif asked him to say some thing.

Fazal replied, "Your father was the uncle of the Prophet. He requested the Prophet to make him the king. The Prophet replied, 'Dear uncle, I think it is better to devote oneself to finding God rather than to reigning and serving people for a thousand years. I do not make you the ruler of the country but certainly I will give you the rule over your mind."

After saying this Fazal became quiet. Haroon-ul-Rasheed asked him to say something more. Fazal then delivered a short sermon asking the Khalif to look upon his subjects as his own family members and ended by saying, "Fear God and act with care and patience, remember the day of judgment when you will have to answer for all your acts. Today if a single old woman is suffering for want of food and does not get sleep you too will be held responsible at that time, and she will accuse you before God."

Haroon-ul-Rasheed began to weep and his friend said, "Fazal, you have killed the king today." To which Fazal replied, "You Hamman, be silent!" You and the men of your type have murdered the Khalif, not I.". Haroon-ul-Rasheed felt humbled and said, "See,

he considers you a Hamman and me a Firoun."*

While leaving Fazal, Haroon asked him, to accept a purse of a thousand gold coins and said that they were well earned as he inherited them from his mother. Fazal was pained and said, "I see. that there is no effect of my advice upon you. I wanted to draw you to liberation and you are drawing me to your wrong way, and in return want to burden me with money. Alas! I see that you have not understood me." When Khalif came out of the house he said, "Today I have met a great soul."

Fazal remained for thirty years in retirement. His sayings are of the following type: "The world is a mad house. Those who live in it are lunatics. They have fetters on their hand and feet."

"It is easy to enter the world and its affairs but hard to come out of it. Greater the love for God and the higher spheres, greater is ones renunciation."

"The only truly surrendered to God are those who have no cause of complaint."

Fazal did not like the company of men and preferred solitude. His ways were different from those of ordinary men. On the day of his son's death he felt gay and happy while he often wept and felt sad on days of rejoicing and festivities.

Fazal had two daughters; they remained unmarried upto the time of his death. When he was on his death bed his wife brought them to him and said, "Now you are going, tell me what I am to do with them." As Fazal had never kept any money with him nor accepted big gifts there was nothing with them even to provide for their maintenance not to say of the marriage. Fazal was calm and collected and answered quietly, "When I am dead take them on the top of the yonder mountain and pray to God, "Oh God, as Thou wast pleased to take away Fazal from us and call him to Thy own self take charge of these two children also in Thy own hands." After his death his wife acted accordingly. She took them on the mountain and prayed and lamented loudly, and it so happened that the king went riding there and hearing the lamentations of a women came to the spot and heard her story. To the surprise of all he said that he would get her daughters married to his two sons. A palanquin was ordered for, and they were taken to the palace and after some time, married with great pomp.

The life of Fazal and other similar saints makes the spiritual fact clear to us that spirituality does not depend upon outer circumstances of a man's life, and it is interesting to see how the inner spirit struggles to come out and with what patience and persistence it breaks through the hard layers of unyielding nature and ultimately triumphs over all external resisting circumstances and manifests its inner truth. The character of the expression of it is however greatly influenced by these outer elements, but the inner spirit always remains the same whatever be the profession, religion, or the country to which one may belong.

* Firoun was a misguided, proud and faithless ruler whom Moses challenged.

THE RIVER OF INDIAN CULTURE*

By Sugata

At the outset the reviewer hastens to compliment the Publication Committee on their magnificent achievement in bringing out this monumental work in commemoration of the centenary birth celebration of Sri Ramakrishna. In boldness of conception, breadth of vision, and fineness of execution it is a unique work of its kind. No more worthy tribute than this could have been planned to one who heralded the regeneration of the Indian soul. It is a great work to commemorate a great event. After the long winter of a few centuries India is once again in one of her creative periods of history. From the sixteenth century onward, to all outward appearance, Indian civilization had been marking time. Life seemed to have ebbed away from her limbs. In reality she was hibernating like some species of animal life in wintry regions. The pulse of her spiritual life continued to beat faintly. It was just towards the middle of the last century that the faint glimmers of an approaching dawn became visible on the dark horizon of her history. The first symptoms of her return to self-consciousness were, however, the expressions of a defeatist mentality. Reformers came, who felt themselves very bold and daring and who bent all their efforts to the merciless pruning of the spreading tree of Indian culture. Really, they were apologetic and timid, compromising and defensive, with their gaze half fixed upon the criticism or approbation of a materially dominant civilization.

Hindu culture, however, asserted itself fully for the first time through Ramakrishna. It no longer tried to play to the galleries in the effort to wring from the foreign onlookers an unwilling approval; it even ceased to aspire to a position of cultural equality with them. For the first time it began to be conscious of its rich heritage and to feel that through scores of centuries it had conserved a message which the world stood in need of in order to soothe the malaise that afflicted the spirit of modern man. True enough, Ramakrishna marks a renascence of Hindu spirit. But it is a renascence which is going to have tremendous repercussions on the still vaster domain of the world civilization in future. Destructive criticisms of a hundred years have reduced man's most cherished ideals to the status of subjective fancies. The inner bankruptcy of the soul has driven modern man almost to the brink of annihilation. Everywhere men are frantically searching for a lodestar of their loyalty. Ramakrishna once more demonstrated to the skeptical humanity the reality of a spiritual heritage to which every man is entitled. If civilization chooses to avoid shipwreck it must base itself upon a spiritual foundation and cease to run after power and other ignoble fantasies.

It is in the fitness of things, therefore, that the centenary birth celebra-

* The Cultural Heritage of India, Double Crown 8vo. 3 parts. Published by Swami Avinashananda. Sri Ramakrishna Centenary Committee, Belur Math, Calcutta. Pp. xxx, 608+ix, 617+x, 692. Price Rs. 30.

tion of Ramakrishna should be celebrated in the shape of a panoramic review of the river of Indian culture from its first beginnings in the days of Mohenjo-daro and the *Vedas* down to the present times. This voluminous survey in three parts covers over two thousand pages in double crown octavo and contains exactly a hundred contributions on the manifold aspects of Indian life and culture from the pens of a hundred distinguished Indian contributors who are entitled to speak with authority upon the subjects of their discourse. The key-note of the Indian civilization is spiritual. Her best efforts have from time immemorial been applied to the discovery of ever fresh and new ways of realizing the Divine that dwells in the heart of things. And today in spite of her bitter humiliations and failures India still bears witness to the cult of the spirit. Her failure is often attributed to her excessive devotion to things spiritual. It is an untruth. India failed only because she did not live sufficiently up to her faith in the spirit. The major portion of the work—in fact the two parts—is accordingly devoted to the representation of the various religions and philosophical movements with special reference to practical values in the life of the people. The third part delineates the various secular movements, artistic, literary, social, political, scientific and others through which also the richness of the Indian life expressed itself. The book was not meant to be one more addition to the already numerous descriptive and historical literature on the development of Indian thought and religions. The Committee, therefore, invited the contributors "to attempt to show the hopes and aspirations of the race, the meaning and value of life as the great teachers, saints and propounders of the different schools taught and illustrated in their own lives, and how their respective followers understood these teachings and strove to live up to them in their everyday life and conduct. It is, therefore, of the greatest importance that the exposition and interpretation of the different schools of thought should lay special emphasis on their bearing on the life and conduct of the people and set forth the *sâdhanâs* or the way and means prescribed by each system for the realization of the supreme goal of life." Right in the spirit of Ramakrishna the central aim of the Committee in publishing the work has been to help forward the realization that behind the diversity of faiths and creeds lies an identity of aims and interests in the goal of life. These objects have been largely attained.

It would be too ambitious to venture to convey an adequate idea of the rich and varied contents of the work within the limits of a review. A multiplicity of considerations forbid the reviewer to appraise any individual contribution—leave aside all. Accordingly, his task will be merely to give a rapid survey of the book as a whole. That will probably deliver to the reader some information about the valuable character of this stupendous work.

Part one opens with a message from Dr. Tagore upon the spirit of India. In the short introduction which follows Sir S. Radhakrishnan presents in his lucid and felicitous language a brief exposition of the philosophy of spiritual life which "is the true genius of India." We are then taken through scholarly reviews of the *Vedas* and the *Upanishads*, the *Epics* and the *Gitâ*, the *Smritis* and the *Purânas*. No less than eight articles are devoted to the clarification of the Jaina and the Buddhist philosophies and ways of life. The section on Buddhism contains an interesting contribution upon some aspects of Buddhist mysticism in Bengal. Remembering the different

aspects of the various systems of orthodox Hindu philosophy eighteen separate essays contributed in elucidation of them cannot be said to be too many. None of the main schools of the Vedânta philosophy goes unrepresented.

The second part is in a sense wider in its scope than the first. Like the initial one it is also concerned with religious and philosophical movements. The principal phases of Hindu religion evolved both in medieval and modern times, *e.g.* Saivism, Bhâgavatism, Vaishnavism, Sri Vaishnavism, Tantrikism and Sikhism are dealt with in section I. The second section contains an account of the saints of India,—the Saiva saints of Southern India, the mystics of Northern India in medieval times, the Mahârâshtra saints, the Shâkta saints of Bengal, and the Tamil Siddhas. Principal religions from beyond the borders, namely, Zoroastrianism, Christianity, Islam and its variation of Sufism, occupy a separate section. These naturally lead to a description of the modern socio-religious reform movements like the Brâhmo Samâj, the Arya Samâj and the Theosophical Society. The last section is entirely devoted to "Sri Ramakrishna and Spiritual Renaissance," which marks the culmination of the spiritual regeneration of India. This fairly long and very ably written article gives an extremely valuable introduction to the lives of Ramakrishna and Vivekananda and the history of the Ramakrishna Mission against a historical background which affords a true perspective to the realization of the significance of the new movement.

To not a few the third part which occupies itself with the varied adventures of the Indian spirit into the realms of various secular endeavours and its glorious achievements in the past as well as the beginning of its new conquests in the present will be specially attractive. Thirty years ago outside world knew the ancient Indians to be mere dreamers who spent their days in spinning fine philosophical theories and flying into ethereal abstractions. Though enough evidence has been accumulated in recent years to testify to the remarkable achievements of the Indian genius in the various branches of positivistic knowledge, the illusion seems not to have been adequately dispelled. Even the other day a scholar of the eminence of Dr. Albert Schweitzer accused the Indians as a nation of life-denying and self-ruminating dreamers. This broad survey of the achievements of the Indians in the various positive sciences, in art and literature, in politics and education, even in the now-forgotten colonial enterprise, sufficiently refutes such a charge. The first section begins with a concise but comprehensive review of the main lines of development of the religio-philosophic culture in India by Dr. R. C. Majumdar of the Dacca University. The story of the pre-Aryan cultures in India, namely, the culture of the Indus valley and the South Indian culture has been compactly and lucidly presented in two articles. The almost forgotten story of Indian colonial expansion in the past, which indelibly stamped the Indian culture upon Java, Sumatra, Bali, Borneo and Siam is adequately related in a series of three articles. An analysis of the regional and linguistic structure of India is made in a well-informed contribution. The section devoted to institutions deals with such diverse topics as social life, position of women, educational systems, and political theories and institutions, in ancient India. The pursuit of the various sciences in both ancient and modern India is told in no less than eight articles. This section is prefaced by a study of the relation of science and

religion by Prof. Meghnad Saha. The Arts section deals with the various branches of fine art, architecture, sculpture, painting, music and dancing from both philosophical and descriptive standpoints. Exigencies of space apparently forbade the individual treatment of the numerous Indian literatures. Probably that is why the literature section is confined to the delineation of some aspects of the two basic Indian literatures belonging to different linguistic stocks, namely, Sanskrit and Tamil.

This hurried account gives but a poor idea of the manifold excellences of the contents of the work which undoubtedly constitutes a landmark in the history of Indian cultural evolution. Today Indian lore is beginning to attract wide attention from numerous quarters. Those who want to possess, within a moderate compass and in an easily available form, the knowledge of what India has meant to human civilization in the past and what she is likely to mean in future can do no better than turn to the pages of this mighty work which may fitly be described an encyclopædia of Indian culture and civilization. It is at once a most authentic, accurate, and lucid revelation of the main threads in the complex web of Indian civilization. The excellent printing and get-up of the work and the large number of coloured and uncoloured pictures which betoken a cultivated taste mark also an achievement in the history of Indian publications.

THE VOYAGE TO FIJI AND AFTER

By Swami Avinashananda

On April 25th morning at 10 a.m. S.S. "Mooltan" left the harbour of Colombo. We left the Ashrama at about 7-30 a.m. A few cars, five or six (I cannot recollect now), started. But the parting of friends, began in the Ashrama itself. So many could not go on board the Steamer but had to bid farewell at the Ashrama. Eight days spent in Colombo from morning till evening, incessant talks with friends, innumerable presents of various kinds and the first parting completes this picture of the Ashrama at Colombo.

From the jetty to the Steamer with a launch full of friends (ladies, children and men), the trip was made with a palpitating heart : it was the beginning of the touch of the sea water. It began to rain cats and dogs the moment we got on board. After the rain stopped, the things were brought on board, and there was hardly any time to arrange the boxes. The friends who were responsible for filling the boxes, simply gave into my hands a bunch of duplicate keys, and the last farewell began after all got down. The usual waving of kerchiefs went on for a few minutes and soon the huge "Mooltan" was out in the open sea.

I felt a huge void in my heart and from the deck I rushed to the cabin and felt like weeping. After some minutes the keys caught my attention and I tried to open the boxes and trunks. Alas, nothing will open. They told me all about the arrangement of keys but all went wrong, and in despair, after one hour of fruitless trials with the various keys, I pressed the button for the Steward and sought his help. He too after a long while jingling with the keys retired with evident worry. At

this unexpected turn of events I felt crushed and stretched myself on the cot. I must have got into some sort of slumber, for the Steward came into the cabin and woke me up gently for the lunch. He was given a first tip of one pound note (a liberal thing), for the friends who came on board thought this would make all matters smooth for me. The Steward brought a number of dishes from soup to ice-cream,—curry and rice, boiled and fried vegetables, pudding and so on, but none of the plates I could tackle and succeed beyond putting one spoonful into the mouth. It must be said to the credit of the P. & O. (it is not certain whether it was due to my being a first class passenger or whether it was because so many ladies and gentlemen came on board the steamer to see me off and showed undue respect in parting) that the Chief Steward used to come to my cabin almost daily and coax me that they were all pure vegetarian dishes with no lard or animal fat. I yielded to his suggestions and tried every day new and new dishes but with the same result as on the first occasion. The names were alone new but the flavour was all the same and unwelcome. It was a pity to see big dishes full of things brought with care and kindness going away back almost untouched. The stomach would somehow be filled up at every meal with the fruits for some days; the only drink was the famous Ceylon king cocoanut water (a gentleman brought two huge bunches for me to the boat). There was also orange juice and honey. Some one had brought a huge gunny bag of oranges. But they were so sour and I had to make a present of them to the boat. They must have ultimately gone to the bottomless sea.

There are so many funny striking little bits but I reserve them to entertain you all when I meet in person.

I must tell you though I was loaded with a huge Cabin trunk, full of suits seven in number (shirts, underwear, socks, etc., etc.), I decided at the last moment not to go into these cumbersome and troublesome things but robed myself with the usual Khaddar Dhoti, Punjabi and Chaddar. Perhaps this was mainly responsible for my not picking up any acquaintance. There were two Indians going to Fiji, and I talked in Tamil and Malayalam occasionally. As they were in tourist or third class, they could not come to my deck often. With one or two Europeans in the second class I got into nodding acquaintance. For the first 10 days or so I was all alone and terribly lonely too in the midst of five to six hundred people. Fortunately the weather was fine and warm. My long and quick strides, I learnt afterwards, inspired much awe and fear in the minds of the people who gazed at me in wonder.

As ill luck would have it, I had severe pain in the stomach every day. I had consequently to take shelter under hot-water bag. When we approached the first port in Australia, I somehow caught the attention of a solitary 70 year old Australian Gentleman, who was determined not to speak to anybody all his voyage. We became very good friends in a day or two. Each with a vengeance began to talk to the other all day and good deal of the night as well. This kindly old friend took entire charge of me in every port, showed me round and bought numerous costly things, almost at every place. At Melbourne, the third port in Australia (the first two being Freemantle and Adelaide), I left all my things on the Steamer and went with my friend to a most luxurious and high

class hotel in the city. This is the first time I had the experience of living in a modern hotel. Here the wife of the friend, a kindly elderly lady, had come from six hundred miles away and she had brought with her a racing-car of some hundred H. P. The lady took me to. the shops and bought me numerous things from hot-water bag to shoehorn. I stayed in the hotel two days. This friend sent me on to Sydney, nearly six hundred miles distant, by train reserving sleeping Cabin etc. Arrived at Sydney on the Coronation Day. Viveka Chaitanya (Mr. Wales) who was to meet me at the Station did not turn up at all, and I was dismayed for a while. But in the most unexpected manner an Australian to whom Mr. Naidu had written before greeted me and took charge of me. We drove to Viveka Chaitanya's house. He received me with all kindness, and invited a few people to meet me in the night and I had two or three hours' talk with these people. We saw some sites in Sydney, the biggest city with a population of a million and a quarter. There is also the biggest bridge in the world, one huge span of thousand three hundred or four hundred feet long. Sydney harbour is considered one of the best in the world.

On the 13th evening on board the "Niagara." Here there was a hitch or misunderstanding. We booked a first class passage but the Thomas Cook and Sons at Madras thought, wrongly of course, that Cabin Class was the highest. As a matter of fact Cabin Class is second class only. We thought of changing to first class but there was no room, while "Mooltan" was almost empty. This "Niagara" was full to overflowing. I got somehow a big cabin of four berths to myself.. But the food, the treatment, everything was not half so good as in the other boat. Here also the stomach-ache was keeping company. Here too no acquaintance but one solitary gentleman who became very friendly. We went to see Auckland, the biggest city in New Zealand, a modern beautiful well-planned and picturesque town. Here I met Mr. S. Ranganathan, I.C.S. I saw him early April in the Indo-Ceylon Mail train when he was starting to visit Australia and New Zealand. It was a most happy and pleasant surprise meeting. We had only a few minutes' talk, and he kindly assured me that he would go to the Madras Math and carry good news of me.

After three days, to Suva, the Capital of Fiji. Here disembarking and getting things down to the Customs was long, a tedious waiting, but I was overwhelmed with the great love and affection and enthusiasm of the people who were at the jetty waiting in hundreds. A lorry-load of boys were singing songs of Ramakrishna and Vivekananda. The most touching thing, which choked my heart and brought tears of joy was the fact that people representing various Districts up to 200 miles away from this town had come all the way to greet this insignificant person. They had spent each a pound or two for bus fare alone. From the jetty several cars and lorries went in a procession all through the town and out to a suburb three or four miles distant. The boys were all the while singing and giving out shouts of Jai now and then. The house where arrangements were made for my stay was a new one, just completed, and it had a big spacious compound. There was incessant pouring in of men and women from 4 p.m. to very late in the night. This was on Friday the 21st. All the time all the visitors were fed sumptuously. The crowd continued the next day too. In that afternoon there

was a huge meeting in the Town Hall. After the reading of an address, many garlanding etc.; I spoke in English on *East and West*, and also in Hindustani for a few minutes. It was a great crowded meeting they say, and I believe it was a success. Then there was crowd at the house till eleven or twelve in the night.

Early Sunday (23rd) morning we left Suva, a few cars with flags marching along the main road, passing through five or six districts—one hundred and ninety miles. On the route at more than 30 places people had gathered in crowds and had been waiting for hours. At most of the places we got down and I would speak a few minutes in Hindustani, Tamil and Telugu. At some places there were regular open air meetings, at which I was called upon to speak at least in three or four languages continuously. We reached our termination at about 7 p.m. in the night. Two miles away from the city, the volunteers Bhajan party and the people met us. Though I felt tired, exhausted and completely done up with the long journey, frequent speeches and the excitement, I yielded to the enthusiasm of the crowd and trudged along wearily. It was a great relief to reach the destination. After a good bath I went to the temple where an address was given; here also the reply in Hindustani, Tamil and Telugu and off to be late in the night. The next day, the 24th, in the afternoon there was a huge monster open air meeting attended by some thousands gathered from various districts far and near. Here too the old story of address, etc., and speech in English, Tamil, Hindustani and Telugu. Again, crowds till late in the night.

You can now get a rough idea of the strain. The Enthusiasm is very vast, crowds are very huge. The problems are very difficult and complex. I am praying for light and guidance to the Lord. He has been very gracious and by His blessings everything has been smooth and comfortable. Shouts of Jai to Ramakrishna and Vivekananda are my daily food, giving strength and confidence. May God bless the people of these Islands and bless me too. To be of some service to them is my constant prayer.

LANTOKA, FIJI ISLANDS,
26TH MAY, 1937.

"Once more the world must be conquered by India. This is the dream of my life, and I wish that each one of you who hear me today will have the same dream in your minds, and stop not till you have realised the dream. One-fourth of the effect that has been produced in this country by my going to England and America would not have been brought about had I confined my ideas only to India. Up, India, and conquer the world with your spirituality! Aye, as has been declared on this soil first, love must conquer hatred, hatred cannot conquer itself. Armies, when they attempt to conquer armies, only multiply and make brutes of humanity. Spirituality must conquer the West."

—Swami Vivekananda

MAYAVATI CHARITABLE DISPENSARY

REPORT FOR 1936

Swami Vivekananda, the "Patriot-Saint of Modern India," started the Advaita Ashrama at Mayavati, in the interior of the Himalayas, to be a centre for practising and disseminating the Highest Truth in life. The Mayavati Charitable Dispensary, however, came into being as a sheer necessity—in fulfilment of the local needs. The condition of the villagers, mostly ignorant and poor, is so helpless in times of disease and sickness that even the stoniest of hearts will be moved to do something for them. The regular dispensary was opened in 1903. Since then it has been growing in size and importance. Now quite a large number of patients come from a distance of even 30 or 40 miles. This year we had to construct a new building—with 12 beds and an operation room—as the one already existing was found too incommodious for the purpose. The following comparative chart will indicate the gradual evolution of the dispensary.

YEAR		No. of Patients	
		Outdoor	Indo
1915	...	1,173	...
1925	...	8,162	35
1930	...	5,014	203
1933	...	7,900	140
1936	...	9,060	130

The dispensary stands within the precincts of the Ashrama, and is in charge of a monastic member qualified for the task. He has often to go to the villages to call on patients who cannot come to the hospital. Service is done in a spirit of worship, and as such irrespective of caste or creed. The efficiency with which the work is done has elicited admiration from one and all. Especially medical persons having the practical knowledge of running a hospital have appreciated the management of the institution situated in such a distant corner of the Himalayas.

The total number of patients relieved during the year at the Outdoor Dispensary was 9,060 of which 5,982 were new cases and 3,078 repeated cases. Of these new cases, 2,472 were men, 1,310 women and 2,200 children. In the Indoor Hospital the total number treated was 130, of which 115 were discharged cured, 6 left treatment, 7 were relieved, and 2 died. Of these 80 were men, 25 women, and 25 children.

STATEMENT OF DISEASES
(INDOOR INCLUDED)

Disease	Number
Dysentery	129
Enteric Fever	50
Gonococcal Infection	43
Syphilis	17
Leprosy	8
Malarial Fever	400
Influenza	204
Pneumococcal Infection	17
Pyrexia of Uncertain Origin ...	225
Rheumatic Fever	33
Tuberculosis	26
Worms	157
All other Infective Diseases ...	13
Anæmia	19
Rickets	8
Other Diseases due to Disorder of Nutrition and Metabolism ...	68
Diseases of the Ductless or Endocrine Glands	92
Diseases of the Nervous System ...	246
Diseases of the Eye	1,482
Diseases of the Ear	145
Diseases of the Nose	16
Diseases of the Circulatory System ...	25
All Diseases of the Respiratory System except Pneumonia and Tuberculosis	442
Diseases of the Stomach	149
Diseases of the Liver	90
All other Diseases of the Digestive System	559
Acute or Suppurative Inflammation of the Lymphatic Glands ...	50
Acute or Chronic Nephritis ...	14
Other Diseases of the Urinary System	60
Other Diseases of the Generative System	75
Diseases of the Organ of Locomotion	287
Diseases of the Areolar Tissues ...	178
Inflammation (Ulcerative) ...	198
Other Diseases of the Skin ...	431
All other Local Diseases	20
Injuries (Local and General) ...	186
TOTAL ...	6,112
Operations: General	67
Injections	1,088

SUMMARY OF ACCOUNTS FOR 1936

Receipts

	Rs.	A.	P.	Rs.	A.	P.
General Fund :						
Last Year's Balance ...	4,776	15	7			
Subscriptions & donations ...	637	7	0			
Interest ...	286	8	0			
				5,700	14	7
Building Fund :						
Last Year's Balance ...	692	9	0			
J. M. Billimoria ...	1,000	0	0			
Thakur Saheb of Limbdi ...	1,000	0	0			
Loan from General Fund ...	2,650	8	9			
				5,343	1	9
Endowment of Beds :						
Last Year's Balance ...	6,000	0	0			
Sri Ramakrishna Centenary Memorial Endowment for one Bed ...	1,500	0	0			
				7,500	0	0
Total ...				18,544	0	4

Expenditure

	Rs.	A.	P.	Rs.	
General Fund :					
Medicines etc. ...	362	3	6		
Doctor's Maintenance & Travelling ...	416	9	6		
Instruments etc.	8	0	0		
Establishment ...	12	0	0		
Miscellaneous ...	100	6	3		
Loan to Building Fund ...	2,650	8	9		
				3,544	12
Building Fund :					
Building Materials	2,005	12	3		
Rly. Freight etc.	378	11	0		
Masons and Carpenters ...	2,758	15	3		
Labour ...	144	11	9		
Miscellaneous ...	54	15	6		
				5,343	1
Investments ...			...	9,500	0
Cash in hand ...			...	156	2
Total ...				18,544	0

Building Fund Account (1935-1936)

Receipts

	Rs.	A.	P.
In 1935			
P. C. Bhargava, Lahore ...	2,000	0	0
In 1936			
J. M. Billimoria, Bombay ...	1,000	0	0
Thakore Saheb of Limbdi ...	1,000	0	0
Loan from General Fund ...	2,650	8	9
Total ...	6,650	8	9

Expenditure

	Rs.	A.
Materials	2,852	5
Railway Freight and Cooly uphill for materials from the plains	486	12
Masons and Carpenters ...	2,758	15
Cooly	497	7
Miscellaneous	54	15
Total ...	6,650	8

DETAILS OF ENDOWMENTS OF BEDS

	Rs.	A.	P.
Sm. Chandi Devi Memorial Endowment for 1 Bed, by her husband Mr. Brijnandan Prasad, Moradabad ...	1,500	0	0
Ratnavelu Chettiar Memorial Endowment for 1 Bed, by his son Mr. Ratnasabapathy Chettiar, Madras	1,500	0	0
Swami Vivekananda Memorial Endowment for 1 Bed, by a devotee	1,500	0	0
Sm. Kali Dasi Devi Memorial Endowment for 1 Bed, by her husband Mr. Durgacharan Chatterjee, Benares ...	1,500	0	0
Sri Ramakrishna Centenary Memorial Endowment for 1 Bed, by a devotee	1,500	0	0
TOTAL ...	7,500	0	0

DETAILS OF INVESTMENTS

	Rs.	A.	P.
Fixed Deposits in Bengal Provincial Co-operative Bank Ltd., Calcutta	2,500	0	0
Martin Co.'s H. A. L. Railway Debenture	1,000	0	0
Behar Bank Shares ...	500	0	0
Govt. Securities, 4 p.c. Loan of 1960-70	1,498	5	2
In the Savings Bank of the Central Bank of India Ltd., Calcutta	4,001	10	10
TOTAL ...	9,500	0	0

DETAILS OF CASH IN HAND

	Rs.	A.	P.
General Fund	156	2	7
Building Fund	Nil		
Endowment Fund	Nil		
TOTAL ...	156	2	7

We cordially thank all our donors, who by their continued support have made it possible for us to be of some service to humanity in these distant hills. Our thanks are specially due to His Highness Thakore Saheb of Limbdi, and Mr. J. M. Billimoria, Bombay, for a donation of Rs. 1,000 each towards the Building Fund, a gentleman who wants to remain anonymous for an endowment of Rs. 1,500 for the maintenance of one bed, Mr. P. C. Nair, Feroke, for a donation of Rs. 252, Mr. P. C. Bhargava, Lahore, for a donation of Rs. 150. Our thanks are also due to Messrs. Dr. Thilo & Co., Germany ; The Calcutta Chemical Co. Ltd., Calcutta ; Sarkar Gupta & Co., Calcutta ; Bengal Chemical & Pharmaceutical Works Ltd., Calcutta ; Lister Antiseptics & Dressing Co. Ltd., Calcutta ; The Anglo-French Drug & Co. Ltd., (India), Bombay ; Bengal Immunity Co. Ltd., Calcutta ; The Bombay Surgical Co., Bombay ; E. Merck, Germany ; Havero Tradings Co., Holland ; Chemische Pharmazeutische Aktiangeselschaft, Bad, Germany ; C. F. Boehringer Sohn A.-G. Chemische Fabrik, Germany ; and Hadensa-Gesellschaft M.B.H., Germany, for supplying us their preparations free ; and also to the Editors of *The Indian Medical Journal*, Calcutta ; *The Antiseptic*, Madras ; *The Suchikitsa*, Calcutta, for giving us their journals free.

PRESENT NEEDS

Endowment of Beds : At present the Indoor Hospital has got 12 beds. Five of them are endowed, but the rest require to be endowed. An endowment of Rs. 1,500 will meet the cost of maintaining one bed.

Donors, desirous of perpetuating the memory of their departed friends or relatives, may do so through this humanitarian work.

The Building Fund : The Building Fund has got some minus balance. And some more expenses will have to be incurred for the building.

General Fund : We have to look for subscriptions or donations also for the general expenses of the dispensary.

The dispensary being situated in such a remote place does not attract the notice of the public. But we have no doubt that this humble work for the amelioration of the sufferings of the helpless people will appeal to all generous-minded persons.

Donors are requested while sending money to mention clearly whether it is intended for the General Fund or the Building Fund.

All contributions, however small, will be thankfully received and acknowledged by the undersigned.

(Sd.) SWAMI PAVITRANANDA,
President, Advaita Ashrama,
P.O. Mayavati, Dt. Almora, U.P.

SIVA MAHIMNAH STOTRAM

THE HYMN ON THE GREATNESS OF SIVA

BY SWAMI PAVITRANANDA

मनः प्रत्यक्चित्ते सविधमवधायात्तमरुतः
प्रहृष्यद्रोमाणः प्रमदसलिलोत्सङ्गितदृशः ।
यदालोक्याह्लादं ह्रद इव निमज्ज्यामृतमये
दधत्यन्तस्तत्त्वं किमपि यमिनस्तत् किल भवान् ॥२५॥

यमिनः Yogis सविधं following the direction of the Sastras आत्तमरुतः controlling the breath प्रत्यक्चित्ते in the self मनः mind अवधाय concentrating यत् which किमपि unspeakable तत्त्वं truth आलोक्य realizing प्रहृष्यद्रोमाणः thrilling with joy प्रमदसलिलोत्सङ्गितदृशः with eyes covered with tears of joy अमृतमये full of bliss ह्रदे in the lake निमज्ज्येव swimming as it were अन्तराह्लादं inner joy दधति get तत् that (तत्त्वं truth) किल really भवान् thou.

25. Thou art indeed that unspeakable truth which the Yogis realize with mental concentration on controlling the breath according to the scriptural directions, and realizing which they shed tears of thrilling joy and swimming, as it were, in a pool of nectar, enjoy inner bliss.

त्वमर्कस्त्वं सोमस्त्वमसि पवनस्त्वं हुतवह-
स्त्वमापस्त्वं व्योम त्वमु धरणिरात्मा त्वमिति च ।
परिच्छिन्नामेवं त्वयि परिणता बिभ्रति गिरं
न विद्मस्तत्तत्त्वं वयमिह तु यत् त्वं न भवसि ॥२६॥

त्वम् thou अर्कः the sun त्वम् सोमः the moon त्वम् पवनः air त्वं हुतवहः fire त्वं आपः water त्वं व्योम space त्वम् उ also धरणिः earth त्वम् आत्मा self इति च and असि art परिणताः the learned people त्वयि with regard to thee एवं these परिच्छिन्नां limiting गिरं opinion बिभ्रति hold तु but वयं we इह in this world त्वं thou यत् which not भवसि art तत् that तत्त्वं thing न विद्मः do not know.

26. The wise[1] hold this limiting opinion about Thee—Thou art the Sun, Thou art the Moon; Thou art the Fire, Thou art the Air; Thou art the Water, Thou art the Space; Thou art the Earth and Thou art the Self. But we[2] do not[3] know that thing which Thou art not.

[1] *The wise*—i.e. who consider themselves to be wise.
[2] *We*—i.e. we who do not pose to be wise.
[3] *Do not . . . not*—because Thou pervadest all.

त्रयीं तिस्रो वृत्तीस्त्रिभुवनमथो त्रीनपि सुरा-
नकाराद्यैर्वर्णैस्त्रिभिरभिदधत् तीर्णविकृति ।
तुरीयन्ते धाम ध्वनिभिरवरुन्धानमणुभिः
समस्तं व्यस्तं त्वां शरणद गृणात्योमितिपदम् ॥२७॥

शरणद Oh giver of refuge त्रयीं three Vedas तिस्रो three वृत्तीः conditions त्रिभुवनं three worlds अथो and त्रीनपि also three सुरान् Gods अकाराद्यैः by 'A' etc. त्रिभिः three वर्णैः letters अभिदधत् indicating ओम् इति पदं the word 'Om' व्यस्तं separately त्वां thee गृणाति mentions अणुभिः ध्वनिभिः with subtle sounds अवरुन्धानं coalesced (ओम् इति पदं) ते thy तीर्णविकृति absolute तुरीयं transcendent धाम state त्वां thee समस्तं collectively (गृणाति).

27. Oh Giver of Refuge, with the three letters A, U, M, indicating the three Vedas, three[1] states, three worlds and the three[2] Gods, the word 'Om' mentions Thee separately. Coalesced with the subtle sound[3] the word 'Om' collectively[4] mentions Thee—Thy Absolute Transcendent State.

[1] *Three states*—namely, waking, dreaming, and dreamless states.
[2] *Three gods*—namely, Brahmâ, Vishnu and Rudra.
[3] *Subtle sound*—Technically it is called 'Nâda'.
[4] *Collectively*—The mantra 'Om' when uttered as one word indicates the Absolute Brahman.

NOTES AND COMMENTS

IN THIS NUMBER

We have endeavoured to show, in the Editorial of this issue, that racial characteristics are not permanent and that a certain unifying principle can be discerned in the history of mankind. In order to find a common heritage of man, we need to go deep into *The Root of Culture in East and West*. . . . We shall henceforth present to our readers *The Holy Mother's Conversations*. They are for the first time translated into English from the Bengali book, *Sri Sri Mâyer Kathâ*, Part II which has been recently published. . . . *Race and Religion* is a posthumous article of late Prof. Dr. Winternitz. He wrote it for the Sri Ramakrishna Centenary Parliament of Religions. . . . Prof. C. Narayana Menon belongs to the Hindu University, Benares. *The Spiritual Foundations of Economics* is a paper that was read by him at the Parliament of Religions under the auspices of the Sri Ramakrishna Centenary Committee. In this paper he endeavours to show how the doctrines that influence human conduct today hinder the growth of man and that we cannot solve the problems of the day without recognizing the spiritual basis of economics. . . . Mr. Wolfram H. Koch gives in his article *A Great Western Mystic and the Universal Message of Bhakti* an account of the life and

teachings of Seuse. . . . Prof. A. B. Keith wrote the paper on *Morality and Political Power* for the Sri Ramakrishna Centenary Parliament of Religions. In it he negatives all false claims of superiority and the selfish disregard for the interests of others which rest on the belief that certain men are naturally born to dominion over others. . . . . *The Story of Fazal Ayaz* by Mr. Aga Syed Ibrahim (Dara) shows how the inner spirit of man struggles to express itself and with what patience it breaks through the hard layers of unyielding nature. . . . *The River of Indian Culture* gives a critical estimate of the Sri Ramakrishna Centenary Memorial Volume entitled *The Cultural Heritage of India*. . . . We have great pleasure in sharing with our readers the interesting letter received by us from Swami Avinashananda who has gone to the Fiji Islands at the earnest call of the Indians there, who are eager to have some cultural and spiritual connections with their ancestral home.

MUSEUMS IN INDIA

Museums today occupy a very conspicuous position in the educational programmes of the front-rank countries of the world. They are no mere "houses of the dead", but live as useful institutions. Unfortunately, the reverse is the case in India. It is true India suffers by comparison with the progressive states of the world in respect of educational and other facilities. But, there are very few spheres, perhaps, in which the contrast is so sharp. Messrs. Markham and Hargreaves who have been visiting the different museums in the Dominions and the Colonies recently issued a valuable report on the condition of museums in India. It is the result of a careful survey and is very outspoken in its acid comments and withering criticisms. The general condition of museums portrayed in it leaves much to be desired. Below we reproduce some pertinent facts.

At the outset the writers draw attention to the fact that India occupies the last place in the list of important countries which attach importance to the educative and cultural value of museums. A vast country like India has only 105 museums, or 1 for every 3.4 million inhabitants, while Sweden which cannot claim more than 6 million souls contain 160. In Germany there are 1,700 museums for 66 million people, and in U.S.A. 1,400 for 127 million inhabitants. The general conclusion of the writers is that "with the exception of the most backward countries of the world, there is not an area where museums count for so little, are so meagerly supported, and are so few and far between." A sum of just over seven lakhs is spent on the upkeep of museums in India, a sum which is less than what is spent upon a single really good museum in any one of the great capital cities of Europe and America. They, however, pay a tribute to what is being done in a museum or two despite this meagre patronage. In regard to this they remark that "finance is the key to India's museum development and it is hopeless to expect a great movement on fantastically low budgets". References are also made to the maladministration and the inferior standard of curatorship in most of the institutions. The result of this deplorably low standard of supervision is that "many of India's most priceless treasures are not only deteriorating, but are, in fact, fast disappearing from her museums". The warning which they issue cannot be ignored : "Unless there is a change in the near future, proof of India's cultural greatness in terms of handicrafts will disappear before our.

eyes, and the historian of the future will have to go Europe for evidence that centuries ago India could weave, compose and create superb objects of art and industry. Considerations of what should be done by the authorities in India to preserve for posterity her priceless treasures and to interpret them more adequately to the world can no longer be postponed." Even today persons who want to carry on detailed investigations into some branches of Indian archaeology have to visit Europe, thanks to the apathy which has allowed India to be shorn of her many priceless heritages. The report deserves a careful attention from the authorities as well as the public.

HERITAGE OF INDIA

Dr. Somerville of the Mount Everest Expedition paid very warm tributes to the valuable legacy which India has bequeathed to the present age from remote antiquity, while addressing the luncheon meeting of the Madras Rotary Club on the afternoon of the 4th of June last, on the "Heritage of India". We reproduce below the report of the speech appearing in the *Hindu* of the 5th of June.

"Dr. Somerville said that India was greatly civilized even at a time when the peoples of Europe were practically in a barbarous state. Anybody who knew anything about Indian art and architecture would be able to recognise its characteristic whenever one saw them. But it was unfortunate that recently a great deal of harm had been done to Indian Art by the influence of western art schools. He hoped that the baneful influence would not spread.

"Dr. Somerville said that he wished to emphasise more the intellectual heritage of India rather than her art heritage. The whole of Indian thought, he said, was based fundamentally upon religion and the two could not be separated. One of the greatest thinkers that India had produced was Buddha. He brought about a revolution in the Indian thought of his time, but unfortunately Buddha took as his basis what in the speaker's opinion, hampered the progress of Indian thought and culture all through the centuries. There was a certain amount of pessimism about Indian thought and there was a certain denial of the value of the material world.

"The next great thinker after Buddha who revolutionised Indian thought was Sri Ramakrishna Paramahamsa. Sri Ramakrishna broke through the idea of the infallibility of the Vedas and his thoughts were really liberal, constructive and rational.

"Sri Paramahamsa not only cared for the eternal spiritual values, but asked people to look to the material side also. He asked his followers to devote themselves to the service of their fellowmen, the poor and the distressed. He saw the suffering of the people round him and preached that true religion lay in service to the less fortunate brethren. The West was at present pre-occupied with the material side of life to the neglect of the spiritual side, and that was one of the reasons for the breakdown of western civilisation. The one thing that could save western civilisation was the realisation that there was a spiritual side to man. They must look at life from the point of view of eternal values, goodwill and happiness. Indian civilisation had survived through the ages because Indians valued the spiritual side of humanity.

"The speaker, proceeding, said that the West had also to teach the East something, and that was the value of physical health. Indian thought must keep pace with Science. Dr. Somerville stated that too much emphasis on one aspect of life was not conducive to progress. There should be no antagonism between Science and Religion."

CONTROL OF SECONDARY EDUCATION

A Government Bill aiming at the reorganization of secondary education in Bengal has recently been sent up to the Calcutta University for opinion. The text of the Bill still awaits publication, but its main features have become sufficiently known to arouse widespread apprehensions. The proposal for the control and management of secondary

education in Bengal first emanated from the Saddler Commission many years ago. Though a few of the provinces took advantage of the recommendations to set up Boards for controlling secondary education, practically nothing was done in Bengal with the negligible exception of the University of Dacca. The present Bill, therefore, contains no original suggestion. Unfortunately, however, it comprises features which are open to very effective criticism from a number of standpoints. The recommendations of the Saddler Commission were based upon arguments which were eminently reasonable. The Commission felt that the University of Calcutta was being hampered in its important task of promoting higher education and research work by its attention to the problems of secondary education and recommended that it should be relieved of these responsibilities. Such duties were to be entrusted to a Board which would discharge mainly three functions, namely, the determination of the courses of study in High Schools, the conduct of the Matriculation and the Intermediate examinations, and the granting or refusing of recognitions to secondary educational institutions.

With regard to the first two functions the Bill practically makes no change whatever. There is no provision in it, which shows that the Board will be called upon to determine the curricula of studies in secondary educational institution. Secondly, the Bill does not relieve the University of its onerous responsibilities of conducting the Matriculation—to leave aside the Intermediate—Examination. The latter was the main consideration which influenced the recommendations of the Saddler Commission. The relief which the Bill offers to the University is thus illusory, which renders its promulgation futile. Besides, it presents other characters which are retrograde in nature. It is laid down in the Bill that after the expiry of one year from the first meeting of the Board every secondary school whether enjoying recognition by the Calcutta University or not will have to obtain fresh recognition from the Board. This is a bit curious and difficult to understand except as a retrograde step. Several other aspects of the Bill have also been regarded by the public with misgivings. Today the Calcutta University exercises profound influence upon secondary education in Bengal. It will be interesting to watch if it will ever be a consenting party to such deprivation of its powers, specially when the alternative proposals appear to be so exceptionable.

REVIEWS AND NOTICES

THE DIVINE LIFE. By Swami Yatiswarananda. *Sri Ramakrishna Math, Mylapore, Madras. Pp. 320. Price Re. 1-10.*

It is written in the preface that "the object of the book is to give a clear conception of the theory as well as the practice of spiritual life to seekers both in the East and in the West." In this the compiler has achieved a great measure of success. The work is divided into two parts, the first one containing an elaborate introduction and the other comprising a collection of select passages from Sanskrit scriptures side by side with their renderings into English. The Introduction presents in a lucid and succinct manner the theory and practice of spiritual life. It also brings home to the reader the necessity of regarding spiritual life and discipline as a whole from a synthetic standpoint. The different ways, stages, and laws of spiritual endeavour and growth have been pointed out and explained against the background of a comprehensive and synthetic view. The selections of the Sanskrit passages are

mostly from the *Upanishads* and the *Bhagavad-Gitâ*. They have been compiled with a view to suit the needs and tastes of different types of seekers. Special emphasis has been laid upon the importance of ethical culture by a number of appropriate quotations. A fairly representative collection of monistic meditations has also been made available from various sources for the need of those who want to have them for constant use. The book is a companion volume to the Swami's earlier compilation, *Universal Prayers*, and will be valuable to all spiritual aspirants. The get-up is excellent.

THE BIRTH OF INDIAN PSYCHOLOGY AND ITS DEVELOPMENT IN BUDDHISM. By Mrs. Rhys Davids, D.Litt. *Luzac & Co., 46, Great Russell Street, London. Pp. 444. Price 3s. 6d. Cloth 5s.*

One of the familiar phenomenon among Western scholars who address themselves to the investigation of human knowledge in the past in all its branches is their almost complete innocence of contributions from east of Suez. In recent years a marked attention is being paid to psychological research which holds out great promises. But turn where you will to the studies of psychological phenomena you will everywhere meet with the assumption that psychology as a science began with Socrates or, to be more precise, with Aristotle. But the profound investigations into mental phenomena that took place in India long before the West ever thought of probing into them, centuries before Socrates and Aristotle began their enquiries, are almost a sealed book to the majority. Though the chief aim of the book before us has been to envisage somewhat faithfully the analysis and theory of mind in early Buddhism and in its direct descendant, the Southern School of Buddhism, its second and scarcely less valuable object is to banish the notion that the analysis and observation of mind began with the Pre-Socratics.

Time was when the Buddha's teachings were regarded in the light of a tremendous revolution rather than as a gradual evolution and continuation of the earlier doctrines some of which are now embedded in the extant Vedic works. The present author whose knowledge of Buddhism is perhaps more than that possessed by any living man of the West, has always insisted on the 'traditional' character of the Buddhist doxy. She has, therefore, begun her study of psychology in Buddhist works with its beginnings in Vedic literature. She finds a new analytic interest being taken of mind in the Vedic literature. Mind is being slowly distinguished from man. We come across another new note in the earlier *Upanishads* where mind is "spoken of in a manifold term as a 'more' (*bhuyas*) that whole, which was not included under the word rûpa, the seen shape of man." We also find here the mind being spoken of as an instrument. As regards the self as the datum and subject of the presentation of experience found in the older *Upanishads* she comes to a rather singular conclusion. She observes that "he was reckoned as essentially divine ; in other words, as capable in his nature as a 'being-in-becoming', of seeking out and following on to an actual, not merely a potential union with Deity ; that as such he was creative ; a seeker of that whom he needed not to fear, must rather supremely love ; that he was valuer and user and enjoyer of such attributes as were his, but in any essential sense were not he ; that in valuing, he mandated himself inwardly as to conduct ; finally, that whereas he was under this or that aspect, perceptible, he was, ultimately, inconceivable." Mind is next considered in its various aspects emergent, emotional, and volitional as found in the earlier *Upanishads*. Before coming to original Buddhism two more chapters are devoted to the analysis of mind in the somewhat later *Upanishads*. The rest treats of mind in its various aspects of will, feeling, sense and *khandas* beginning with original Buddhism down to its medieval developments in the Hinayâna School.

The author's keenly critical attitude to the study will be evident even to a casual reader. Her scholarly attempts deserve all praise. There are, however, certain points which we cannot afford to ignore. In the first place she cannot escape the criticism of twisting certain Upanishadic passages like so many noses of wax in order to fit them into her way of interpretation. She refuses to see, contrary to all reason, the plain meaning behind the utterance Tat Tvam Asi. She tries to explain away the obvious meaning against all canons of honest interpretation as "the seeing in man just a More, namely, the divine promise in his nature, the divine potentiality, as we can say, but as India could not, as Europe could not before

Aristotle." But to be consistent and direct it is just seeing 'the Most in the man' which she refuses to see. She is loth to recognize that the *Upanishads* make a distinction between the real Self and the empirical self. More than once she confesses to her contempt of native exegesis. In spite of all that may be rightly said against them, most of them were in possession of an unbroken tradition with which to unlock the treasure of Vedic wisdom. Their help and guidance can be dispensed with only at the cost of a good deal of misunderstanding. The subject is too long to be pursued here. But one cannot help the remark that one is always conscious, while reading her exposition, of her attempt to read her own pet doctrines into all manner of texts. It is also good to remember that the ancients were not always infants in comparison with us, that we do not necessarily progress always, and that in the understanding of Indian psychological findings one has to be grounded in knowledge of the practical philosophy which support them. Lastly, she has one or two very curious derivations of words to offer. One, for example, is her derivation of Antaryâmin which is explained as one 'who makes to go within.' Apparently, it is a confusion.

NEWS AND REPORTS

SWAMI SIDDHESWARANANDA SAILS FOR EUROPE

Swami Siddheswarananda, head of the Ramakrishna Ashrama at Bangalore, sailed for Europe on the 17th July last from Bombay. He goes to Paris in response to the earnest request of some devotees and admirers of the Ramakrishna Mission to preach Vedanta in France.

Swami Siddheswarananda hails from South India. He had his education in the Presidency College, Madras, and graduated from the Madras University. He is a disciple of Swami Brahmananda, the first President of the Ramakrishna Math and Mission, and joined the Order in 1920. For some years he was in the editorial staff of the *Vedanta Kesari*, published from the Ramakrishna Math, Madras. He was then sent to Mysore, where he organized a Centre and successfully worked for some years as its President. Afterwards he came to Madras to help the new incumbent, when Swami Yatiswarananda, the then President of the Madras Math, was sent to Europe. Recently he was put in charge of the Ramakrishna Ashrama at Bangalore.

Swami Siddheswarananda, by virtue of his deep religious disposition, unostentatious behaviour, simplicity of manners, sympathetic heart, has endeared himself to one and all. We have no doubt that many will be spiritually benefited by coming in contact with him. We wish Swami Siddheswarananda success in his new field of activity.

SWAMI AVINASHANANDA IN FIJI

Swami Avinashananda of the Sri Ramkrishna Order, reached Suva by the R.M.S. Niagara on Friday, the 21st May last. A large number of people from Suva and representatives of many districts had assembled at the jetty to receive him Prominent among those present were Mr. M. Mudaliar, Sadhu Kuppuswami, Pdt. Vishnu Deo, Messrs. M. W. Naidu, M. T. Khan, Marappa Gounder, K. S. Mudaliar, Kishtanma, Arunachalam Pillai, Murgappa Reddi, Narain Nair, Desigan, Sadasivam, Rangasami Iyangar, Parthasaradi Mudaliar, Dhoraisami, Rangasami Naidu, Venkanna, Pdt. Khundan Singh, Messrs. Kochoppian, Krishna Nambiar, John Grant, R. L. Naidu, Khanialal, Balsaundara Mudaliar, Kumara swamy, Appa Pillai, and Dr. Gopalan.

The Swami was taken in procession with the boys of the Suva and Nausori Valiba Sangam singing religious songs to the house of Shamlal Varma, who kindly placed his new house at the disposal of the reception committee.

Throughout Friday till late in the night as well as Saturday there was a regular stream of visitors (ladies and gentlemen). The reception committee had made excellent arrangements for the entertaining of all the visitors and the volunteers rendered splendid service on the occasion. With every one the Swami spoke individually

as well as in groups. The Swami appealed for unity, brotherly love and co-operation, and, above all, to lead a high, upright, ethical life.

There was a lecture in the afternoon of Saturday. On Sunday, the 23rd, in the morning the Swami and a party of those who had come from various districts started by motor at 6-30 a.m. On the way at many places numbers of people had gathered and had been waiting early for hours. On the arrival of the Swami he was garlanded and spoke a few words, thanking them, and prayed for the Lord's blessing to them all.

At Nausori, at the Company's lines, Messrs. Venkateswara Chetty, Chidambaram and others were present. Macubani (Ra) was the next place of halt where the same thing was repeated. At Raki Raki there was a large number of people who had gathered from early hours in the spacious compound of the Sangam School. After the reading of the address of welcome and being garlanded the Swami spoke to the people assembled in Tamil, Telegu and Hindustani for a few minutes, thanking the people for their kindness and enthusiastic welcome and appealed to them for unity, co-operation and brotherly conduct. All the people assembled were fed by the reception committee.

After two hours' stay the Swami and the party started on their march, but a few minutes before their departure the District Commissioner met the Swami and they spent a few minutes and exchanged greetings and good wishes. The next halt was at Tavua where the party spent a few minutes in the house of Ramudu and then proceeded to Tagi Tagi where also the Swami spoke to the people assembled.

The next halt was at Ba, near Mr. Pandaram's shop, where the party spent half an hour. After speaking to the assembled people and distributing *prasadam*, the party went to Luvo (Lautoka), where also people were gathered. The next halt was at Namoli (Lautoka), and at the Lautoka lines. At Lomo Loma (Lautoka) and Martin Tar (Nadi) halts were made with the usual ceremony.

From this point the Nadi volunteers Bhajan party and the public formed a procession. The party could proceed only at a snail's pace for a distance of a mile and a half owing to large crowds of people. The Swami went to the library and after his bath and evening ablution went to the temple where there was a great crowd waiting. When the evening Puja was over an address of welcome was presented by the Sangam.

The Swami made a suitable reply in Hindustani, Tamil and Telegu, pointing out that under the banner of Sri Ramakrishna all faiths and creeds could assemble without hitch or difficulty. He also emphasized the one great lesson of Sri Ramakrishna's life, *viz.*, his attitude towards all women as veritable images of the Divine Mother. Only by looking upon every woman except one's wife as mother or sister, could any person claim to be in any real sense a follower of Sri Ramakrishna. The Swami next distributed *prasadam* (flowers) to all present ; then the gathering dispersed at 9 p.m.

On Monday afternoon, the 25th, the Swami went to the spacious compound of the Sangam School, where two or three thousand people had assembled to welcome him.

Dr. Mukerjee presided, and prominent among those present were Mr. Baker, of the C. S. R. Coy. ; Mr. Waddingham, of the Nadi Court House : Mr. Nichols, of Solovi, Company overseer ; Mr. Chatter Singh, Pdt. Achaibar Dut, Ramzan Khan, Mr. M. Mudaliar, and Mr. M. N. Naidu, Pdt. Ram Narain, Messrs. B. L. Hiralal Sat, B. D. Latchman, John Bairagi, A. L. Pillai, Sheo Prasad Sharma, R. Prasad, R. S. Prasad, Achudasan, Sami, C. M. Patel, Sunderji, Yohan Subba Naidu (manager), Subba Naidu (Sharama Karta).

The chairman introduced the Swami by recalling the Sri Ramakrishna Mission's service to humanity, and then read the following welcome address on behalf of the public :—

Nadi, May 24, 1937.

To Swami Avinashananda

Swamiji—We extend you a very hearty welcome to these districts.

It is a matter of great happiness to us that we are today fortunate to receive a Sannyasin who has such a distinguished record of service to his credit in different spheres of national, social and spiritual reawakening of India.

Your considerable experience in the field of education and social service, your scholarship, your knowledge of many living languages of India and of Sanskrit and English, your experience as the editor of one of the best philosophical periodicals of

the world, and your high cultural attainments, set you, even amongst the most venerable Sannyasins, as a personality apart.

Following the footsteps of such great Souls as Sri Ramakrishna Parmahamsa and his great disciple Swami Vivekananda, you have shown us by your own example that life is a dedication and a trust for the use of our fellow-beings and not for mere selfish enjoyments.

We welcome you, sir, with all our heart and pray:

From darkness, lead us unto light
From falsehood, lead us unto reality
From death, lead us unto immortality.

We are, Swamiji, on behalf of the Indian community: H. L. Singh, K. S. Madhava Nair, M. Ramzaankhan, Girin Mukherji, Pdt. Hardayal, Ram Singh.

The children rendered some nice songs on Sri Ramakrishna. Mr. Yohan of the Methodist Mission, spoke in Telegu and also provided a suitable song in Telegu. After another song by Mr. Bhagwandin in Hindi and by some Sangam school girls, the Swami made a suitable reply.

THE RAMAKRISHNA MISSION SISUMANGAL PRATISHTHAN

REPORT FROM JULY, 1935 TO DECEMBER, 1936

The Ramakrishna Mission Sisumangal Pratishthan, Calcutta, was started nearly five years ago with the object of reducing the appalling number of maternal and infantile deaths in the country and improving the general health of mothers and children. It is the only institution of the Ramakrishna Mission, which is devoted to maternity and child-welfare work. Besides educating women about the vital need of adequate maternity and child-care, it provides (1) antenatal care to expectant mothers, (2) hospital and domiciliary maternity service to registered cases, (3) postnatal care to children up to school-going age, and (4) training in midwifery and obstetrical nursing to deserving women of good families. All these services are rendered free of charge to poor people.

Within the brief period of its useful existence the Pratishthan has grown into one of the most popular and useful maternity hospitals in the city. The rapid growth of the institution is shown by the statistical report of the last four years. Thanks to its able and valuable services, it has won universal admiration as an ideal maternity hospital and child-welfare centre.

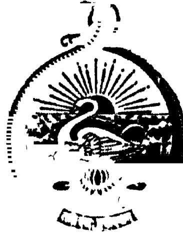
During the period under review the number of antenatal cases treated was 8,888 including new and repeated cases, the number of labour cases, 1,487. The Pratishthan has arrangements for the confinement of expectant mothers. It has a well-equipped hospital with 25 beds for labour cases. Confinement of registered patients in their own homes and the rendering of puerperal care to the mother and the baby for ten days is undertaken by the Pratisthan if the places are not far away. The Pratishthan admits pupils from among deserving but respectable families for training in midwifery, and gives them board, lodging, and a stipend for incidental expenses. The period of training is two years and a half—and the syllabus is the same as that prescribed by the State Medical Faculty of Bengal for Junior Midwifery Certificate. Lectures in midwifery are given by qualified doctors. Successful candidates are awarded deplomas by the Board of Examiners. Altogether 18 pupils were admitted for training in midwifery, of whom the first batch of six pupils appeared for examination in December, 1936. All of them came out successful. The next batch of six pupils will appear for examination in July, 1937.

The Institution received during the latter half of 1935 and in 1936 Rs. 8,866-4-8 and Rs. 28,164-0-4 respectively, apart from the opening balances of Rs. 5,099-4-9 and Rs. 4,010-12-9 in 1935 and 1936. The total expenditure during the 2nd half of 1935 and 1936 came up to Rs. 9,954-12-3 and Rs. 28,352-10-9.

The Institution which is at present located in a rented house has recently acquired a plot of land where it is proposed to construct a permanent home of its own on up-to-date lines. The estimated cost of the proposed building together with land would roughly be Rs. 2,50,000. The generous public in India and abroad will no doubt come forward to help raising the sum for this model maternity hospital and child-welfare centre. They can hardly spend their money upon a more worthy cause.

PRABUDDHA BHARATA

VOL. XLII SEPTEMBER, 1937 No. 9



"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।"

Arise ! Awake ! And stop not till the Goal is reached."

LETTERS OF SWAMI VIVEKANANDA

Chicago,
June 20, 1894.

Dear Diwanji Saheb,

Your very kind note came today. I am so sorry that I could have caused pain to such a noble heart as yours with my rash and strong words. I bow down to your mild corrections. "Thy son am I, teach me thus bowing."—*Gitâ.* But you well know, Diwanji Saheb, it was my love that prompted me to say so. The backbiters, I must tell you, have not indirectly benefited me, on the other hand, injured me immensely in the face of the fact that our Hindu people did not move a finger to tell the Americans that I represented them. Had our people sent some words thanking the American people for their kindness to me and stating that I was representing them? . . . . . . have been telling the American people that I had donned the Sannyasi's garb only in America and that I was a cheat, bare and simple, so far as reception goes. It has no effect on the American nation but so far as helping me with funds goes, it has a terrible effect in making them take off their helping hands from me. And it is one year since I have been here, and not one man of note from India has thought it fit to make the Americans know that I am no *cheat.* There again the missionaries are always seeking for something against me and they are busy picking up anything said against me by the Christian papers of India and publishing it here. Now you must know that the people here know very little of the distinction in India, between the Christian and the Hindu.

Primarily my coming has been to raise funds for an enterprise of my own. Let me tell it all to you again.

The whole difference between the West and the East is in this—they are nations. We are not, i.e. civilization, education here is general, it penetrates into the masses, the higher classes in India and America are the same but the distance is infinite between the lower classes of the two countries. Why was it so easy for the English to conquer India? It was because they are a nation, we are not. When one of our great men dies, we must sit for centuries to have another—they can produce them as fast as they die. When our Diwanji Saheb will pass away (which the Lord may delay long for the good of my country) the nation will see the difficulty at once of filling his place—which is seen even now why they cannot dispense with your services? It is the dearth of great ones. Why so? Because they have such a bigger field of recruiting their great ones, we have so small. A nation of 300 millions has the smallest field of recruiting its great ones compared with nations of 30, 40 or 60 millions, because the number of educated men and women in those nations is so great. Now do not mistake me, my kind friend, this is the great defect in our nation and must be removed. To educate and raise the masses, and thus alone a nation is possible. Our reformers do not see where the wound is, they want to save the nation by marrying the widows; do you think that a nation is saved by the number of husbands its widows get? Nor is our religion to blame, for an idol more or less makes a difference. The whole defect is here, the real nation who live in cottages have forgotten their manhood, their individuality. Trodden under the foot of the Hindu, Mussalman or Christian, they have come to think that they are born to be trodden under the foot of everybody who has money enough in his pocket. They are to be given back their lost individuality. They are to be educated. Whether idols will remain or not, whether widows will have husbands enough or not, whether caste is good or bad, I do not bother myself with such questions. Everyone must work out his own salvation. Our duty is to put chemicals together, the crystallization will come through God's laws. Let us put ideas into their heads, and they will do the rest. Now this means educating the masses. Here are these difficulties. A pauper government cannot, will not do anything, so no help from that quarter.

Even if supposing, we are in a position to open schools in each village free, still the poor boys would better go to the plough to earn their living rather than come to your school. We have neither the money nor can we make them come to education. The problem seems hopeless. I have found a way out. It is this. If the mountain does not come to Mahomed, Mahomed must go to the mountain. If the poor cannot come to education, education must reach them at the plough, in the factory, everywhere. How? You have seen my brethren. Now I can get hundreds of such, all over India, unselfish, good and educated. Let these men go from village to village bringing not only religion to the door of everyone but also education. So I have a nucleus of organizing the widows also as instructors to our women.

Now suppose the villagers after their day's work have come to their village and sitting under a tree or somewhere are smoking and talking the time away. Suppose two of these educated Sannyasis get hold of them there and with a camera throw astronomical or other pictures, scenes from different nations,

histories, etc. Thus with globes, maps, etc.—and all this orally—how much can be done that way, Diwanji? It is not that the eye is the only door of knowledge, the ear can do all the same. So they would have ideas and morality and hope for better. Here our work ends. Let them do the rest. What would make the Sannyasis do this sacrifice, undertake such a task?—religious enthusiasm. Every new religious wave requires a new centre. The old religion can only be revivified by a new centre. Hang your dogmas or doctrines, they never pay. It is a character, a life, a centre, a God-man that must lead the way, that must be the centre round which all other elements will gather themselves and then fall like a tidal wave upon the society, carrying all before it, washing away all impurities. Again, a piece of wood can only easily be cut along the grains. So the old Hinduism can only be reformed through Hinduism, and not through the new-fangled reform movements. At the same time the reformers must be able to unite in themselves the culture of both the East and the West. Now do you not think that you have already seen the nucleus of such a great movement, that you have heard the low rumblings of the coming tidal wave? That centre, that God-man to lead was born in India. He was the great Ramakrishna Paramahansa, and round him this band is slowly gathering. They will do the work. Now, Diwanji Maharaj, this requires an organization, money—a little at least to set the wheel in motion. Who would have given us money in India? . . . . So, Diwanji Maharaj, I crossed over to America. You may remember I begged all the money from the poor, and the offers of the rich I would not take because they could not understand my ideas. Now, lecturing for a year in this country, I could not succeed at all; of course, I have no wants for myself, but for my plan of raising some funds for setting up my work. First, this year is a very bad year in America. Thousands of their poor are without work. Secondly, the missionaries and the . . . try to thwart all my views. Thirdly, a year has rolled by and our countrymen even could not do so much for me as to say to the American people that he is a real Sannyasi and no cheat, and that he represents the Hindu religion. Even this much, the expenditure of a few words, they could not do!!! Bravo! my countrymen!! I love them, Diwanji Saheb. Human help I spurn with my foot. He who has been with me through hills and dales, through deserts or forests, will be with me, I hope, if not some heroic soul would arise sometime or other in India, far abler than me and carry it out. So I have told you all about it. Diwanji, excuse my long letter, my noble friend, one of the few who really feel for me, have real kindness for me. You are at liberty, my friend, to think that I am a dreamer, a visionary, but believe at least that I am sincere to the backbone, and my greatest fault is that I love my country only too, too well. May you and yours be blessed ever and ever, my noble, noble friend, may the shadow of the Almighty ever rest on all those you love. I offer my eternal gratitude to you. My debt to you is immense not only because you are my friend, but because you have all your life served the Lord and your motherland so well.

Ever yours in gratitude,

VIVEKANANDA.

RELIGIOUS SYMBOLISM

BY THE EDITOR

I

The latest schools of modern psychology seem to be very much interested in symbology, and they realize that human life can hardly exist apart from symbols. Symbols are connected with all our senses and even the things that are beyond our senses are generally expressed by means of symbols. Our daily life and our surroundings offer symbols of universal life and an indwelling spirit. The human language stands for a supreme symbolic representation of our thoughts and sentiments. So it is obvious that our life is replete with symbols of numberless types. Symbols play no mean part in the life and mythology of various races in the world. The religious history of the world shows how the great significance of symbolism has been realized by some of the principal religions.

Of all people the Hindus are, in the language of Sister Nivedita, apparently the most, and at heart the least, idolatrous because the application of their symbols is many-centred, like the fire in opals. Those who speak of the symbols used in their worship as being so many idols or dolls should know the attitude and philosophy of the Hindus towards symbolism. By symbols the Hindus understand the visible signs of the invisible ideas which they represent. They mean by them some definite representations of God under some forms perceptible by the senses. They put their symbols under two heads, namely, Pratikas which mean things more or less satisfactory as substitutes for God, and Pratimâs which mean images. These two types of symbols indicate those that are placed before a worshipper as the immediate and apparent objects of worship, representative of the invisible God. In the case of Pratikas a worshipper has to join his mind with devotion to those which are not God, taking them to be God. Bâdarâyana has made it clear in his *Brahma-Sutras* that not in the symbol is the Self to be contemplated, for the worshipper may not view symbols as being the Self. In the Hindu scriptures various Pratikas have been prescribed to different worshippers. Mind, Akâsa, Âditya, and Name are regarded as some of the symbolic representations of God. But the Hindu philosophers with whom the terms God and the Self are synonymous ask people not to attach to symbols the idea of God or the Self. Because we cannot apprehend God or the Self in the symbols on the ground of the worshipper being the same as the symbols. In worship the symbols are to be viewed as God or the Self and not in the reverse way, because it is only by regarding an inferior thing as a superior one that we can advance in spirituality. The goal of a worshipper is to get rid of the idea of differentiation and see God or the Self in everything. Hence the worship of God is to be superinduced on the symbols of God, on account of the exaltation bestowed on the symbols thereby. In the preliminary stages of spiritual growth our mind cannot grasp pure Spirit and so requires before it some definite object. Hence the Hindus not only take the aid of Pratikas as we have said before,

but that of Pratimâs or images also. Now this image worship of the Hindus has been much misunderstood and it has always been a target of indiscriminate criticism. The Hindu images that have been worshipped not only by the ignorant masses but by hosts of philosophers and saints of the highest order for thousands of years are not what they are ordinarily understood to be. To remove the misconception about the image worship of the Hindus, we quote below a significant passage from one of the works of Sir John Woodroffe: "The mind cannot seize pure Spirit any more than (to use the simile of an Indian author) a pair of tongs can seize the air. The mind, however, necessarily has before it some definite object, and one of such objects is the image or emblem. At the same time, the Hindu image is something more than a mere aid to devotion such as is the case in general as regards images in the Catholic ritual. For, by the 'life-giving' (*prâna-pratisthâ*) ceremony the life of the Devatâ or Divinity is invoked into the image. Deity is all-pervading and therefore cannot come or go. The image, like everything else is already an appearance of Deity immanent in it, in the particular form or mould of earth, stone, metal, wood or whatever other substance may be. Therefore, 'invocation' (*Âvâhana*) and 'dismissal' (*Visarjana*) in the Ritual by which the Deity is invoked 'to be present' and bid 'to depart' mean this—that the immanence of Deity in the object of worship is recognized, kept present before, and ultimately released from the mind of the worshipper. In fact, the Deity is there, ritual or no ritual. By the ritual the Deity is not only there in fact, but is so for the consciousness of the worshipper whose mind is transformed into a Divine mould. The Deity does not move, but the mind of the worshipper does so. It is the particular modification, a *Vritti* of the mind which comes and goes. Personally, I believe that 'Idolatry' in its strictest literal sense is not to be found anywhere." The truth of this statement is well known to all Hindu worshippers.

II

The worship of God by means of the syllable Om has been retained at every stage of religious growth by the Hindus. The syllable has been taken up by almost all the Hindu worshippers and it has been manipulated to mean all the different ideas about God. Round about this syllable various doctrines and philosophies have sprung up simultaneously with numerous religious practices. The Hindus believe that this phenomenal universe is the outcome of an eternal and inexpressible principle known as the Sphota, which is the essential material of all ideas and names. This Sphota is the principle with which God has evolved Himself out as the phenomenal universe. The syllable Om is regarded as the only symbol representative of the Sphota, the manifester as Logos or Word. It may be asked why the Hindus emphasize this syllable only to signify God. While commenting on Patanjali's Yoga aphorisms, especially in the place where Patanjali declares that Om is the manifesting word of God, Swami Vivekananda answers this pertinent question and his arguments are convincing in this connection: "There are hundreds of words for God. One thought is connected with a hundred words; the idea, God is connected with hundreds of words, and each one stands as a symbol for God. Very good. But there must be a generalisation among all these words, some substratum, some

common ground of all these symbols, and that which is the common symbol will be the best, and will really represent them all. In making a sound we use the larynx and the palate as a sounding board. Is there any material sound of which all other sounds must be manifestations, one which is the most natural sound? Om (Aum) is such a sound, the basis of all sounds. The first letter, *A*, is the root sound, the key, pronounced without touching any part of the tongue or palate; *M* represents the last sound in the series, being produced by the closed lip, and the *U* rolls from the very root to the end of the sounding board of the mouth. Thus, Om represents the whole phenomena of sound-producing. As such, it must be the natural symbol, the matrix of all the various sounds. It denotes the whole range and possibility of all the words that can be made." Thus it is obvious why the syllable Om has been held so sacred by the Hindus and has been accepted by so many sects and creeds in India. As we have said before that in the preliminary stages a Hindu worshipper takes the help of material symbols in the forms of the images and the Chakras or geometrical figures representing the ideal, but as he advances, he makes use of the sound-symbols to call up the Divine idea, side by side with material symbols or without them. The sound-symbols are technically known as Mantras which mean to bring in salvation to those who meditate on them. A Mantra is Diety in that form, that is as sound. The Deity and Mantra are therefore one. A Mantra, however, is not a prayer which may be said in any form and in any language that the worshipper chooses. A Mantra does not merely stand for or symbolize the Deity, still less is it a mere conventional label for the Deity. A worshipper has to realize God in and through the Mantra he practises, so the sound-symbols are not merely symbols but more than that.

III

In the recent times of India's religious history, it was Sri Ramakrishna who, more than anybody else, showed in his own life that symbols were not without meaning and that they could be very well used in the path of one's spiritual practices. Dr. Gualtherus H. Mees, in an article published in a recent issue of the *Visva-bharati Quarterly*, observes: "It is one of the supreme achievements of Sri Ramakrishna that he opened the eyes of the 19th and 20th century world to the deep significance of religious symbolism, and that he demonstrated that symbols are not mere empty forms, but partake of divine life in all its fulness." Sri Ramakrishna used to say that as a toy fruit or a toy elephant reminds one of the real fruit and the living animal, so do images worshipped remind one of God who is formless and eternal. Once addressing Keshab Chandra Sen, he said: "Why do these images raise the idea of mud and clay, stone and straw in your mind? Why can you not realize the presence of the eternal, blissful, all-conscious Mother in these forms? Know these images to be concretized forms of the eternal and formless essence of all sentiency." Sri Ramakrishna felt the stone image of Kâli he used to worship, as possessed of consciousness. In his own words we note here some of his experiences which prove the supreme significance of various symbols in one's religious life and its strivings. As regards the image of Kâli he worshipped, he observed: "I actually felt Her breath on my hand. At night when the room

was lighted, I never saw Her divine form cast any shadow on the walls, even though I looked closely. From my own room I could hear Her going to the upper storey of the temple with the delight of a girl, Her anklets jingling. To see if I were not mistaken, I would follow and find Her standing with flowing hair on the balcony of the first floor, looking either at Calcutta or out over the Ganges."

About the metal image of Râmlâlâ or the Child Râma which was given to Sri Ramakrishna by a devotee of Râma, named Jatâdhâri, he said: "I saw Râmlâlâ as vividly as I see you all—now dancing gracefully before me, now springing on my back, or insisting on being taken up in my arms. Sometimes I would hold him on my lap. He would not remain there, but run to the fields in the sun, pluck flowers from thorny bushes, or jump into the Ganges. I would remonstrate saying, 'Don't run in the sun, your feet will get blistered. Don't remain so long in water, you will catch cold and get fever.' But Râmlâlâ would turn a deaf ear. He would fix his beautiful eyes on me and smile, or like a naughty boy, he would go on with his pranks, or pout his lips or make faces at me. Sometimes I would lose my temper and cry, 'Wait, you naughty boy, I am going to beat you black and blue.' I would drag him away, and diverting him with various toys, ask him to play inside the room. But sometimes I lost patience and slapped him. With tearful eyes and trembling lips he would look at me. Oh, what pain I would feel then for having punished him! I would take him in my lap and console him. All these actually happened.

"One day I was going to bathe. Râmlâlâ insisted on accompanying me. I took him with me. But he would not come out of the water, nor did he heed my remonstrances. Then I got angry, and pressing him under the water said, 'Now play in it as much as you like.' Ah, I saw him struggling for breath. Then repenting of my act I took him up in my arms. Another incident pained me greatly, and I wept bitterly for it. He insisted on having something which I could not supply. To divert him, I gave him some parched rice not well husked. As he was chewing them I found his tender tongue was scratched. The sight was too much for me. I took him on my lap and cried out, 'Mother Kausalyâ used to feed you with cream or butter with the greatest care, and I was so thoughtless as to give you this coarse stuff'." These two incidents out of Sri Ramakrishna's manifold experiences are sufficient to show how the symbols if worshipped in right earnest and with proper spirit can elevate our spiritual consciousness.

At the time of his early stages of worship Sri Ramakrishna used to think according to the directions of the Hindu scriptures that the sinner in him was burnt, and that he was pure and perfect. Then he did not know that in every one there actually lay hidden a personification of evil that could be destroyed. He began to feel a burning sensation in his body from the beginning of his Sâdhanâ period. Medicines were administered but all proved futile.

Then one day he was practising meditation in the Panchavati grove, when a red-eyed man of black colour came out of his body, reeling as if drunk, and began to walk about in front of him. Shortly after, there emerged from his body another human figure of a placid mien, wearing the ochre robe and holding a trident in his hand. The latter attacked the former and killed him. A few days after that

symbolic vision, Sri Ramakrishna was relieved of the burning sensation which had tormented him for six months. Now the black-coloured man and the Sannyâsin are the symbolic representations of sin and virtue respectively. These representations became actually visible to Sri Ramakrishna and the effect of the vision was no little during the above-mentioned period of his Sâdhanâ.

In the different courses of Sâdhanâ, namely the Tântrik, the Vaishnava, the Vedântic, the Mohammedan, and the Christian Sri Ramakrishna used to adopt the necessary requisites of dress, ritual, and symbols. Now once he underwent a course of Sâdhanâ by constant meditation on the character of Hanumân, the devotee of Râma. Then he began to forget his identity totally and his daily life and style of food resembled those of Hanumân. He did not feign them, they came naturally to him. He used to tie his cloth round the waist, letting a portion of it hang down in the form of a tail, and used to jump from place to place instead of walking. He used to live on fruits and roots only at that time, and those he preferred to eat without peeling. He used to pass then most of his time on trees, calling out in a solemn voice, 'Raghuvir!' His eyes then looked restless like those of a monkey, and most wonderful of all, his coccyx enlarged by about an inch. On the completion of that course of Sâdhanâ, he gradually resumed the former size of his coccyx. This incident also among many other experiences of a like nature goes to show the effect of symbolism in one's spiritual life.

IV

The different religious symbols have their great significance for those who adopt them according to their temperaments, choices, and needs of their spiritual hankerings. There cannot be any rule as to their acceptance or non-acceptance. Like all veils, symbols bring us visions and at the same time the limiting of visions. Unless and until we can grasp pure Spirit without the help of all masks, symbols are very much useful, because we do not know in what guise the Lord may reveal Himself to us. Besides this, symbols should receive our attention, if we want to know the dreams and imageries of various races in the world. Because, it is only by properly understanding the true significance of religious symbols that we can know many of the valuable thoughts of mankind about God.

THE HOLY MOTHER'S CONVERSATIONS

By a Disciple

One morning we were sitting by the Mother's cot in the room adjacent to the shrine and holding conversations.

I: Mother, some complain that the works the Sâdhus are doing namely, running Sevâshramas and dispensaries, selling books and keeping accounts etc. are not right. Did Master do any of these? All such works are being thrown upon the shoulders of those who have joined the *Math* with fresh yearning and enthusiasm. If they are to work, let them worship, repeat the Lord's name, meditate, and sing His praises. Other works bind with desires and lead one astray from God.

Mother: Don't listen to them. If you don't do any work, how will you

keep yourselves occupied day and night? Can anybody meditate and repeat the Lord's name twenty-four hours? They quote Master's example—his case was different. Besides, Mathur used to look after his food and other comforts. You are now getting your food here because you are doing some work. Where else will you turn and beg from door to door for a handful of food? And who again is going to give so much alms to Sâdhus in these days? Don't pay any heed to such talks. Get along as Master leads you.

Once Mani Mallik had been to visit some Sâdhus. Master questioned him, "Well, how did you find the Sâdhus?" "Yes, I had been to them", replied he, "but . . ." "What do you mean", Master asked. Mani Mallik said, "Everybody demanded money." "How much did they want?" replied Master. "At most they might have demanded a pice for hemp or tobacco. You need all manner of delicacies and luxuries. And they want just a pice or so for hemp or tobacco. Should they not want even so much? Do you mean to have all enjoyments for yourselves alone? And should they even deny themselves tobacco worth a pice?"

I: Desire is at the root of enjoyment. If one dwells in a four-storeyed building, but has no cravings, he does not really enjoy. On the other hand if one lives under a tree, but has hankerings, all kinds of enjoyment come in their wake. Master used to say, "Such is the play of the Divine Mother that She makes even the man who has not a soul to call his own in the entire world rear a cat and be tied to the world."

Mother: Yes, that's true. Desire is the root of all. What does it matter if one has given up desires? I have so many things about me, but I never feel any hankering for them—none at all.

I: What desire can you have? Mother, how shall we get rid of the innumerable, petty cravings which are ever rising in us?

Mother: Those of yours are not really desires. They are nothing. They are ever coming and going due to the freak of the mind. The more they come out the better.

I: I was thinking yesterday, if God does not protect how is it possible to battle with the mind? One desire leaves only to make room for another.

Mother: So long as there is the feeling of the ego, desires will stay. Those desires won't do you any harm. He will protect you. One who has taken His shelter, has resigned oneself to Him forsaking all, one who wants to become good,—if He does not protect such an one, it's all His blame. One should completely depend on Him. Let Him make you good if He so wills or make you sink if He wants otherwise. But then, you must go on doing good deeds. And that too according to the capacity He bestows upon you.

I: Do I have that feeling of resignation? Sometimes I feel a bit resigned, but it passes away. If He Himself does not protect, where is security? Mother, now I think that you are present and if any distress or mishap comes I come and tell it all to you and find solace from your company. Who will protect me afterwards? I can be sure if you have mercy.

Mother: No fear, my child. You have no fear at all. You will never have families, children etc. What fear is there for you? And meanwhile, while I am still alive, you will become disciplined.

I: I sometimes think that if God does not bestow His grace what will it

avail to repeat the Lord's name or to practise austerities. His protection is the only protection.

Mother: No, no, you need have no fear. He will protect you. Don't worry.

BADARAYANA'S VIEWS ABOUT THE NATURE OF FINAL RELEASE

By Prof. Ashokanath Shastri, Vedantatirtha, M.A., P.R.S.

In one of the previous issues,[1] we have given a brief survey of the different types and stages of Emancipation in Sankara's school of Vedânta. In the present context, we propose to examine Bâdarâyana's own views about the nature of Final Release. He quotes the opinions of two other great Âchâryas, viz.,—Jaimini[2] and Audulomi.[3] Of these two old Seers, the former holds that the jîva becomes invested with the highest attributes belonging to Ishvara; and the latter, on the contrary, maintains that it attains the state of Pure Consciousness unqualified by any attributes which are purely fictitious. Each of the two Masters (Âchâryas), however, regards the views of the other to be absolutely incompatible with his own. If the jîva takes the form of Brahman (endowed with the exalted qualities), it cannot be Pure Consciousness at the same time; and if it becomes Pure Consciousness, it cannot possess any qualities. Bâdarâyana[4] comes forward with the olive branch in his hand and effects an easy compromise between the two extreme views of Jaimini and Audulomi. He regards that the exalted qualities are not purely fictitious, but are superimposed on the Absolute by the individuated selves as a matter of religious necessity. Audulomi declines to accept this position, since according to him Pure Consciousness can never be the the substratum of ignorance,—the two (Consciousness and ignorance) being, by their very nature, opposed to each other.

Now, to come to the point, we may very naturally ask how Bâdarâyana himself reconciles these two conflicting views. The great Master assures us that Pure Consciousness can certainly be accepted as the substratum of ignorance (ajñâna), inasmuch as it is the consciousness as reflected in *vritti* only that

[1] *Prabuddha Bharata*, September, 1936, pp. 603—5.

[2] "Brâhmena Jaiminir upanyâsâdibhyah" —Br. Sû. IV. 4. 5—'By (a nature) like that of Brahman (the soul manifests itself); (thus) Jaimini (opines); on account of reference and the rest (i.e. *vidhi* or injunction, and *vyapadesha* or assertion—mention of the qualities of omniscience and omnipotence).' For these reasons Jaimini, the celebrated teacher of the Pûrva Mîmâmsâ system of Philosophy, thinks that the liberated soul attains the conditioned aspect of Brahman (i.e. Personal Godhood).

[3] "Chititanmâtrena tadâtmakatvâd ity Audulomih"—Br. Sû. IV. 4. 6—"By the sole nature of intelligence (the soul manifests itself), as that is its Self (i.e. true nature) thus Audulomi (opines)."

[4] "Evam apy upanyâsât pûrvabhâvâd avirodham Bâdarâyanah"—Br. Sû. IV. 4. 7,—"Thus also, on account of the existence of the former (qualities), (admitted) owing to reference and so on, there is absence of contradiction, (as) Bâdarâyana (thinks)." Even though from the absolute point of view the liberated soul is of the nature of Pure Consciousness (i.e. unconditioned Brahman), —yet from the relative standpoint it can be regarded as endowed with the exalted attributes of Ishvara. So the views of Jaimini and Audulomi are not mutually contradictory.

is opposed to ignorance, but *not* so the Pure Consciousness.[5]

As regards the question, whether the released soul, according to Jaimini, will possess all the qualities of Brahman (attributed to It on account of Its association with Mâyâ), a great thinker like Appaya Dîkshita thinks that there is no positive proof that Jaimini seeks to exclude a few special prerogatives (such as those of Creatorship, etc.,) from accruing to the released soul. That this is the opinion of Bâdarâyana admits of no doubt. Râmânuja, on the other hand, seeks to father this peculiar doctrine of 'limitations in Salvation' upon Jaimini also. To serve his purpose, he takes the particular Sûtra Jagadvyâpâravarjam prakaranâd asannihitatvâc ca" (V. 4. 17) out of its context and reads it with the Sûtra dealing with Jaimini's view. But this is an altogether unwarranted procedure, as it is obvious that the Sûtra (IV. 4. 17) opens a different discourse, and he will be a bold man who will read in it a backward reference. If this had been the intention of Bâdarâyana himself, he could have easily read the Sûtra in question in the context of Jaimini's view.[6]

To conclude, we find that the Sûtrakâra is fully in favour with the Advaita position that Brahman, as the substratum of Mâyâ, is the Substantive Cause of the world; and that the identity of the individual self with the Impersonal Absolute is the state of Ultimate Release, though the Ishvarahood may be ascribed to it by the rest of the jîvas in bondage.[7] But we should advert to the necessity of caution in this connection

The postulation of Ishvarahood is only a question of religious necessity. It is rather in the nature of a concession to weaker souls who has not yet received the highest Spiritual Illumination. Per-

[5] Râmânuja argues that the Advaitin is guilty of self-contradiction, when he says that ignorance is opposed to Consciousness and still works in It. The Advaitin in reply points out that Râmânuja is labouring under a confusion of Pure Consciousness and ordinary knowledge (vrittijñâna). Though in essence knowledge is also Consciousness, yet it materially differs from It, in that it is produced by an accredited instrument of knowledge, whereas Pure Consciousness is an eternal Existence. It is on the evidence of experience that we have to conclude that knowledge is opposed to and destructive of ignorance, and not unmodalized Pure Consciousness. On the contrary, the Latter is its very proof and foundation. We could have no knowledge of the existence of ignorance unless we were conscious of it. Âchârya Sureshvara very poignantly remarks that this is a case of unpardonable petulance when one contends that ignorance should not rest in Consciousness. Not only ignorance, but the whole empirical world, is seen to be super-imposed on It:

"Akshamâ bhavatah keyam sâdhakatva-prakalpane.
Kim na pashyasi samsâram tatraivâjñânakalpitam."
—*Brihadâranyaka-Vârtika*, I. 4. 1279.

[6] Here Thibaut questions in his Introduction to the translation of Sankara's commentary (S.B.E. Vol. XXXIV, p. xix) on the Brahma-Sûtras that if Bâdarâyana cites Jaimini and Audolomi as his authority on this topic, why does Sankara represent him as criticizing their views elsewhere (i.e. in the Sûtras—I. 4. 21, IV. 3. 12 etc.)? The reply of the Advaitins to the above query would be that even if a portion of one doctrine be supported by some author in one context, other portions of the same doctrine may be repudiated by the same author elsewhere in a different context. There can be no binding rule that because Bâdarâyana has given a partial support to Jaimini's view in one of his Sûtras (i.e. IV. 4. 5), he should have to stick to this support of Jaimini regarding other topics also. It is for this reason that we find Jaimini's views refuted in several of Bâdarâyana's Sûtras (viz.,—III. 2. 40, III. 4. 2, III. 4. 18, etc.) To be precise,—even in the present context Bâdarâyana does not fully subscribe to the position of Jaimini or Audulomi, but holds that they contain only half truths.

[7] Cf: The interesting theory of Appaya Dikshita according to which the ***highest form of practical salvation*** is the attainment of unqualified identity with Personal Godhead. (Vide, *Prabuddha Bharata*, September, 1936; and "*A critique of Appaya Dîkshita's conception of Moksha*"—published in '*Indian Culture*', Vol. I, No. 2.)

sonal Godhead has its necessity no doubt, and its justification in what has been called by Kant *'Practical Reason'*, though in *'Pure Reason'* it has no *raison d' être*. In the interests of pure thought religion should never be allowed to dictate terms to philosophy. Sankara's logical mind has never allowed him to confound these two issues, which the muddled logic of Theists has failed to keep apart.[8]

[8] Appaya Dîkshita has evidently failed to keep the two issues apart, and the result has been a confusion and an aberration.

CHRISTENDOM'S NEED OF CHRIST

By Prof. Gilbert Slater

Nineteen hundred years ago the founder of Christian religion was crucified as a criminal in Jerusalem, under the law of the Roman Empire. Within a few centuries afterwards a religion which professed to be what the Christ had preached—had prevailed against all opposition, triumphant over bitter persecution, so completely that the Emperor of the still united Empire—was fain to become a convert in order to maintain his power, and to make 'Christianity' the official religion of all the civilized countries west of Afghanistan.

But what is "Christianity"? Who was Christ? What did he preach?

With regard to the first question little is known beyond dispute. But it is reasonably certain that he came of peasant stock, and probable that he was the son or stepson of the carpenter of Nazareth, a large village in Galilee, the northern province of Palestine, a halting place for travellers from the Mediterranean shore to the upper Jordan valley. His name comes down to us as *Iesous*, which is the Greek transliteration of an Aramaic name pronounced *Yeshua*, according to Hebrew scholars, and which is further altered to *Jesus* in English. It is also practically certain that his followers were convinced that he died on the Cross, and then miraculously came to life again, to sit ever afterwards on a throne in the sky, as supreme Lord of the Universe; and that the explanation of his whole life and resurrection was that he was an incarnation of the Hebrew God Yahveh (Jahveh or Jehvah), as Krishna of Vishnu. This belief was embodied in creeds which have remained up to the present day official statements of the doctrines of all the great organized Christian Churches, Greek, Roman, Syrian, Anglican, and Protestant. Whether it is true, or whether his supposed appearances to his followers as a living man were illusions, or whether he was taken down from the Cross while actually alive, are much disputed questions with which I am not here concerned. Whether the belief in Jesus' miraculous resurrection was true or mistaken, there can be no doubt that it generated the force that enabled Christianity, starting as a small Jewish sect, to spread and conquer under the guidance of a succession of notable leaders.

Of these first was St. Paul, previously Saul of Tarsus, probably a wealthy young man, since he inherited the status of a Roman citizen, who forsook his possessions to give his life to preaching his own particular version of Christian doctrine to non-Jewish people. His inference from the supposed fact of the Resurrection was that the faithful

followers of Jesus would also ascend into heaven and live in bliss for ever. In his time Christians confidently expected that Jesus would come back to judge all human beings alive or dead, while some at least of those who had known and followed him during his life time were still alive and then the living would enter into bliss without ever dying, and the remainder, with all other dead people, would rise from their tombs, and also enter into everlasting bliss. This was the faith that enabled them to defy the power of the State, so that the sufferings of the Christian martyrs became the seed of the Christian Church.

There was a critical time for the early Church when this expectation was visibly falsified by the course of events, but the danger was warded off by the timely appearance of the book known as the "Gospel according to St. John", which developed and laid stress upon another early Christian belief, which I can only vaguely describe as a belief in the existence among Christians of a spiritual emanation from the Supreme Deity, termed the Holy Ghost, a guide, strengthener and consoler of all faithful Christians, who would be with them at all times, until the second coming of the Incarnate Deity in the person of the Crucified Jesus of Nazareth. This doctrine was also accepted by the whole Church.

So much uniformity of belief did not, however, prevent violent quarrels among believers about minor matters of belief, prosecuted at times with savage cruelty —quarrels which could not be resolved, because they turned on questions on which nobody really knew or could know anything.

When we turn from the question "Who was Christ?" to the question "What did he preach?" the reliable information is sufficiently ample. His theology was simple. He believed in the existence of a supreme Deity, the Creator of the Earth and its supposed subsidiary satellites, the Sun, the Moon and the Stars, fixed (i.e. time stars), and wandering (i.e. planets). Living, as he did, in what was in his time a fertile and beautiful land, rich in wild flowers and vines, olives and figs, and other fruit trees of numerous varieties, he felt that the attributes of this unnamed deity were rightly indicated by the phrase "Our Father in Heaven", so that his theological doctrine is correctly described as a belief in the Fatherhood of God and the Brotherhood of Man. But he also believed in the existence of a hostile power, whom he termed "the Evil One," named Satan, perpetually at work endeavouring to thwart the goodness of God by corrupting the hearts of men. Exactly what he believed about his own relationship with the Heavenly Father is a matter of dispute but the balance of the available evidence is in favour of the opinion that he believed that he was not merely a son of God in the same sense as all other human beings, but also in some special sense, by virtue of which he was able, better than any other man, to realize his sonship, and interpret the will and nature of the Heavenly Father to his brethren, if any of them would listen to his teaching. The teaching was only slightly and incidentally theological, it was mainly and emphatically ethical, and was embodied in what is known as the Sermon on the Mount, the Lord's Prayer, and certain parables, particularly those known as the Parables of the Good Samaritan, the Prodigal Son, and the Sheep and the Goats, which we have reason to believe come down to us only inappreciably altered from his actual pronouncements either because they were put on record by the hearers in the book known as 2, now lost but

used as a source by Matthew and Luke, in the first and third Gospels, or in the case of parables, because their literary form and poetic quality made them live in men's memories.

The wonderful and unique fact about that teaching is that it is exactly the opposite of what one would infer from observing the practice of the great majority of those who profess themselves to be Christians. Gandhi has told us of his astonishment when after having formed his ideas of the essential features of the Christian religion from his observation of Christians, he read the Sermon on the Mount, and discovered that its doctrine was in harmony with his own belief. Actually Gandhi, though not a Christian, is the foremost living exponent and examplar of the religion taught by Jesus of Nazareth. Thus Gandhi's doctrine of Ahimsâ was preached by Jesus in such words as these: "Love your enemies, do good to those who hate you, bless those who curse you, pray for those who use you despitefully. . . . Give to every one who asks of you . . . . as you would that others should do to you, give likewise to them."

He believed that it was his mission to establish on earth the "Kingdom of Heaven", a brotherhood willing to welcome all men, women and children, loving one another, and endeavouring to act in accordance with the will of a Divine Father, who regards all living beings as his children, and pities and cares for them without distinction. The prayer which he taught his disciples to address to their "Father in Heaven", set before them as their first aim in life the establishment of this great Brotherhood, in which men should meet injuries by forgiveness instead of by resentment, and for themselves ask for nothing beyond "daily bread". To those who desired riches, he said that such a wish was foolish ("Blessed are the poor, woe to you rich") and impious, "You cannot serve God and Mammon". To use a modern phrase he preached voluntary communism, and after his crucifixion his disciples, while still under the sway of his intense personality, made voluntary communism the rule of the little communities which they established, first in Jerusalem, and later in many other cities. Though the rule of absolute community of the good was relaxed, these little communities (called 'Churches') continued to be local organisations for mutual help among their own membership, each also ready to help other churches in times of distress.

These rules of brotherhood and mutual help Jesus made absolute, "Not every one who says to me, 'Lord, Lord' shall enter into the kingdom of Heaven, but he that does the will of my Father who is in Heaven". To those who do not, however active they might be in church affairs he would say "Depart from me, I never knew you".

That the teaching of Jesus is little honoured in reality by so-called Christian nations, and even by the dignitaries of the great organized Christian Churches is a glaring fact, so glaring indeed, that many, whose aims and lives have been mostly in accordance with his, have repudiated Christianity and have been denounced as atheists.

But how did this lamentable divergence come about?

It began about thirty years after the Crucifixion. In A.D. 64 there was a terrible fire in Rome, which destroyed great areas in that city where the fragile huts of the poorer classes were huddled together, and no doubt hundreds of houses of the well-to-do. It was probably accidental, so far as its immediate origin was concerned, but its anterior cause must have been the corruption of the elaborate system of city govern-

ment under the influence of greatly augmented wealth and greed, as the fortunes of the great merchants and money-lenders assembled in the Imperial city were swollen by profits and interests flowing thither from all parts of the overgrown Empire. The populace, homeless and destitute, frantic and revengeful, clamoured for victims. They were found in the new, but rapidly growing community of Christians, whose democratic and communist practices were obnoxious to the corrupt plutocracy. They were accused of having set the city on fire, and allowed no opportunity of defending themselves against the false charge. They were hunted out, and murdered in various ways, notably by being burnt alive, so as to suffer a similar fate to that which they were accused of inflicting on their fellow citizens.

The reaction of this calamity was most disastrous to the spirit of Christianity, Jesus meant his religion to be purely a religion of love; actually, the pressure of this first persecution, followed in succeeding time by many more, converted Christianity into a religion of hate as well as of love, of love to all within its scanty membership, of hatred to the best of those outside. Retaliation in deed was not possible, retaliation in thought was the more savage. Even those who were burnt at the stake could bring themselves to forgive their tortures, but their friends and relatives could not. They set their imaginations to construct even worse tortures for "the wicked"—their immortal souls were to undergo these tortures with no remission, no place for repentance, for ever and ever. And it was the All-loving Heavenly Father who, as they believed, created this hell, and inflicted these horrors, worse than ever man, the cruellest of all living creatures, had ever inflicted on his fellows. The cruelty of such a God generated similar cruelty in his worshippers. Worse was still to follow. When the Christian Church was split into rival sections, disputing over insoluble questions of theology, each separate sect was ready to prophesy everlasting torment to the adherents of every other sect, and to reserve the expectation of everlasting bliss exclusively for its own adherents. They alone were the Elects, the chosen ones, who ultimately owed their Election to 'Grace', that is, to the special favouritism to them of the all-just, all-powerful, all-loving Father of all!

Under the influence of such teaching, the 'Christian' nations of the west of Europe combined under the impulse of priests to wage the savage wars of the Crusades against the more civilized and humane Mahommedans, and later created an organization for searching out the "unbelievers" such as Jews and Mohammedans, living in their midst, and also the "unorthodox", and put them to death by torture. Thus even in London in the sixteenth century Roman Catholics burnt Protestants at the stake as "heretics", and Protestants hanged the Catholics, and tore out their entrails before they were quite dead, as "traitors".

Even now the doctrine of everlasting hell lingers on poisoning the minds of all who submit to the teaching of the priests. A less rapid but equally disastrous decay ate into the vitality of all the other great ethical doctrines taught by Jesus, that of the need of ceasing to desire superfluous riches, after the conversion of the Emperor Constantinople and the establishment of Christianity as the official religion of the Empire. Then it paid to become a nominal Christian, and those who aimed at power and wealth rushed to become converts and intrigued for advancements into positions of authority in the Church

organization. The Empire under pressure of barbarian invaders, split into an Eastern Empire with Constantinople as its capital, which maintained its existence up to 1453, in which the Christian Church retained its material prosperity while becoming spiritually corrupt, and the Western Empire, where the old capital of Rome was captured and ravaged by the "heathen" a thousand years afterwards, and the power of the Emperors dwindled away. There the Church, organized under the Pope of Rome, deemed the Vicar, or Viceroy, of Christ, took up the task of rescuing the remnants of the ancient civilization, and of exercising a spiritual domination over the minds and consciences of the northern invaders.

Here there was a partial and temporary return to the ethical standards of the earliest Christians, and renewed attention was paid to the social teaching of Jesus. It was recognized that both slavery and private property in land were contrary to his spirit but both had become so firmly rooted in the social structure that the Church had to compromise. It made increasing efforts to abolish chattel slavery, arguing that "those whom Christ had bought with his precious blood must not be brought and sold by other men", but permitted, and even made profit, out of the forced labours of poor peasants. It permitted the inequality of the rich and the poor, but preached the necessity of alms giving, and insisted on demanding lives of self-sacrifice, at least to the extent of abstinence from marriage of its priests.

But in proportion as it succeeded in re-establishing the rule of law and order, and trade and manufacture, corruption and decay of spiritual life again made headway. The assumption of responsibility for the revival of civilization by the Papacy, i.e. by the organized Christian clergy, gave it power and authority. That authority was supported by a new system of spiritual punishment, supplementing the conception of hell, the threat of which could only be used in temporary torments, where every revolt in deed or thought, was visited with its the most extreme cases. This was Purgatory, a place of finely graded appropriate and severe penalty.. Purgatory, in the teaching of the Church, became increasingly horrible, but it was the only way to heaven for all but the saintliest Christians.

Responsibility thus brought power, and the possession of power gave the control of wealth, as soon as there was a surplus over the bare necessities of life to be scrambled for. Wealth again produced luxury, and luxury greed. Papal Rome became, like Imperial Rome, the centre to which the tribute of all nations that were under its sway was drawn by an elaborate system of clerical taxation; and Rome again became a city where everything was for sale including the remission of any number of years of Purgatory.

Nemesis came at last. Men's consciences revolted against the corruption of the Church, and their minds against its intellectual tyranny; while its wealth and luxury excited the envy and greed of landowning and mercantile magnates. North of the Alps, the combination of these forces carried through the "Protestant Reformation", which became effective and permanent in establishing new religious organizations, were supported by the princely governments. Horrible religious wars ensued, in which it is estimated that *two-thirds* of the population in Germany alone perished by slaughter, famine, and pestilence.

Whether these new "Protestant Churches" or the Roman "Catholic Church" approximated more in their practice to the teaching of Jesus, is a question which is hotly debated between

the respective adherents, and one on which it is very difficult to form an impartial opinion. England was saved from the worst horrors of the conflict by the policy of Queen Elizabeth and the natural genius for compromise of the English people. The national Church was reorganized on the basis of Royal Supremacy, and on a blending of Catholic or Protestant creeds and ritual. Nevertheless civil war did ensue, in which the more extreme Protestants inspired a revolt of the mercantile classes against the monarchy on the ground that they must not be taxed, however moderately, without the consent of their representatives in Parliament. When the conflict ended at the close of the seventeenth century it became clear that (1) the "Christian" established Church had become in effect a subordinate department of the Government, and (2) whatever that Government might be represented officially as being, or be in form or in popular belief, it was in reality the tool of the plutocracy. It was dominated right through the eighteenth century and the first half of the nineteenth by the wealthy parasitic landlord class, and later, to an increasing degree, by the chieftains of capitalism, manufacturers, traders, bankers, company promoters, proprietors of Newspapers, ship-builders, mutineers and the like, supported by an ever-growing body of small and medium folk living, with little or no labour, on incomes derived from investments.

In the consequence, the nominal Christian Churches in England became in reality the servants of Mammon and not of the Heavenly Father. In words, they declared that Jesus was the all wise, all good, and almighty God but in the mass, treated his recorded teaching as foolish and negligible and altogether inapplicable to actual life, either private or public.

What is true of England in this respect is largely true also of America, Germany, and Western Europe also; with what horrible results became apparent in one war for markets and areas for capitalist expansion and exploitation of another, between "Christian" powers, from the Anglo-French war of the beginning of the eighteenth century upto the Great War of the twentieth, which left behind a legacy of mutual hatred which daily becomes more intense and ominous, and now threatens Europe with a more horrible fate than ever experienced by humanity yet—its wealthy and crowded cities are in imminent danger of being destroyed by explosive and incendiary bombs, their inhabitants murdered wholesale by torturing and poisonous gases, their water supplies destroyed, their food supplies disorganized, so that those who escaped from one death would perish in millions from hunger and thirst.

All this danger would disappear, all this horrible prospect would be transformed into a future of unprecedented health, happiness, and prosperity, if only professed Christians would obey the commands of Christ. These are proved to be the dictates also of honest common sense. There is the easy possibility of every desirable commodity for everybody, if only we are all willing to demand no more than our fair share of the produce of industry in proportion to our needs, and to contribute our fair share of the necessary labour in proportion to our powers, living together, as Jesus would have us live, as brothers, helpful and sympathizing with one another in all fortune, good and bad. *That is Christendom's Need for Christ today.*

What hope is there that Christendom will recognize that need, and at long last follow the leadership of Jesus?

It looks but a slight hope at present,

but we must not forget that among all Christian sects there have been men and women, mostly poor and obscure, who have been willing to devote their lives to the pursuit of genuine Christian ideals, and others also, outside those sects, who have fought with them for social justice and mercy, though they repudiated Christian theology. They refused to call Jesus "Lord, Lord" and are termed atheists and deemed wicked by those who are conspicuous in their attendance in the Churches, like the Pharisees of old, not realizing the application today of the parable of the sheep and the goats, in which Jesus declared that in the last day he would repudiate them, and welcome as comrade those "atheists" who, like Robert Owen a hundred years ago and certain of our fellow citizens today, are striving to "cast down the mighty from their seats, and lift up them of low degree."

Our hope rests upon the fact that while the organized Churches, wealthy and endowed, and in alliance with nationalistic and plutocratic governments, have betrayed Christ, still hosts of the rank and file of professed Christians are still loyal to his teaching, particularly among the poor and simple. One poor woman who works as a domestic servant next door to me, said a day or two ago, "When I was a child, my mother taught us that religion was trying to help other people". That is true Christianity. The words of Jesus, and his example and personality, still find an echo in many Christian hearts, and still live as a fountain of never-ceasing inspiration. Christendom needs the spirit of Christ, and now while the Archbishops and Bishops deplore what they regard as the decay of religion, it is beginning more fully to realize that need. Therein lies the only hope of its rescue from the perils which the Church's betrayal of Christ has brought upon "Christendom". It must return to Christ.

THE DRAMA OF MANKIND IN ITS RELIGIOUS ASPECT

By Richard C. Thurnwald

Man in the grip of an Inscrutable Power

An age which is swiftly passing away hoped to discover reliable laws of the world-process from the natural sciences and to construct an exact mechanism of animal-and-plant-life as well as of the cosmos and the atom. It meant to dispense entirely with religion in all its forms. This mentality boasted to have discovered laws of human conduct depending only on materialistic and economic principles, and to be able to direct man's life like a steam engine.

But human life cannot be directed so easily. It is a fundamental fact of all times that man depends on powers which he cannot hope to control. His existence is due not only to the conditions of his environment, but also to biological factors. Whether we are born as cripples or endowed with brilliant gifts does not depend upon us. Our thoughts and actions are beyond our control. Remember the words: "It thinks within me". Although we mean to "act as we wish", we must not forget that our wishes are brooded in the unconscious depths of our mind. We feel ourselves in the hands of powers which dominate us, and with which we constantly have to deal.

MAN'S BEHAVIOUR IN GROUP-LIFE

In social life the thoughts and actions of many people are entwined. Man lives in aggregations of various forms of complexity, duration and size. The same person participates in a number of these aggregations at the same time as the member of a family, as the unit of a village community, as a trader, as the supporter of a political party, as the citizen of a state.

Man's behaviour differs in different aggregations. In performing his functions a regulated behaviour is required. Such behaviour consists in the observations of rules, of avoidances (taboos) and in carrying out certain duties. These are the results of interactions of individuals, which complement each other and check and limit each other's spheres. The forms of family life, of clans, of kinship groups, of economic organizations, of political chieftainships, and the like—none of these has been consciously invented. Exactly as man evolves new devices, he also produces aggregations and their particular configurations, as the result of his endowment. The moulding of these aggregations does not lie in his conscious or wilful power. He could not intentionally act in a different manner. Otherwise he would cease to be what he is.

If a man is able to express the trend of thought and feeling dominating his group, he acquires prestige and becomes a leader of his community. His decisions, however, are liable to be modified by interference from outstanding persons of his group or from outside. His decisions cannot therefore be regarded as simply expressing his impulses, but are qualified by intelligent deliberations.

The model thinker or the model actor will never be able to pay sufficient attention to the conditions of a great number of other groups and localities. He will be able to gauge the effects radiating from his actions on many other groups which may be involved in some way or other.

SELF-ASSERTION AND EGO-CENTRICITY

The feeling of reciprocal interdependence between the self-asserting members or groups is generally deeply clouded by their ego-centricity and narrow-mindedness. This is in fact the pest which injects its virus into all aggregations, impedes their smooth functioning, and prevents the establishment of a balance which respects the range of individual and collective egos.

EVIL OF EGO-CENTRICITY IN THE MODERN AGE

The infections produced by ego-centric and narrow-minded attitudes upon nations and groups in our age are well-known.

Quiet times indulge in debauchery and squandering, in prejudices and rigidity of thought, while periods of transition are filled with destruction not only of the obsolete but also of the things of permanent value, and are saturated with fanatic struggles not only for ideas but also for illusions.

Commenting upon happenings of history, we cannot use attributes such as "good" and "bad", and we must not wrap ourselves up in ego-centric sentiments and resentments. We should conceive of man as part of Nature, as expressed and symbolized by the Hindu religion. Man's shortcomings and passions, sufferings and struggles produce in the long run beneficial effects and are like physical exercises which invigorate the system. Periods of decay and degradation lead to resurgence and improved association. Analysis of social life and of history are conducive to the

formation of sound judgments on the events around us. We shall not praise or blame the people around us any more than the sun or the moon, the thunderstorm or the movements of the atom.

The Great Dilemma

Trying to take a detached view of the social processes, past and present, we bow down in veneration before the superhuman power that directs the fate of man from within as a force active in him and which at the same time permeates everything around him.

Being conscious of this superhuman power we cannot help asserting ourselves in the world. When our life becomes involved in the actions of our neighbours, it may become imperative on us to influence others. If the life of the groups with which our existence is associated is in danger, we shall interpose ourselves. For, the continuation and procreation of our life is bound up with the groups of which we feel ourselves to be a minute part and of which we conceive a limited division by our intellect, on one side, and our egocentric self-assertion on the other.

Code of Morality and Religion

Man on his path is always vexed by this dilemma. Out of it the groups have produced moral demands. Not only that, sages have outlined ideals of how man should live and act. These men had disciples and even masses of followers. But even the disciples failed to live up to the ideal of their master. The masses were loath to conform to, even unable to understand, the teaching which they had accepted under the sway of suggestion.

Considering the terrible storms of pathological passion which swept over great portions of mankind from time to time, it seems deplorable that neither prayer nor moral preaching, nor sacrifice nor meditation could serve as barriers to the flood of destructive mass emotions. On the contrary such eruptions sometimes carried away whatever there were rooted in men as morals and religion. In such moments man himself in the words of Sophocles is awe-inspiring. Our mind will become conscious of being dependent on forces to which we fall an easy prey. It is the more agitating, since in the drama of mankind we are not merely spectators but also actors.

Theories and Interpretations

This consciousness of unseen and unknown forces stimulates fantasy and reasoning. It results in an interpretation of these forces and in theories about the manner in which they act on man. Such an interpretation uses symbols of the particular system of culture to which man belongs, and is based on the knowledge of his times. It must use words and concepts which can be communicated to the particular group. Its intellectual means of transmission of ideas are bound up with the manner of thinking and the degree of analysis attained in the particular system of culture.

Such intellectual expressions and symbols can, however, never, adequately explain or describe the superhuman and transhuman powers, their relation to man and their inspiration of man. Interpretations will differ according to civilization, culture and the men aggregated in a society. Why should one school of interpretation decry another? They all essentially mean the same. In fact, translation from one language into another is not sufficient, if not accompanied by rendering the exact meaning of symbols and their esoteric implica-

tions, as only this would convey the fundamental feeling.

The Drama of Mankind—Its Religious Meaning

Each race, each nation, exhibits a distinctness of personality and cultural achievement, of behaviour, of social regulations, of morals. In spite of that there is a vast common ground of humanity which tends to a complementary interlocking between groups and individuals.

Neither the universe nor the atom can teach us so much religion as an insight into the drama of mankind, its social adventures at different epochs and in various races and nations. The universe is far and the atom is almost inconceivable, but by human fate we all are touched personally. Environment may do much for a man, but it is the ego which is enigmatic, which contains the abyss of human emotions and passions, which reminds us of the danger on their violent outburst.

Man not only feels that his external fate is not in his hands, but also becomes aware that the reins of his intentions slip out of his hands. He sometimes acts as if driven by a "Daimonion", as Socrates conceived it, by a force acting in himself for good or evil.

Being conscious of all this, men have drawn encouragement from their way of interpreting their particular destiny. Such an interpretation is like a mariner's compass in the sea. It delivers man from the depressive feeling that he is inexorably doomed by a blind fate.

The present age is filled with a hundred social and political problems. Co-operation is needed between groups, communities, nations, and races. Shall we be able to bring it about? Can a "Daimonion" which springs from an understanding of the religious meaning of the drama of mankind be tuned to a reciprocal understanding among the leaders of the various nations in the world today?

A GREAT WESTERN MYSTIC & THE UNIVERSAL MESSAGE OF BHAKTI

By Wolfram H. Koch

(Continued from the last issue)

Although the very nature of this short sketch of Seuse's life and writings prevents us from going into details as to his spiritual practices and instructions, the following should at least be mentioned :—Seuse used to find the practice of solitude and silence of great use, especially so in the case of an aspirant still new to the life of renunciation and self-surrender, and in his autobiography we find these practices described in the following words :—

"Solitude being of so great a benefit to a man beginning the spiritual life, the servant resolved to remain for ten years cut off from all the world in his monastery. Every time he came from table, he shut himself in his cell and stayed there. He did not want to have long talks with men or women, either at the gate or elsewhere, nor did he wish to see them. He put a limit to the range of his vision, beyond which his eyes were not permitted to roam, and this

limit was five feet. He stayed at home all the time, neither wanting to go into the town nor down into the country, being wholly set on cultivating his solitude. . . Thus though unbound by fetters of iron, he bound himself voluntarily to remain in his cell through all these ten years. But to make his imprisonment easier to bear for himself, he sent for a painter who was to design and draw in chalk pictures of the saintly patriarchs of old with their sayings and other devout subjects calculated to help a suffering man to forbearance in adversity."

And again he says, "The servant felt how something in his innermost drove him to reach out after real peace of heart, and he thought silence might further him in the attainment of this. So he guarded his tongue so well that for thirty years he never broke his silence at table, except for one single time, when, returning from a meeting of the chapter in the company of many brothers, they all had their meal on the boat; that once he broke it."

"Every time he was called to the gate, he sought to practise four things :

(1) To receive every man with great kindness;

(2) To make but few words;

(3) To dismiss with consolation;

(4) To re-enter the monastery with an unburdened mind."

Even these short extracts will show the reader what great value Seuse gave to solitude, the practice of silence and the strict avoidance of all unnecessary words in his own life as in that of all other aspirants.

Before passing on to a few quotations from other writings of his, just one more extract will be given from his "The Life of the Servant," showing the importance he attached to the Holy Name, an idea well-known to India and Indian Bhaktas. It is a pity that space does not allow of more extracts being given from this work, because in it, considering its autobiograpical nature, we find more of his own personal thought than in any other, enabling us to catch glimpses of Seuse the man in his struggle after spiritual realization with its many defeats and ultimate victory.

"Of the Sweet Name of Jesus.

"The servant of Eternal Wisdom once travelled from the uplands down to Aix-la-Chapelle (Aachen) to our Holy Lady. On his return our Lady appeared to a very holy person and said to her, 'Behold, my child has come and carried the Sweet Name of Jesus far and wide with great devotion, just as His disciples used to do in olden times. And even as they wanted to make all men realise this name through faith, so also it has been his endeavour to rekindle this same name of Jesus in all cold hearts with a new fervour of love. For this he shall get his eternal reward with them.'

"And when this very holy person looked at our Lady, she saw that she was holding a beautiful candle in her hand which was burning so brightly that it lighted the whole world. And our Lady said to that very holy person, 'Behold, this burning candle means the name of Jesus, for He is lighting up all hearts that receive His name with devotion and honour and carry it in themselves with great love and affection. And my son has chosen the servant to kindle many a heart anew in the love of His name, so that it might be borne up to Eternal Bliss."

Here we find the old teachings of the identity of God with His name and the identity of the Great Soul, in whom everything has become Divine, with the Divine, all clothed in the particular garb of Seuse's time and faith in Christ, and made beautiful and touching by his infinite power of love and self-surrender

to the Will of the Highest. Of this love and unconditional self-surrender we find many an example in his "A Little Book of Love". (*Buechlein der Liebe*). And all such passages, wherever they be found, remind the unbiased student, who is able to approach them with an open mind and to rise above mere name and form to the idea of the Divine irrespective of clime and creed, of Sri Krishna's words when he says in the *Bhagavad-Gitâ* :—

"Whenever, O descendant of Bharata, there is decline of Dharma, and rise of Adharma, then I body Myself forth for the protection of the good, for the destruction of the wicked, and for the establishment of Dharma, I come into being in every age."

"Fill thy mind with Me, be My devotee, sacrifice unto Me, bow down to Me; thus having made thy heart steadfast in Me, taking Me as the Supreme Goal, thou shalt come to Me."

"He who does work for Me alone and has Me for his goal, is devoted to Me, is freed from attachment and bears enmity towards no creature, he entereth into Me."

"Whatsoever form any devotee seeks to worship with Sraddhâ, that Sraddhâ of his do I make unwavering."

In the Holy Personality the devotee should see a link between the finite and the Infinite. First he comes to be drawn by the wonderful charm of the personality, and then, through it, he realizes the Infinite. But just as there are innumerable waves rising out of the ocean, so there are innumerable waves rising out of the Infinite Sea of Divinity through all the ages. So long as this fact is not recognised, attempts will always be made at limiting the Divine in Its manifestations, attempts which can never be successful and only help in veiling Its true Infinite Nature and Grace.

Taken in this general and truer sense, the above vision and passage on the sweet name of Jesus contains a great truth for all times and for all men, and we should never forget the fact that in all the Great Ones, whatever be their name, whether Rama or Krishna or Buddha or Christ or Ramakrishna, the little ego had died completely, and what remained was the Divine Essence which is eternally one and the same. And devotion to this Divine Essence in any of Its forms or names brings salvation to man, liberates him from the fetters and illusions of this phenomenal world, although people bound down by the heavy chains of their narrow creeds and crude conceptions may not be able to recognize this great truth and thus remain blind to what is essential in the lives of all the great Saviours and Prophets of mankind.

IV

In his "A Little Book of Love," from which the following passages are taken, Seuse is so filled with Divine emotion and rapture for his Beloved that he again and again breaks forth into verse, singing and describing the glory and infinite love of his Beloved whom he is not able to have near him in the flesh, but whom he can see with the eyes of his 'heart'. Unfortunately, the poetry and sweet cadence of the words in the original are lost in the rendering, and, at best, only a small reflection of them can be caught by the reader.

"What am I, my Beloved, Thou Fulfilment of all my desires, what am I to tell Thee, having become dumb through love? My heart is full of words of love if only my tongue could utter them. What I feel is fathomless. Endless is that which I love, and therefore

wordless that which is in my mind. So, Thou art my King, Thou art my Master, Thou art my Friend, Thou art my Beloved, Thou art my Gladness, Thou art my auspicious Hour, Thou art my joyful Day, Thou art all that may give love and kindness to a heart, and, therefore what need of further words?

Thou art mine,

I am Thine,

and thus it must be for ever and ever. How long shall my tongue remain speechless when all my innermost is calling thus? Or should I be silent, because I cannot have my Beloved near in the flesh? No! Far from it!......"

"Tell me now, my Beloved, how is it that my soul caused me to search so long and ardently for Thee, and that I was never able to find Thee? I sought Thee during the long night amid lusts and the pleasures of this world, finding there but great and heartfelt bitterness, unbroken sadness and grief in human images, and in none of these did I find Thee, Thou purest Truth......"

"In all things didst Thou show me much vexing of spirit, but at Thy will and pleasure Thou hast poured into my heart Thy Light and Thy Truth which before were unknown to me, Thou hast turned towards me and comforted me and hast saved me from the abyss of this world. Let the world and all wrong love leave me. Let the company and friendship which I hitherto gave to the world perish unrequited, for I desire to give myself only to Him Who has saved me and many an other......"

"Thy love, O Beloved, surpasses for me the fair splendour of all women, for all createdness and form is scarcely a symbol, becoming as nought before Thine august Timelessness and Immeasurableness, and really speaking only pointing to Thee, the first Cause of all completeness......"

V

We shall now proceed to some passages from Seuse's "A Little Book of Eternal Wisdom" (*Buechlein der Ewigen Weisheit*) which is one of his most attractive and simple writings in the form of a dialogue between the 'servant' and 'Eternal Wisdom'—

Eternal Wisdom says, "I am the immutable good. I am the same and remain the same. My apparent inequality, however, is caused by the unequal viewpoint of those who, now in sin, now in sinlessness, look upon Me......"

Eternal Wisdom, "He who in life still stands before the lowest shall not ask in the teaching for the highest. I will teach thee what is of benefit to thee......"

The Servant, "Lord, many are the spiritual practices and manifold the forms of life, one so, another so. Many and varied are the paths. Lord, the Scriptures are unfathomable, the teachings without number. Eternal Wisdom, do Thou lead me over the abyss of all these teachings and Scriptures and instruct me in few words to what I should chiefly hold fast on my road to true life."

Eternal Wisdom, "The truest, the most beneficial, the most fruitful teaching which thou mightest gain from all the books, a teaching that opens up all truth to thee in a few words and raises thee to the highest perfection of a pure life is this:

"Keep thyself secluded from all men. Keep thy soul untarnished by all pictures that crowd in upon thee through the senses. Be free of all that might bring suffering and anxiety upon thee and that might tie thee down to earth. Direct thy mind at all times on high in secret and Divine contemplation; and whatever other practices

there may be, such as poverty, fasting, waking and every other austerity, direct them all to this end so far as they are able to further thee in this. Behold, thus wilt thou gain the highest goal of perfection which not one person in a thousand comprehends, stopping as they do at these preliminary practices and thus going astray for long years."

The Servant, "Lord, who can abide for ever in unswerving contemplation of Thy Godhead?"

Eternal Wisdom, "None whose life is of day and time. All this has been told thee that thou mightest know, at what thou shouldst aim, after what thou shouldst strive, and to what thou shouldst turn thy heart and mind in constant yearning. And if ever this vision be taken from thee, thou shouldst feel as if thou hadst been deprived of eternal salvation, and again speedily enter into thee, that the same vision may once more be given to thee. And thou shouldst keep strict watch upon thyself, for when the sight of God is lost to thee, thou art like a sailor from whose grasp the oars have slipped in the mighty swell of the ocean, and who no longer knows whither he shall direct his course. But if thou canst not yet look steadfastly upon this sight of God, then let ceaselessly renewed efforts at communion with God and ever repeated returns to Him lead thee to constancy so far as it is possible."

Eternal Wisdom, "What have I better than Myself? He who possesses his own Love, what more need he ask? He who gives himself, what has he held back? I give Myself to thee and take thee from thyself and unite thee to Myself. What does the sun in all the shining beauty of his radiance bestow upon an unclouded sky? What gift does the rising star of dawn bring to the dark night? Or what ravishing and entrancing graces does the warmth of summer bestow after the cold and dreary wintertime?"

The Servant, "Alas, Lord, All these bring plentiful gifts!"

Eternal Wisdom, "They do but seem plentiful to thee, because they are visible to thine eyes. Behold, the smallest gift that flows from Me in the Blessed Sacrament is more resplendent in eternity than any brilliance of the visible sun in the sky. It is brighter than any rising star of dawn. It adorns thee more splendidly in everlasting beauty than any summer glory can adorn the kingdom of earth. Or is not My radiant Divinity more brilliant than any sun, My peerless Soul more radiant than any star, My glorified body more gracious than any grace of summer that has come to thee on earth?"

Eternal Wisdom, "Listen, listen, my child, to the faithful teaching of thy faithful Father, open thy soul to it and lock it into the innermost depths of thy heart. Consider who it is that teaches thee thus, and how thoroughly He wishes thee well. Shouldst thou ever become perfect, then be mindful of these teachings, that wherever thou sittest, standest or walkest, thou mayest feel My tongue admonishing thee continually and speaking thus to thee :—

'My child, take thought for thy soul, be pure, be free, and seek God.'

"For thus My words shall soon come to be understood by thee, and thou shalt come to realize what is still deeply hidden from thee."

"To whomsoever the gift of spiritual sight has been vouchsafed, to him there seems no high value in physical sight, for the eyes of the spirit see more vitally and truly."

The Servant, "Lord, there are many who think they will still love Thee while yet clinging to earthly love."

Eternal Wisdom, "This is as impossible as to compress the heavens and shut them up in a tiny nutshell. Such persons strut about using fine words, build upon the wind and construct upon the rainbow. How can the eternal dwell side by side with the temporal, when even one temporal thing cannot endure another? He who would receive the honoured guest worthily, must hold himself apart from every creature, in utter isolation."

The Servant, "Alas, sweet Lord, how completely bewitched must they be not to see this?"

Eternal Wisdom, "They have been struck with deep blindness. They undergo many a hard struggle for pleasures which shall never bring them true delight or perfect joy. Before they obtain one joy, they meet with ten sufferings, and ever as they pursue their lusts they are not satisfied, but are rather goaded on thereby. For hearts without God must needs be in fear and terror of all things. What poor pleasures they obtain prove very bitter, for they are paid for by many troubles. They guard them with great anxiety and lose them with great pain and anger. The world is full of treachery, falsehood, and inconstancy, for when advantages cease, friendship too comes to an end. In short neither true love, nor perfect joy, nor enduring peace of mind were ever found by heart in any created being."

"Whoever desires a Beloved in time, may expect pain mingled with his pleasure. It does not suffice to give Me only some time during the day. He who wants to feel God inwardly, to listen to the silent words of His love and to recognise His hidden thoughts, must abide constantly in his innermost soul. What does the soul expect from outward things when it carries the Kingdom of God hidden in itself?"

The Servant, "Lord, What is this Kingdom of God that lies within the soul?"

Eternal Wisdom, "It is justice and peace and joy in the Holy Ghost."

VI

The following passages are taken from two of Seuse's sermons which are not included in the oldest copy of his writings. However, there is no doubt as to their authenticity.

"In the Lives of the Fathers it is written that a disciple asked his master how he was to become perfect. He was told to go where the dead lay, blame them awhile and praise them awhile. But it was all one to them. 'And so it should be to thee' said the master. Our loving Lord Christ says, "In the world ye shall have pain and tribulation, but in Me ye shall have peace." (Here Seuse quotes very freely some passages taken from the Gospel of St. John.)

"Man should not do his work in an unreasoning manner from a mere natural inclination like cattle driven by natural instincts, but he should work with will and intent to serve God reasonably and to live reasonably, whether he be eating, sleeping, speaking, keeping silence or whatever else he may have to do on earth; he must suppress all animal inclinations and must work out a reasonable way of praying, thinking and living. Dear Lord, I am eating as unto Thee, not unto myself, sleeping, living, suffering and leaving all things for Thee, not for mine own sake."

"Know now that so long as anything wherein God is not still lives in thee and claims thine attention, so long God does not live in thee......"

"He who searcheth for aught, searcheth not for God. Man's every effort,

first principle and thought shall be in Him, His the glory, His the will, His the loyalty, never our own advantage or delight or our own nearness and reward. Seek Him alone, say with His dear Son, "I seek not mine own glory, but that of my Father." Know that if you are seeking aught beside, you are doing wrong, and are found wanting in something. If a glass, however beautiful it be, has a small hole only the size of the point of a needle, it is not whole. However small the crack may be, it is not whole and perfect......"

VII

"A Little Book of Truth" (*Buechlein der Wahrheit*) from which the followin passages are taken has been written under the influence of Meister Eckhart's thought, and one clearly feels that Seuse was hampered and limited by abstract conceptual thinking and speculations which prevented him from giving expression to the fervour of Divine Love that possessed and guided him. Thus he did not reach either the depth of feeling nor the direct appeal to the heart to be found in his other books, neither was he able to rise fully to the heights of Meister Eckhart's speculative thinking. His was not the personality of the Jnani or the philosopher, but that of the Bhakta longing for union with the Divine in a more personal sense through love and self-surrender.

He says, "It is good for all men who want to enter into salvation to know their own original first cause of life, the very foundation of their origin and that of all other created things. For to that they all must finally return."

"Of this primal beginning only this much can be known that all who have ever spoken about truth agree in saying that there is a something which is absolutely the very first and simplest thing, before which there was nothing. Now Denis has seen this unfathomable being unveiled before his eyes, in its nakedness, and he is in agreement with others when he says the undivided One that is being spoken of remains unnamed, though every name were bestowed on It. For as it is said in the art called 'Logica', the name should describe the nature of the thing named. Now it is certain that the name of that undivided One is endless, unmeasured and never grasped by creaturely intelligence. Thus it is also certain for all learned seekers after God that this incomprehensible being is nameless. That is why Denis says in his book on the Divine Name that God is a non-being or a 'Not'. And this must be understood in this way that all being and the attributes we give it in our creaturely way do not represent its true nature. Whatever is attributed to it for one reason, is again untrue for another and its opposite becomes true. Hence it follows that this being could be called an eternal 'Not', but in spite of that a name must be invented for a thing if one is to speak about it and say how excellent and mighty beyond compare it is......"

"The nature of this self-contained simplicity is its life, and its life its nature. It is a living, essential, self-existent, reasonableness which is self-embracing, lives in itself and is itself alone. Now I cannot express it more clearly. And this being I call Eternal Uncreated Truth, for in it all things are seen as in the first freshness of their youth, at their primal source and eternal beginning. And here the beginning and the end of a truly steady-minded man's life is reached in immersion and in submergence."

"Dost thou not understand that this

mighty self-annihilating plunge into the sea of Nothingness obliterates all differences, this sea being the root of all things?"

"I am still somewhat disturbed by a word that has been said, viz. that even in this life man is able to reach a point at which he knows himself to be one with what is eternal. How can that be?"

A master says, "Eternity is a life that is beyond time and includes all time without any 'before' or 'after'. Whosoever would enter into the eternal 'Not', possesses everything in its entirety and knows no 'before' or 'after'. If any man should enter it to-day, he would not have been there a shorter time then one entering a thousand years ago according to the measure of eternity."

"But this merging awaits man only after his death as the Holy Scripture says?"

"This is true of the eternal and perfect possession, but not of a more or less deep foretaste of that state......"

"The teachers say the soul finds its highest bliss in gathering its whole being and life from God Whom it sees unveiled, and in drawing its entire self, in so far as it is blissful, from the well of this 'Not'. Spoken in the sense of this vision the soul knows neither knowledge, nor love, at that time, nor anything at all, resting wholly and solely in that 'Not' and knowing nothing but pure Being which is God or 'Not'......"

VIII

In his letters of which a few extracts will be given below many beautiful and deeply spiritual passages can be found, for here again it is the voice of the devotee that can make itself heard, not that of the Jnani which, as has been said, was not natural to Seuse. The following passages are taken from different letters.

"All you who love look at the play of this world. I had embraced a shadow, I had a dream for my husband, I had possessed a phantom! And now, where is the image of this phantom, where the vow of this dream?..Even if I had possessed Lady World for a thousand years, where would all that be now? It is all gone in a flash. Parting is natural to thee. I imagined I was holding thee in my arms, but, alas, whither didst thou vanish. Whoever does not desert thee first, will be left by thee, thou Murderess! So then, good-bye, leave me now and for ever! Cheat those who do not know thee, me thou shalt never cheat again!......"

"Neither castles nor towns can protect from suffering. Neither red cloaks nor garments of ermine will pay ransom for suffering. And many a thing may seem whole and sound outwardly, but is mortally wounded within. So even if a man suffers when entering the lists on the side of the Divine, he should not mind. The first clash of arms is painful, but there is no harm in that. In the end a time comes when he will break a lance for sheer pleasure. And thus suffering falls away from us......"

"My child, once I read in the Scriptures a word which I am but beginning to understand:—

" 'Love makes unequal things equal.' That is why Lady Venus is painted blind and without eyes, for she loses her own free will in the beloved. And if this holds good in the case of the perishable love of the world, how much more so in that of spiritual love. For the sake of such a love many a prince has done away with his splendour. Some who were princes in Rome renounced their all and became the servants of the poor, so that they might be like their Divine Beloved, the little

innocent child. Therefore, my child, cast out from your heart the hidden pride of the noble birth of your body and the deceptive faith in your family, where both, till now, have been hiding in blindness under the spiritual garb. Bow down to the little child in the manger in its forlornness that it may raise you up to its eternal glory. Whoever sows scantily, reaps but poorly. Whoever sows abundantly, has a rich harvest. Do this wholly for your own benefit and bow down under the feet of all men as if you were a carpet. The carpet is angry with none, whatever may be done to it, for it is a carpet..."

IX

If we read the writings of the true mystics and study their lives with an open mind in the light of the universal message of Sri Ramakrishna, whatever may be their comparative value and greatness, we shall discover more and more what invaluable treasures have been given to humanity at all times through the infinite grace of the Divine manifesting Itself again and again through all the ages and amongst all peoples in innumerable forms and ways, though ever remaining one.

No doubt, in all the works of these mystics a number of passages are found which are time-bound in spirit and outlook, but, at the same time, Truth shines forth through many a word and saying, shedding its radiance on the gloom of everyday life. In order to realize ourselves the highest Truth we try to learn about the Divine from others. And the safest and most inspiring sources of knowledge are the living Scriptures of humanity, i.e. living men who have themselves become truth embodied.

"We all, in some form or other, wittingly or unwittingly,
Travel the dusty road till the light of the day is dim,
And sunset shows us spires away on the world's rim.
We travel from dawn to dusk, till the day is past and by,
Seeking the Holy City beyond the rim of the sky."

And we should approach these seekers after God in a spirit of love and reverence and openness to Truth in whatever garb it may appear. Our heart and mind should go out to all of them, irrespective of creed or clime, and we should never forget the debt of gratitude we owe the Great Ones who suffered and lived to bring poor struggling mankind the eternal message of Love and Harmony which it is still very far from realizing or accepting and which would change the face of the earth if realized or accepted. And this debt can only be paid in our own small and imperfect way by trying to follow their instructions and to become better and better instruments in the hands of the Divine Will. For us there should be—

"Only the road and the dawn, the sun, the wind and the rain,
And the watch-fire under stars, and sleep, and the road again",

till, some day, we arrive at the one and only goal of all life :

At-one-ment with the Divine.

A HYMN

By Dr. S. Mukerji, M.Sc., D.Sc.

Steeped in Mâyâ's 'byss
Thus I guiled my days,
The blinding night is far ahead
Oh ! keep my failing ways.
In the firmament of life
I see thy guiding star,
It twinkles trembles but lo the glow
Is seen from far afar.
Thou art, O Lord, my life and light
This truth alone I know,
I drink thy sweet thy nectar words
Oh ! keep my faith aglow.
Bereft and stranded lowly landed
In life's eternal sea,
Lord, thy helping hand I seek
O Ramakrishna, abide with me.

SRI RAMAKRISHNA AND THE SPIRIT OF MODERN SCIENCE

By Prof. P. S. Naidu, M.A.

Mahendranath, in his *Gospel of Sri Ramakrishna*, narrates a beautiful story,[1] which reveals very clearly the Great Guru's attitude towards Western Science. Our Divine Master never condemned any true source of knowledge, but at the same time he never hesitated to show up, in his characteristically humorous way, the absurdities and vanities of the materialistic sciences. A friend pays me a visit, and remarks in the course of his conversation with me, "I say, did you hear of the big conflagration in the bazaar yesterday?"

"Is that so?", I reply, and then pick up the day's paper. I scan the columns of the paper, and find no report of the conflagration. "Look here, my friend! The newspaper makes no mention of your fire; so it cannot be true."

"But", retorts my friend in great indignation, "I saw it with my own eyes."

"May be. But your eyes count for nothing. The paper is silent on the matter, hence I cannot believe the story."

This is a beautiful parable. I am the scientist, and the newspaper represents my senses and the apparatus in the laboratory with which I make sense observations. My friend is one who has had an experience of the supersensuous reality. I cannot believe him, because

[1] *Gospel of Sri Ramakrishna*, Vol. I, p. 395.

my scientific instruments do not register his experiences. The test tube, the microscope, and the measuring rod are the sacred utensils of the scientist, and the senses are the gods he worships. In spite of its boasted trust in human reason, it must be said to the discomfiture of science, that it is a slave of the senses. . The last court of appeal for science is the visual sense.[2] Anything that cannot be demonstrated to the visual sense, either directly or indirectly, does not exist for the scientist. So, when the scientist condemns some experience as being mystical or mysterious, he simply means that the gross human senses cannot bear witness to it. This is the type of science that Sri Ramakrishna condemned, and, fortunately, this is the type of materialistic science, the beginning of whose end we are witnessing today.

In spite of its materialistic and mechanistic tendencies Western Science makes certain assumptions, whose implications, when carefully thought out, cut at the very foundations of materialism. What electricity is, no scientist is able to tell us. We know only its outward behaviour under certain conditions. What the genes are no one knows; their effects alone are visible to us. Yet we believe that electricity and the genes are tangible realities. But when a similar method of reasoning is adopted in the psychic realm, the scientist cries out, 'Oh! you are mystical and mysterious.' The scientist is intolerant of anything that he cannot shake up in a test tube, photograph through a spectroscope, or examine under a microscope.

Yet, this is only one aspect of European science. There is a deeper and more profound aspect which is finding expression, slowly but surely, in the writings of contemporary physicists, biologists and psychologists. Eddington,[3] Jeans,[4] Schrodinger[5] and Parsons[6] have made 'matter' immaterial; Haldane[7] and Driesch[8] have discovered a supra-physical guiding principle in the workings of the sub-nuclear elements of the living cell; Jung[9] and McDougall[10] have established the hormic nature of the human psyche. The outlook of the most thoughtful psysicists, biologists and psychologists at the present day is distinctly non-materialistic, and the profoundest thinkers among them have repudiated the claim of mechanism to be the sole principle of explanation of natural phenomena. The attitude of contemporary science may be summed up in the words (used by their author for a different purpose) of the Rev. Wendell Phillips, "But these things are real. I don't understand them. . . . . I don't understand many things; but these things are real. I believe that the Orient is going to show us of the West how real they are. . . . . What is matter? What is mind? What is the spirit? We do not know. We are just beginning to find out. . . . There are sixty-four octaves of light. We have just one. Our little pitiful human eyes can see but just one octave.

[2] Vide Sir Arthur Eddington's *Nature of the Physical World*, where he speaks of measurement in science as "pointer-reading."

[3] Eddington, Sir Arthur, *New Pathways in Science*, Cambridge, 1935.

[4] Jeans, Sir James, *New Background of Science*, Cambridge, 1933.

[5] Schrodinger: *Science and Human Temperament*.

[6] Parsons, *The Universe of Our Experience*, London, 1933.

[7] *Haldane,' Philosophy of a Biologist.*

[8] Driesch, H. *History and Theory of Vitalism*, London, 1914.

[9] Jung, *Modern Man in Search of a Soul*, London, 1934.

[10] McDougall, W. *Religion and the Sciences of Life*. (Only the relevant works of these prolific writers have been mentioned here. These eminent authors represent the new idealistic trend in contemporary science. Vide also Sullivan's *Contemporary Mind*).

The photographic plates are sensitive to six of these octaves—and there are sixty-four—".[11] It is these pitiful eyes and photographic plates that science trusts as absolute guides to truth. If we know so little about the physical world, how little then do we know about the spiritual world?

Our object in this article is not mere distructive criticism. We do not wish to show from the life and teachings of Bhagavân Sri Ramakrishna that the modern mind, fed on the half-baked and un-baked conclusions of mechanistic science, is producing a thoroughly absurd scale of values, though that could be done and ought to be done soon. We wish to establish that in our beloved Master's life we find the manifestation of the purest and the most exalted spirit of true science.

The spirit of Science is enshrined, not in its practical achievements, the inventions and the discoveries, which really are so many ugly scars in the face of fair science, not even in the theoretical achievements, but in the method which is the greatest achievement of the human intellect. And Sri Ramakrishna pointed out the sublime heights to which this method could be raised. In the example of his own life, Bhagavân Sri Ramakrishna proved that the hypothetico-deductive method of science could be used for the demonstration of spiritual truths. We have no hesitation in affirming that our Master was the most exalted experimentalist of his day, and for that matter, of all eternity. We should not, however, forget that his experiments were conducted in the spiritual, and not in the material realm.

Partial and incomplete analyses of the method of science were made by Bacon, Mill, Newton and Kepler.[12] But it was Whewell alone amongst the classical scientists who approached anything like completeness in his analysis of the method pursued by the positive sciences in their search after truth. An exhaustive analysis of the method has been made by two modern writers, Enrique[13] and Dubs.[14] The main outline of their argument is identical with the position taken by Dewey in his famous little book, 'How We Think'. The method of science, in brief, consists of four stages. The first is the gradual shaping of a problem through careful observation and sifting of evidence, and the formulation of a provisional solution to the problem; the second is the development of the solution, and the reasoning out of its consequences; the third is the experimental verification of the consequences; and the last is the final acceptance, modification, or rejection of the solution suggested at the commencement of the investigation. The mind of the scientific worker is filled with information about the subject in which he is specially interested; so, whenever he is confronted with a novel situation his well-informed mind analyses the complexities of the relationship and suggests an explanation. Sometime ago there appeared in the special engineering supplement of a local newspaper a picture of an amazing piece of machinery. But for the 'legend' at the bottom of the picture the lay reader could not have guessed what it was. It was a part of a huge oil-refining plant consisting of a maze of several hundreds of pipes, valves and stop-cocks. To the mind of the mechanical engineer the picture would suggest the proper meaning. Knowledge and training are necessary to grasp the meaning of a scientific

[11] *Prabuddha Bharata*, June, 1936.

[12] Vide Enrique's account of Inductions in his *Historic Development of Logic* and Dubs' *Rational Induction.*

[13] Enrique: *Historic Development of Logic*, New York, 1929.

[14] Dubs: *Rational Induction*, Chicago, 1930.

problem. Where there is no knowledge, no doubt arises, and consequently there is no progress. When the scientifically trained mind grasps the situation and locates the difficulty, a tentative solution is immediately suggested. This provisional hypothesis is the starting point for all scientific research. Proceeding on the assumption that his provisional explanation is true, the research worker develops its practical bearings by making use of deductive reasoning. Next comes the crucial stage of actual testing in experience. It is here that the elaborate technique of the laboratory experiment of the scientist plays its important part. All the ingenuity of the trained research student is to be displayed here in inventing novel technique and setting up delicate pieces of apparatus. If the result of the third stage agrees with the conclusions of the second, then the scientist, in great joy, invites others to repeat his experiment and test for themselves the accuracy of his hypothesis. After several such confirmatory and collective tests the hypothesis is accorded the status of a theory.

Sri Ramakrishna employed this hypothetico-deductive method in his realization of Ultimate Reality. We have pointed out that unless one is well informed, one is not competent to undertake scientific research. In the spiritual realm too, this preliminary qualification is absolutely necessary; but such qualification, it must be admitted, is to be obtained, not through any individual effort alone, but as the result of spiritual experiences in the past lives. Sri Ramakrishna possessed this qualification in a pre-eminent degree since he was a divine incarnation. The environment in which he moved was steeped in spirituality. The influence at home was conducive to spiritual pursuits. Outside the home he moved in very congenial company. Kamarpukur was on the pilgrim route to Puri Jagannath, consequently it was a great meeting place for pilgrims and wandering monks and Sadhus of a high order. Our Master "delighted in spending hour after hour with them, listening to their religious discussions, learning songs from them and joining in their prayers. . . ." "Association with these itinerant monks and listening to their readings from the scriptures inclined the naturally emotional mind of the boy more and more to meditation. *So we find him in his boyhood, long before he passed through the terrible asceticism in the Kali temple of Dakshineswar, giving evidence of the transcendental nature of his mind. . . .*"[15]

With such a fine mind, so delicately in tune with the object of his quest, Sri Ramakrishna began his first observations—the preliminary to his great investigation. He listened to the scriptures with zeal and delved into the *Purânas* with earnestness, identifying himself with the great Heroes and Heroines of old who sought and found God—Radhâ, Sitâ and Hanumân. The songs of Ramaprasad were then well known. Sri Ramakrishna's penetrating eyes saw in them unmistakable evidence of a soul that had 'met God face to face'. While he was thus gathering material, through his penetrating faculty, for the great hypothesis, to the establishment of which he was to devote his whole life, he had on two different occasions, a unique experience of the reality of God. While walking along the rice fields he noticed the magnificent sight of a long line of snow-white cranes against the sombre background of massive rain-clouds. This beautiful sight raised his mind to the dizzy

[15] *Life of Sri Ramakrishna*, Mayavati, 1929, pp. 26, 27. (Italics are ours).

heights of supersensuous levels, where he saw . . . . who can describe the glimpse he had of Brahman? On another occasion he was called upon to take the part of Siva in the sacred pageant enacted during the holy Sivarâtri Celebrations. We are told that as he stepped on the stage he lost consciousness of the world round him and was so steeped in God-consciousness that 'he seemed the living impersonation of Siva'. When the scientist's mind is intensely concentrated on the object of his research, there comes to him a rare moment of inspiration, when, through a flash of intuition, the relationship between the elements of the analysed complex which he is seeking, is revealed to him during an infinitesimally short interval of time. This intuition is called *Scientific Imagination*. (Imagination and science are considered to be poles apart. Yet we need not quarrel over the name so long as it is admitted that the real source of scientific hypothesis is supra-rational). Newton, Maxwell, Einstein and Heisenberg had these rare moments of intuitive insight, during which they caught the first glimpse of the theories which were to make their names immortal. It must, however, be admitted that the first glimpse, though intensely vivid, yet, is so evanescent and tantalizing that a long and painstaking course of research is necessary to take permanent possession of the truth thus revealed. It has been pointed out that Sri Ramakrishna had two such rare moments of intuitive insight. As the result of these experiences the hypothesis began to take shape in his mind gradually that 'God alone is utterly and absolutely real, everything else is utterly and absolutely unreal.' With a mind illumined by the first rays of supersensuous knowledge, and a heart athirst for a fuller realization of God, our Master entered the holy atmosphere of the Dakshineswar temple where the Divine Mother had manifested Herself in the image of Bhavatârani. The moment he took upon himself the ceremonial office of the priest of the Mother, he was seized with a divine frenzy. He was thoroughly convinced that the Divine Mother is real and could be realized by Her devotees in this earthly life. With the formulation of the hypothesis 'God is real as nothing else is real, and He could be realized *here* and *now*' the close of the first stage is reached. As the result of the combined influences of the holy Samskaras that his mind carried with it, of the very congenial and spiritual environment in which he grew up, and of his own study and observation, Sri Ramakrishna came to the conclusion that God is much more real and tangible than the concrete objects of this world, and that a true devotee could 'see' Him and 'talk' to Him.

The second stage was a short and easy one. "If God is real, He should manifest Himself to me. Râmaprasâd, Chaitanya and a host of other devotees had seen Him. So nothing stands in the way of my realizing Him." So argued our Master with the simple faith of a child, but with the burning zeal and persistence of a most devoted scientific investigator.

The third stage is the most remarkable one both for its practical achievements and for the conviction which it brought home to the sceptical minds of the boastful rationalists, of the indubitable certainty of the efficacy of the Yogic Sâdhanâs. Sri Ramakrishna set about to verify the truth of his hypothesis with great earnestness and single-mindedness of purpose. The temple at Dakshineswar, with the dense jungle at Panchavati was his

laboratory. Day after day he persisted in conducting his experiments with such zeal that he often became oblivious of his surroundings and unmindful of his bodily needs. "Mother, Mother" he cried "when wilt Thou reveal Thyself to me?" He spent the nights in the awesome burning *ghat* meditating on the Divine Mother. His one object was to realise for himself the truth, which so many devotees of the type of Râmaprasâd had realized before him. Alone and unaided he conducted his experiments with such severity of mental concentration that he was blessed with the Divine Vision at last. But he was an amateur at spiritual investigations. Through the grace of Mother Kâli, which he enjoyed in a very special degree, he reached his goal in a short time. But the path which he had trodden alone and unaided, had to be retraversed under expert guidance. Just as the research worker is guided in his early investigations by experienced masters of science, so Sri Ramakrishna had to take his training in Sâdhanâ under Bhairavi Brâhmani and Tota Puri, the two adepts who had realized God, the former in the Tantric way and the latter in the Advaitic way. He performed his experiments under their expert guidance, and we are told that it did not take him longer than three days to secure the desired result.

It is necessary to stress at this point the difference in science as well as in religion, between unaided individual investigation and the systematic pursuit of truth under the guidance of experienced men who had attained high levels in the realization of ultimate reality. One of the first tasks, which the research student has to undertake, is to acquaint himself thoroughly with the work done already in the field in which he is going to specialize, and to place himself under the supervision of a specialist in that field. In the absence of this necessary first step, the student may get lost in his research, and his whole life may be wasted. In the spiritual realm too a *guru* is absolutely necessary, not only to guide the aspirant aright and to give timely encouragement and human sympathy when the *sishya* is depressed by failure, but to impart that dynamic force which alone would lead one to the goal. Our Master took to himself the human *gurus* not so much for his own benefit as to show the right mode of procedure to others striving after realization. He desired to show the importance of the scriptural injunction that every seeker of God should secure first the blessings of a *guru*.

The third stage of experimental verification having been completed, Sri Ramakrishna proceeded to the last and the fourth stage of affirming the hypothesis and raising it to the level of an established fact. When the scientific worker obtains the expected results he is filled with unspeakable *Anandam*. The effusion of his bliss is such that he is eager to make others share in his joy. He publishes his results and the means whereby he attained them, calling upon his brother scientists to verify his conclusions and enjoy the results for themselves. The papers and learned journals broadcast the glad tidings to the intellectual world. In the case of spiritual experiences, no such earthly vehicle is needed for spreading the welcome tidings. It is enough if the adept sits in his cell and sends out pure thought waves of love into the world without. Those whose minds are in tune with these waves will respond immediately, and drawn by an invisible hand they will flock to his abode for enlightenment. After the completion of his Sâdhanâ Sri Ramakrishna used to pace,

in the evenings, on the terrace of the garden-house crying out, 'My children, do come quickly. Oh! How I long for your company!' And they came, the future disciples, drawn by an invisible but irresistible force, first in batches of two and three, then in small groups, and finally in great seething masses of humanity. And like a true and loving *guru* he illumined the hearts of them all. The motley group was composed of men and women of widely differing types of mentality—there were delicate impressionable youths, fiery rebellious boys who believed nothing and quesitioned the Shâstras with a false zeal born of hollow Western rationalism, thoroughly worldly men steeped in Kâma and Kânchana, old men who turned to God in their declining days like the voracious meat-eater who turned vegetarian when his teeth fell off—and there were women too, the noblest of their kind. And all were illumined, and all went home convinced of the utter sincerity and exemplary selflessness of Sri Ramakrishna.

"Sir, Is God real? Can I see Him?" asks an enquirer in great haste and expects an immediate answer.

"Yes!", replies our *Guru* with a smile dispelling all doubt, "God is real; I see him as I see you or any other object round about me"

"Could I also see Him as you do?"

"Yes, you could but . . . ."; and then there follow some of his most charming and inimitable sayings regarding the qualifications of the seeker after God who would succeed.

"If the intensity of your longing for God is equal to the combined intensities of the longing of a man immersed in water for a breath of fresh air, of the mother for the recovery of her only child in the grips of a deadly illness, of the banished Yaksha for his Yakshini in the far-off land, in short, if your longing for God is at least a tenth of the longing which Sri Radha had for Sri Krishna, then you will see God."

The chief characteristics of the scientific mind are "1. respect for facts, 2. practical attitude, 8. persistence and patience in following the clue; and 4. intolerance of obscurity, impatience with inadequate evidence and the capacity to suspend judgment." Sri Ramakrishna possessed these characteristics in a pre-eminent degree. Facts, concrete facts, were the objects of his passionate quest. He revelled in the concrete. Abstract, intellectualistic rational studies were repellent to his finely tempered mind. "What is the use of studying a cart-load of books? You should realize truth in your concrete experience." In the next place he was highly critical, never accepting anything until he had thoroughly tested it. He encouraged his disciples to develop a critical attitude. "Prove me", he would say "as you would prove a coin, and then only accept what I say." Of his persistence and patience in following up the clues, we need say nothing. His long and arduous course of Sâdhanâ bears witness to his single-minded pursuit, despite stupendous obstacles, of the goal that he had set for himself. Sri Ramakrishna's mind was the mind of the scientist *par excellence*.

Sri Ramakrishna raised the hypothetico-deductive method of science from the low materialistic level at which it was and is being pursued by the West, to the sublime spiritual heights where it was pressed into service in his Yogic Sâdhanâs. Without any hesitation we may conclude that Bhagavân Sri Ramakrishna is the master experimentalist in the realm of *pure* spirit.

THE TWO BIRDS

By Darothy Kruger

(The upper bird is God,
The lower bird is the human soul).
Inseparable friends are we
Two birds, upon the self-same tree,
Of self-same plumage, either one
Resplendent as the noon-day sun.
I sit above, immersed in bliss,
The witness of the bird that is
Hopping from bough to bough below,
Forgetting what it lives to know:
Bitter the fruit and sharp the pain
And long before it sings again;
And then a fruit so sweet, a bit
Startles the throat with song of it.
As need it must, one day it will,
Sated with sorrow, hungry still,
Look up and long to be the calm
Majestic Being that I am,
Who cares for neither good nor sweet
Enjoyments, being joy complete.
And it will think, "Now let me go
And live beside Him," but the glow
Of higher fruit will be so fair,
It will forget why it flew there.
One day, when it is sadly mute,
For having eaten bitter fruit,
It will awake, arise, and find
Itself dissolving in My mind
To be the upper bird who ate
Neither of worldly love nor hate,
Who lived beyond all sense of need,
Beyond the shame of lust and greed;
And know, the anguished while it seemed
The lower bird, it only dreamed;
It was the mere reflection of
The golden bird who sat above.
And it will sing in ecstasy,
"I am," "I am," "O, I am He."

THE IDEA OF RELIGION

By Prof. Leopold Von Wiesw

Over all individual religions stands the idea of Religion. It is its tenet that human life has not its last significance and meaning in the frame of this visible and transitory world, but that the aim of this earthly existence lies in a destination beyond it, which our intellect cannot grasp. We know nothing seizable about this destination, we rather are dependent on faith, presentiment, and on a only insufficient ·interpretation. Such defective· interpretations are the contents of the individual religions.

Out of the knowledge of such imperfect certainty of these interpretations the doubt arises whether the transference of the essence of human life into a metaphysical realm may not be an error originating from feebleness. Since from haughtiness and selfishness we may not be willing to regard an only earthly and ever imperfect existence as worth living, we may not help inventing an ultramundane significance of being. Therefore, not seldom modern world has a trend to consider as a more dignified conduct to renounce an aim of life which, indeed, may be deeper and nobler than every earthly one, but seems to be too improbable and unintelligible. Today there is a tendency, totally to transfer the significance of human

existence into the earthly world,—indeed, not often into the sphere of the individual man, but mostly into the great social structures, particularly into Nation, People, and Race. It is not necessary, in order to make the individual more unselfish and high-minded, to transfer the essence of existence into the supernatural world; it is so, however, that the great social generation-structures, outlasting millennia, be so constituted that the faith in them evolves the same ethical power as the religions do. The advantage of such a worldly and political conviction, compared with a metaphysical religion, is its greater clarity. From there a a greater veracity may arise.

Indeed, today the faith in a supernatural world is not in the same degree superseded by a materialistic individualism (like in the 19th century) as by the deification of social institutions. It is obvious that in this way the individuals are more forced into the service of social tasks and community life than by any other system. The utilization of personal powers for the purposes of State and People makes great progress thereby. However, the disadvantage of this change lies in the fact that all social structures ever remain imperfect and can never engender the sublime power of Divinity. Though we may never totally grasp the whole power of God, we realize that all social institutions, compared with the power of God, remain feeble and transitory. All social structures cannot be perfected, when they pass themselves off for last values and last aims, but only when they serve as vessels for God's will and when they enjoin themselves a religious mission which cannot be derived from natural forces, but from the manifestations of Religion.

As regards the individual, a purely earthly-social aim may satisfy the intellect for a short while because of the greater seizability of the ends; however, the depreciation of human personality to a mere mean tool, created for the service of earthly social structures, makes him inwardly poor, narrow and hard. Therefore also his social value becomes diminished, and the great social structures, grown to very centres of ethical life, are gradually reduced in efficiency instead of having any development. Even the advantage of greater clarity proves delusive, because the social structures lose their significance when they become self-sufficient.

We shall realize that each interpretation of life (the religious, the social-earthly, and the individualistic-materialistical one) cannot be totally understood by reason and that each of the three attempts cannot be fully clear. We are always dependent on faith and presentiments. It is erroneous to think that we shall gain more clarity by transferring the centre of existence into the realm of earthly social life. We merely become weaker. Vital forces stronger than death issue for ever from Religion.

THE TEACHINGS OF JESUS

By Swami Atulananda

If we want to discuss the personality of a man like Jesus the Christ it only becomes us at the outset to acknowledge our own limitations. We are well aware of the fact that the towering personality of him who is known as the Son of God, can be valuated only by those rare souls who have soared to spiritual

heights where Jesus's consciousness constantly dwelt. But in our humble way we may study his life and draw conclusions according to our own limited capacity. That life we find recorded in the New Testament of the Christian Bible.

All that we know of Jesus, the man, is to be found in the Gospels, and they côver only three years of his active life. About Jesus's spiritual practices, his period of Sâdhanâ, we are unfortunately left in entire darkness. Of the man in the making, how he rose step by step to higher spiritual realizations, and of the formation of his character and personality we shall probably never know. We have to be satisfied that records have been kept of Jesus, the teacher, the man who realized his newness with God, the highest attainment the human soul can reach.

Jesus was born of the Jewish race, a race then in a degenerated state through long subjection to a foreign, overbearing people. The Jews had developed what we now call the slave-mentality. The little power they had they abused. They were jealous of one another, intolerant, bigoted, full of false pride, and hypocrisy. There were favourable exceptions, but it was amongst the masses that Jesus walked and preached. He saw the need of reform, the need of cleansing of the heart among the Jews themselves. Political questions Jesus rarely touched on, he wanted to bring his people back to a righteous state of mind and living. He brought no new religion, he wanted to restore the Jewish religion to its erstwhile purity.

Jesus being the son of a common carpenter, the leaders of the race resented his attitude as a teacher. The Jews had their own teachers, the Rabbis, who laid down the laws. He who did not obey their laws was excommunicated. Jesus, socially, had no standing in the community. We can see at once how difficult his position was, how difficult to make himself heard, leave alone obeyed. But manly, fearlessly, resolutely he kept to his task till the very end, convinced that he was right, and that he was only an instrument in the hands of his Father. It was his conviction that he did God's work. This gave him the strength and courage to carry on where all human help failed, where all external conditions were against him.

Jesus had to run counter to many of the established customs of his day. The religion of the Jews, in the hands of the Rabbis, had lost its spiritual significance. It had become a religion of external laws and rules. Everything was regulated by these laws. There was a law for the Sabbath when no work of any kind could be performed. There were laws for eating and drinking, for touching this, and not touching that. Some persons were allowed to enter the synagogue; others not. Jesus rebelled against this. He wanted to give to the law a new interpretation, to spiritualize life. Jesus was therefore compelled to stand out against the customs of his people. He refused to subject himself to the dead level of their habits. It took great courage to do this in the face of criticism, misunderstanding and persecution. But he put himself absolutely in the hands of God to be used anywhere, in any way, regardless of the cost.

From the first, the nature of Jesus's message and the method of his work outraged the orthodox people. He preached a Gospel that was disturbing to the leaders of the society. He interpreted the law in new and startling ways. The old laws, he said, are temporary, not permanent. The time had come that old traditions should be

changed. But the Jews did not want any readjustment. They loved their orthodoxy, their old traditions, and Jesus had to bear the brunt of their hatred, and when the conflict came, he was uncompromising and fearless even of his life.

Jesus was thirty years old when he left his home, and he began to wander over the land like a Sannyâsin to preach his message. Up to this time, he had lived with his mother and relatives, unmarried, engaged in his trade as a carpenter. As a boy he had been taught to read and write, and he had to memorize parts of the scriptures. His mother, being a pious woman, had taught him to pray and to think of God from early childhood. He had been brought up according to Jewish rules. But even as a youth Jesus began to think independently, and his own thought he fortified with prayer. God was to him a Reality, a loving Father who heard his prayers and who settled his doubts. God became, as it were, a companion to him, a loving, wise friend, who guided him, advised him, and instructed him. He had no greater Friend, none who could understand him so well, none so patient to listen to him, so whenever he was in doubt or trouble he would kneel down and talk to God. And that loving friend on the spiritual plane would enfold him in his arms and hold him to his bosom and would converse with him in the sweetest manner. And when Jesus would come to his external senses again he would feel so strong and happy that he would weep from mere joy.

As he grew up and applied himself to his trade, sometimes his mind would suddenly fly to his heavenly Friend and Father, and the tools he was plying would fall from his hands without his knowing it. Then he would stand like a statue, his body rigid, his face shining with beauty divine. But those who were in the carpenter's shop with him did not understand this. They called him a dreamer, a seer of visions, a worthless fellow who neglected his trade, and when Jesus tried to explain they rediculed him.

Thus Jesus grew up. When he was thirty years old, he heard of a great preacher, John the Baptist who had lived in the wilderness, and now come to teach the people. Jesus wanted to meet that great saint. He left his home and found the teacher seated near the river surrounded by his disciples. Jesus conversed with John the Baptist and after sometime was initiated. Then he took a bath in the river Jordon and leaving the saint, he went alone to the mountains. There in a cave he prayed and meditated and fasted forty days. There Jesus communed with God, and he knew that the time had come to begin his spiritual labour. So he returned to Nazareth where he had been brought up, preaching on the way and calling upon the people to turn to God and give up their evil ways.

At Nazareth he went on the Sabbath day into the Synagogue, the Jewish temple, and there he read from the Old Testament and preached a sermon.

Hearing his eloquent discourse delivered with spirit and conviction, the people wondered where Jesus, the carpenter's son, had acquired such power of speech. First they were pleased, but when Jesus began to rebuke them for their sins, they became angry. They would not put up with the rebukes of their own townsman who, they thought, was no better than they were, so they got up, took hold of Jesus and drove him out of the city, and when Jesus told them that a prophet is not honoured in his own town, they became so excited because he called himself a prophet that they wanted to

kill him. But in the midst of all this uproar Jesus managed to slip away.

Now he wandered, from place to place, penniless, homeless. At last he came to a lake where fishermen were washing their nets. Jesus talked with them, and when they told him that the whole night they had not caught a single fish, Jesus told them to throw out their net again, and this time the net was filled with fish.

Now one of the fishermen, called Peter, saw in this a miracle, and he at once believed that Jesus was not an ordinary man. Jesus, seeing that Peter had such faith in him, said, "Come, and follow me, and have no fear, for henceforth you will no more catch fish, but you will catch men and bring them to God." At once Peter followed leaving everything behind. Thus Jesus got his first disciple.

Now Jesus moved on with Peter by his side, preaching and healing the sick and performing such great miracles that crowds came to him wherever he halted.

And from among the crowds now and then would come one who wished to follow Jesus and become his disciple. At last twelve disciples were with Jesus constantly.

One day it happened that such a multitude of people came to hear Jesus preach, that it was impossible for Jesus to make himself heard. So he went to the top of a hill, and the people seated on the hill side could hear every word. They listened with great attention. And Jesus said, "Blessed are the humble, for they are dear to God. Blessed are they who hunger to know the Truth, for to them the Truth will be revealed. Blessed are those who show mercy to others, for the Lord will show His mercy to them. Blessed are those who have a pure heart; for they shall see God. And those who love peace, are the true children of God." Thus he spoke, and many other things. This sermon is now known as The Sermon on the Mount.

His disciples Jesus called 'the salt of earth'. As salt is a most useful and necessary article, so are men who love and serve God most useful on the earth and most necessary to keep society pure and holy. And sometimes he called his disciples 'the light of the world!' And he told them to let their light shine in good works and a life consecrated to God, that others might be attracted to follow their examples.

Jesus was very strict with his disciples. He wanted them to be absolutely pure in thought, word, and deed. He told them that even to look at a woman with lustful thought was a great sin, almost as great as committing the deed. "If your eye offends you," he said, "pluck it out and throw it away, better than you should commit an impure act. And if your hand should sin it is better to cut off your hand than to sin again." Jesus taught his disciples not to resist evil. If some one gives you a blow on the right cheek, turn to him the left cheek also. And when some one asks for something that you possess give it to him; and when he asks you for a favour, do him the favour.

All holy men have preached love. Jesus taught that we should love even our enemies. We should bless those that curse us, and do good to those who try to harm us. "Then," Jesus said, "you are the true children of God." For God makes no distinction. He makes his sun rise on the evil and the good, and He sends rain on the just and on the unjust. If you do all these things, then you will be perfect even as your Father in heaven is perfect.

And when you give alms, do it in secret. And when you pray, do it in solitude. And when you fast, make no show of it.

Jesus taught that we should not care

for wealth. "When you have possession," he said, "you will have to look after them." Your mind will be taken from God and go to your possessions. Therefore let good deeds and holy thought be your wealth. You cannot serve two masters. You cannot serve God and mammon, or the world. Do not think much about your body, what you shall eat or drink or put on. Behold the fowls of the air, for they sow not, neither do they reap, neither do they keep a stock of food. Yet your heavenly Father feeds them all. And are you not better than they?

And why should you think much about clothing? Consider the lilies of the field, how they grow. They toil not, neither do they spin. And yet the greatest king is not as beautifully arrayed as one of these lilies. If God then so clothed the plants, shall He not much more clothe you? Therefore have faith in God. Seek ye first the kingdom of God, and live a righteous life, and all these things will come to you.

Jesus taught that we should treat others, as we would like to be treated by them. And we should always be charitable and open-hearted, for he who gives freely purifies his heart; and he who gives shall receive. Do not look at the faults of others, rather look at your own faults and correct them. Thus Jesus gave his moral teachings. "Every tree", he said, "is known by its fruits. By your words and deeds, people will know what is in your heart."

Jesus's sympathy went out to all, even to the greatest sinners. Once it happened that he was invited to take food with a rich man. And when he was in the house, a woman from the city came. She was considered a sinful woman, a prostitute. Now this woman had heard about Jesus, and she wanted his blessings. So she brought a pot of sweet-smelling ointment, and standing before Jesus began to weep. Then she kneeled down at Jesus's feet weeping, and with her hair she began to wipe his feet, and anointed them with the ointment.

Now the rich man thought, this man, Jesus, is not a prophet, otherwise he would have known the character of the woman and would not have allowed her to touch his feet. But Jesus knew what his host was thinking. So he said to him, "Do you see this woman? When I entered your house you did not give me water to wash my feet. But she washed my feet with tears of repentance, and wiped them with the hairs of her head. You did not give me ointment, but she did it. Therefore, because of her great love and faith I say to her, "Woman! your sins are forgiven. Your faith has saved you. Go in peace."

There is another story of Jesus's compassion for sinners. In this case it is a woman who has committed adultery, a sin punishable with death. Jesus had spent the night alone in prayer on a mountain. In the early morning he came down to the city and entered the temple. And many people came to him. Then Jesus sat down and began to teach them. While he was teaching there was a great commotion. A woman was dragged into the temple by an infuriated mob. They all talked at the same time, and they used the woman roughly. Then they brought her before Jesus, and said, "Master, this woman was taken in adultery, in the very act. Our law says that she should be stoned to death. But what do you say?"

Now these people were not sincere. They were against Jesus, and thought, "if Jesus says different from our law we will catch him and punish him." So Jesus, knowing which was in their

minds, kept silent as if he did not hear them. But the mob kept on asking him. Then Jesus standing up in their midst, said, "You wish to kill this woman by throwing stones on her. Then let he who is without sin himself throw the first stone." And again Jesus turned away from them as if the question was settled. Now the people knowing that they themselves were sinners, felt ashamed and they all, one by one, left the place. Jesus was left alone with the woman. When Jesus saw that the people had all left, he turned to the woman and said, "Where are your accusers? Has no one condemned you?" And she said, "No man, Lord!" And Jesus said to her, "Neither do I condemn you. Go now, but sin no more."

Jesus now began to wander from place to place. Once it happened as he and his disciples went on their way, that a certain man came to him, and said, "Lord, I will follow thee wherever thou goest." But Jesus knew that he was not ready to leave the world and follow the difficult path of renunciation. So he told the man, "Foxes have holes, and birds have nests, but the son of man hath not where to lay his head. To follow me is very difficult. You may live in the world, but do not be of the world."

Jesus knew his own divine nature that the Father had sent him to do his work on earth. He told the Pharisees: "I know whence I came, and whither I go. The Father has sent me. And whither I go, you cannot come. I am from above. I am not of this world. I am the light of the world. If you do my word, then you are my disciples indeed. And ye shall know the truth, and the truth shall make you free."

And again Jesus said, "I came from God. I came not of myself, He sent me. He that is of God, hears God's words. I do the work of Him that sent me. I and my Father are one. And He that sees me, sees him that sent me."

We see then that though Jesus possessed all power, he took never any credit to himself. He gave all glory to God from whom all power comes. As Bhagawan Sri Ramakrishna used to say, "I know nothing, it is the divine Mother, She who dwells in this body, that does and speaks through me." So Jesus said, "I can do nothing without my divine Father. He knows and does all things. What He teaches me, that I speak. And when you see me, you see the Father; and when you hear me, you hear His words."

Jesus's surrender to God was so complete, that Jesus the man was no more. It was God Himself in the form of Jesus. The Father had incarnated on earth in the form of His son, Jesus, to teach humanity, to bring salvation to those who longed for freedom.

Jesus told his disciples that the Father Himself loved them, because they loved Jesus, and because they believed that Jesus came out from God. Jesus exclaimed, "O Father, those that are mine are Thine; and those that are Thine are mine. Thou hast given them to me. Make them one, even as we are one. As I am in Thee, and Thou art in me, make them also one in us. I in them, and Thou in me, that they may be made perfect in one."

This is the perfection Jesus taught; Union with God. He lived in that realization himself, therefore we worship him as one of the avatars of God.

"Seek and ye shall find," Jesus said, "Seek within your own heart, for the kingdom of heaven is within. Knock and it will be opened unto you. Knock at the gate of your heart, for there the Truth is enthroned."

SIVA MAHIMNAH STOTRAM

THE HYMN ON THE GREATNESS OF SIVA

By Swami Pavitrananda

भवः शर्वो रुद्रः पशुपतिरथोग्रः सह-महां
स्तथा भीमेशानाविति यदभिधानाष्टकमिदम् ।
अमुष्मिन् प्रत्येकं प्रविचरति देव श्रुतिरपि
प्रियायास्मै नाम्ने प्रणिहितनमस्योऽस्मि भवते ॥ २८ ॥

देव Oh Lord भवः Bhava शर्वः Sarva रुद्रः Rudra पशुपतिः Pasupati उग्रः Ugra सहमहान् Mahadeva भीमः Bhima ईशानः Isâna इति (indicating that the list is completed) यत् इदं this अभिधानाष्टकं eightfold name श्रुतिः Veda अपि even प्रत्येकं each प्रविचरति mentions अस्मै that प्रियाय beloved नाम्ने name प्रणिहितनमस्यः अस्मि I salute.

28. Oh Lord, Bhava, Sarva, Rudra, Pasupati, Ugra, Mahâdeva, Bhima, and Isâna—these eight names are mentioned even[1] by the *Vedas*. To these beloved[2], illuminating[3] names I bow down.

[1] *Even etc.*—What to speak of the Smritis and Puranas.
[2] *Beloved*—Of His one thousand names, these eight, being very important, are dear to Siva.
[3] *Illuminating*—expressing Siva.

नमो नेदिष्ठाय प्रियदव दविष्ठाय च नमो
नमः क्षोदिष्ठाय स्मरहर महिष्ठाय च नमः ।
नमो वर्षिष्ठाय त्रिनयन यविष्ठाय च नमो
नमः सर्वस्मै ते तदिदमति सर्वाय च नमः ॥ २९ ॥

प्रियदव Oh Lover of forests नेदिष्ठाय living very near नमः my salutation दविष्ठाय च as also living very far away ते to thee नमः my salutation स्मरहर Oh Destroyer of the god of love क्षोदिष्ठाय to the minutest नमः my salutation महिष्ठाय as also to the largest नमः salutation. त्रिनयन Oh Three-eyed One वर्षिष्ठाय to the oldest नमः salutation यविष्ठाय च as also to the youngest नमः salutation सर्वस्मै to all नमः salutation अति सर्वाय transcending all तुभ्यं to Thee तदिदं this नमः salutation.

29. Oh Lover of solitude, my salutation to Thee[1] who art very near[2] as also very far far[3] away. Oh Destroyer of the God

[1] *Thee who art etc.*—This verse indicates the greatness of Siva as in Him all contradictions meet.
[2] *Near*—because He is the indwelling spirit of all.
[3] *Far away*—because beyond mind and speech.

of love, my salutation to Thee who art the minutest[4] as also the largest.[5] Oh Three-eyed One my salutation to Thee who art the oldest[6] as also the youngest.[7] This my salutation to Thee who art all[8] as also transcending all.[9]

[4] *Minutest*—being even in atoms.
[5] *Largest*—being in large bodies like mountains.
[6] *Oldest*—existing even before creation.
[7] *Youngest*—being untouched by infirmities.
[8] *All*—He is the substratum of all visible and invisible objects.
[9] *Transcending all*—being beyond mind and speech.

वहुलरजसे विश्वोत्पत्तौ भवाय नमो नमः
प्रबलतमसे तत्संहारे हराय नमो नमः ।
जनसुखकृते सत्त्वोद्रिक्तौ मृड़ाय नमो नमः
प्रमहसि पदे निस्त्रैगुण्ये शिवाय नमो नमः ॥ ३० ॥

विश्वोत्पत्तौ for the creation of the universe वहुलरजसे with excess of Rajas भवाय to Brahmâ नमो नमः salutation ; तत्संहारे for the destruction of that प्रबलतमसे with excess of Tamas हराय to Rudra नमो नमः ; सत्त्वोद्रिक्तौ with excess of Sattva जनसुखकृते for giving happiness to the people मृड़ाय to Vishnu नमो नमः । निस्त्रैगुण्ये beyond the three attributes प्रमहसि effulgent पदे object शिवाय to Siva नमो नमः ।

30. Salutation to Brahmâ in whom Rajas preponderates for the creation of the universe, salutation to Rudra in whom Tamas preponderates for the destruction of the same. Salutation to Vishnu in whom Sattva preponderates for giving[1] happiness to the people. Salutation to Siva who is effulgent and beyond[2] the three attributes.

[1] *Giving . . . people*—i.e. for the preservation of the universe.
[2] *Beyond . . . attributes*—Siva is with and without attributes. The three attributes are Sattva, Rajas, and Tamas. With Rajas in the form of Brahmâ He creates, with Sattva in the form of Vishnu He preserves, and with Tamas in the form of Rudra He destroys.

NOTES AND COMMENTS

IN THIS NUMBER

In *Religious Symbolism* we have tried to show how symbols have their great significance for those who adopt them according to their tastes and temperaments, although there cannot be any rule as to their acceptance or non-acceptance. . . . Prof. Ashokanath Shastri examines critically *Bâdarâyana's Views about the Nature of Final Release* in his article and proves that the Sutrakâra is fully in favour with the Advaita position. . . . Prof. Gilbert Slater belongs to the University of Oxford. *Christendom's Need of Christ* was read at the Parliament of Religions, held in Calcutta last March. . . . *The Drama of Mankind in its Religious Aspect* was written by Mr. Richard C. Thurnwald for the same Parliament of Religions. He points out in the article how the present age is filled with a hundred

social and political problems, the solution of which lies in bringing about co-operation between groups, communities, nations, and races. . . . Mr. Wolfram H. Koch concludes in this issue his article on *A Great Western Mystic and the Universal Message of Bhakti*. . . . *Sri Ramakrishna and the Spirit of Modern Science* contributed by Prof. P. S. Naidu shows how Ramakrishna's mind was one of the scientist *par excellence* and how he was a master experimentalist in the realm of Spirit. Prof. Leopold Von Wiesw belongs to the University of Cologne, Germany. In *The Idea of Religion* he shows how the idea of religion stands over all interpretations of life. . . . Swami Atulananda gives in a nutshell, as it were, *The Teachings of Jesus* as illustrated in his life.

A TIMID MATERIALISM

There is today all the world over a craving for a philosophy of life in which a new creative power may strike root. Civilization alternately passes through two different phases, namely, an age of philosophical reconstruction and a period of intense absorption in the positive sciences and the practical needs of life. Behind every creative epoch of history there is a background of tacit assumptions, a general outlook on life and world, which tinge the endeavours of the men of the period. In process of time old beliefs suffer dissolution in the acids of new knowledge, and men strain out once more toward the undefined and the unknown for a new creed to sustain their practical pursuits. Such a creed need not be articulate. Mostly it is implicit. We are in such an age today, an age of transition, an age of "transvaluation of all values". New knowledge has knocked the bottom out of a self-sufficient materialism which dates back to the seventeenth century. In the welter of battered beliefs and broken creeds, men of this century are frantically looking for a lodestar of their loyalty. The voices of a naked materialism have receded to the background. But an insidious variant of it is openly claiming the allegiance of man under an alluring name. It is the so-called religious Humanism.

The term Humanism has been applied to a number of movements in different periods of history. We are referring here, of course, to the one which calls itself religious and which belongs in the tradition of Comte's religion of humanity and the philosophical movement of Schiller. It discards all supernaturalistic religions and tries to discover and meet human needs which are confined to this world. It is said to be an attitude toward and a way of making life rich and full and glorious. It aims at an intelligent control of materials, processes, and ideals for human ends. It is to be pointed out also that the humanist does not seek a universally valid cosmic point of view. It is intensely personal and ego-centric.

It is difficult to see how such a creed can hold the allegiance of an adult mind. It claims to be personal, but it does not disdain to impose itself upon others by a display of the negative conclusions and the prejudices of psychological and epistemological investigations. It derides all faiths as unproved illusions and yet calls upon men to place faith on its professions which are grounded upon mere pious wishes. In psychology it nearly believes that the behaviourist has uttered the last word. In philosophy it derives its main inspiration from the epistemological doctrine which has not materially advanced a step further than the skepticism of Hume and the agnosticism of

Spencer. Yet it appears to be sure enough about what constitutes the human ends. Who is to decide between the different cravings and the conflicting aims of individuals? Is our knowledge of the world perfect and clear enough to arrive at a decision with regard to what is the goal and what not of human existence? Further, is it worthwhile to bother about human ends at all? The spirit of man is insistent and persistent in the demand of answers to such queries. No number of sweet phrases and platitudes can stifle it. The task of a real philosophy of religion is to offer something of absolute value, which can be held reasonably, and which need not merely be an object of desire, affection, or faith. Whatever may be the explanation of the world it is certain that this world is not self-explanatory. Ages ago blessed persons have discovered a new way of grasping the meaning of existence and knowing the Real that dwells in the heart of all. Such persons reappear from time to time to steady up the faith of men in the Eternal. Should then modern man continue to beat his head in vain against the cold granite of intellect and refuse to soar on the wings of intuition to the clear vision of the Real?

REAL DEMOCRACY

Ours is pre-eminently an age of disillusionment. Not long ago we beguiled ourselves with the belief that humanity had last arrived at the age of reason and democracy and that it was ever moving upward on an easy gradient of progress. Today observant persons disdain to discourse any more upon the glories of either rationalism or the demos. The inside story of the popular governments of the West has been laid bare. It was otherwise quarter of a century ago. The East in general and India in particular formed the butt of ridicule for their failure to evolve any form of political democracy. This unqualified generalization was of course far from being true. And these gibes spurred the efforts of zealous pundits who brought out evidences of popular elements in the public administration in ancient and modern India as well as in the other countries of the East. But now we know better. Real democracy neither begins nor ends with politics. It is not also essentially connected with the counting of votes. It is something organic entering into the very being of a people and manifested in every sphere of its life.

How very early the root principles of democracy permeated through the life of the various Eastern peoples, especially the Indian, has been shown by Mr. J. C. Kumarappa in a recent issue of the *Aryan Path*. True democracy, he points out, must be based upon eternal principles. And in a true democracy "society should be so planned as to allow full scope for the development of the individual and yet should establish a relative equality by helping and safeguarding the interests of the weak, thus forming a brotherhood in which no one can exploit another." Such a democracy should be automatic and not imposed from without. To be automatic it has to be assimilated subconscoiusly by a society. On this basis he distinguishes between two types of democracy, namely, functional and cultural. A functional democracy is predominantly political and takes the form of a government based on widely diffused franchise. It is an institution which can be created almost overnight. A cultural democracy is, on the other hand, the product of millennia during which the basic principles must seep into the very being of a people.

If we make a survey of the races of mankind keeping in mind the real features of a true democracy we shall find that "Western democracies are still at the stage where nations are led by small groups or individuals and where sanctions are based on violence". But very early "India had arrived at a formula which approximated real cultural democracy and the government it had evolved was truly a government of the villagers, by the villagers and for the villagers". The principle of decentralisation was worked out by the Indian people in all walks of life, social, religious, political, and economic. In one respect, however, the Indian and other Eastern democracies have fallen short of real cultural democracy. They have failed "in so far as they have only reached religious or village units and have not got down to individuals". He very rightly concludes: "When the world advances to a stage where every one functions according to the ideals inculcated and performs his *Swadharma* and the sanctions are based on love and truth then we shall have projected Lincoln's ideal of functional democracy on to the cultural form and obtained a self-acting democracy which will be a government of the person, by the person and for the person, and this, in the aggregate, will materialise into a government of the people, by the people and for the people."

REVIEWS AND NOTICES

GOVINDA'S KADCHA: A BLOCK FORGERY. By B. V. Dasgupta. *Published by S. N. Dasgupta, 10, Dolaiganj Station Road, Dacca. Pp. 108. Price Re. 1.*

A bitter controversy has been raging for sometime past with regard to the genuineness of the Bengali poem known as *Govinda Das's Kadcha*. The work has acquired a great measure of celebrity from the time of its first publication in 1895 by the late Joy Gopal Goswami. The work professes to be written by a simple, unsophisticated village blacksmith named Govinda who is said to have been the sole companion of Chaitanya during his pilgrimage to the South about 1510-12 A.D. Though it was greeted with open denunciations by a section of the people as soon as it was first published, yet it subsequently won its way to the hearts of a wider public mostly by virtue of its liberal tone free from any sectarian rancour. The controversy, which thus dates back to the nineties of the last century, took an acute turn with the republication of the work in 1926 under the editorship of Dr. Dinesh Ch. Sen from the University of Calcutta. Since then, so far as we are aware, two works have been published seriously challenging the authenticity of the poem. The book under review is one among them. The author has produced enough evidence, literary, historical, geographical and others, to throw doubt upon the genuineness of the poem. It cannot, however, be said that the ghost of the controversy has been laid once for all. For, apart from the question why the late Goswami, apparently a Vaishnava, cooked up the book in a manner which would irritate the sensitiveness of the Vaishnavas and defeat his very purpose by preparing for it a hostile reception, many other queries remain to be satisfied—queries which demand still more elaborate discussions. Unhappily also, from the start, motives of honest literary criticism have mingled with feelings of religious bitterness to prove the spuriousness of the work. We hope more attention will be paid to this interesting controversy by scholars acquainted with the subject. One thing, however, which the reviewer feels constrained to remark, is that literary criticism is a little different from advocacy in a court of law. The force of the arguments of the author as well as the writer of the Foreword would not have suffered any diminution, if they wrote with more dignity and restraint.

YOGA THE SCIENCE OF HEALTH. By Felix Guyot, *Rider & Co., 33, Paternoster Row, London, E.C. 4. Pp. 191. Price $5 net.*

As the very name of the book reveals it is a primer on the principles and practice of Hatha Yoga, suitable for Western readers. It elucidates in a straightforward manner some of the psychological and physiological theories which underlie the practice of the Hatha Yoga and gives a few practical instructions with regard to the mode of living, diet and a few of the âsanas (postures) necessary for health and longevity. This rational exposition of the Yoga of physical culture will make a ready appeal to those who are shy of inexplicable mysteries.

A HERMIT IN THE HIMALAYAS. By Paul Brunton. *B. G. Paul & Co., 12, Francis Joseph Street, Madras. Pp. 322. Price Rs. 3-8*

Here is one more extremely delightful book from the felicitous pen of Mr. Brunton, the author of *A Search in Secret India* and *A Search in Secret Egypt*. He belongs to that small group of Western-born individuals who have come to take a practical interest in the spiritual culture of the East. More than that, fate has condemned him, as he half-seriously puts it, "to become an interpreter of the Sphinx's language ; a task delightful enough so long as one keeps one's interpretations to oneself, but disagreeable indeed as soon as one begins to reveal them to a sceptical world." True, Yoga has of late attracted a somewhat wide attention in the West, but the extroverted occidentals have taken to it mostly in the quest of more power. Mr. Brunton, like a few others, has not been drawn by anything so vulgar. A connate spiritual disposition has driven him in search of the real stuff at the cost of no little personal sacrifice.

Last summer he left the hot plains of the South for the mighty Himalayas in order to endeavour to pry into the secrets of the Overself in the still and holy bosom of its rugged chains. Foiled in his attempted journey to Kailâs, "a fit Nemesis for the colour prejudice sins of the white race itself," he turned his head towards the state of Tehri-Garhwal, where the sacred Ganges takes its rise. Here in his lovely retreat he kept a journal in which he entered some of his experiences and reflections on various spiritual and other problems of life. Some of these have now been committed to the public gaze in the shape of the book under review. His musings are shot through with sincerity and wisdom, and they reveal a true seeker after Truth wrestling with his soul in order to wring from it the peace that dwells at the centre of our being. His gentle humour, easy narrative and thousand and one felicities of expression make the book one which no lover of good literature can afford to ignore. Though, as he remarks, he walks a path of his own both in his way and in his views, yet we can readily agree to much of what he says. Does not every spiritual aspirant, after all, have his own distinctive line of growth? At least Indians are no strangers to this truism. Only one point, however, calls for some comment due to the importance of the subject and a widely prevalent misapprehension of it.

Mr. Brunton, like many modern exponents of mysticism and Yoga, is disposed to believe that celibacy is not a necessary condition for higher spiritual life. A normal life appears to him to be enough foundation for scaling the heights of realization. "Asceticism" he says, "is not attractive to the modern man. My belief is that it is not essential." It is just proper to state at the outset that he does not want to impose his views on others who are naturally fitted for that kind of life, and that he expects in return that nobody should impose theirs on him or on those who feel otherwise. Now, it is not a question of forcing unpalatable food down the throats of all and sundry. Certainly asceticism can not be for all. Ascetics say that. It is, however, quite a different thing when men of the highest realization declare that unless certain conditions are fulfilled, the goal can not be reached. In such matters men would rather prefer to be guided by what a Christ, a Buddha, a Chaitanya, and a Sankara have said. Appeal to the god of modernism has been made throughout history from twentieth century B.C. to twentieth century A.D. In the final analysis it is no more than my-ism. The whole gamut of similar existences has been run over and over again. No great discernment is needed to realize that. Yet, only a few old, simple truths have successfully met the challenge of time while all the varying fashions of ages have gone to the spacious limbo.

The comparison of sex to functions like digestion and speech or sleep is inappropriate. The appeals to certain "psycho-anatomical facts which are not generally known"

are certainly forceful with regard to some and under certain conditions. They are useless if stretched to cover all cases. Even celebrated medical men have rebutted such false generalizations. To quote a modern mystic of profound learning, who still lives and who can not be accused of any ignorance of psychological or physiological facts. "The contrary opinion of which you speak," writes Sri Aurobindo, "may be due to the idea that sex is a natural part of the human vital-physical whole, a necessity like food and sleep, and that its total inhibition may lead to unbalancing and to serious disorders, It is a fact that sex suppressed in outward action but indulged in other way may lead to disorders of the system and brain troubles. That is the root of the medical theory which discourages sexual abstinence. But I have observed that these things happen only when there is either secret indulgence of a perverse kind replacing the normal sexual activity or else an indulgence of it in a kind of subtle vital way by imagination or by an invisible vital interchange of an occult kind,—I do not think harm ever occurs when there is a true spiritual effort at mastery and abstinence. It is now held by many medical men in Europe that sexual abstinence, *if it is genuine*, is beneficial ; for the element in the *retas* which serves the sexual act is then changed into its other element which feeds the energies of the system, mental, vital and physical—and that justifies the Indian idea of Brahmacharya, the transformation of *retas* into *ojas* and the raising of its energies upward so that they change into a spiritual force." (*Bases of Yoga*, pp. 176-177).

It is not for all to scale the Everest. Persons with weak lungs and weak hearts do play roulette with death when they venture it. But why water down the ideal? Why dissuade persons with healthy limbs and strong wills from achieving the great triumph of life by denying the objective? Saints who had lived worldly lives before forsook it when the call came from beyond the senses. If sex stood on all fours with hunger and speech why did not they come down to that kind of life again? No saint who had a vision of the most High ever hastened down from the lofty spiritual plane to enjoy the ginger ale of mundane existence. Some sort of spiritual life may be compatible with sex life, but never the highest kind. Higher spiritual life has never been mass handled. There is no point in accusing modern man as specially deficient in this capacity. One very real danger and difference, however, is there in modern times. There is a widespread tendency today to make religion too easy, to pull down the highest ideals in order to make them suit our puny stature,—an attempt never made with so much knowledge and zeal in any period of antiquity.

SRI MAHARSHI. By M. S. Kamath. *The Sunday Times Book Shop, Madras. Pp. 48. Price As. 8.*

This is a very short biography of a saint of an unusually arresting personality, Sri Ramana Maharshi of Arunachala. The second son of Sundaram Aiyar, a pleader at Tiruchuzli, Venkataraman—for that was how the saint was named by his parents—was born in December, 1879. His early years were in no sense remarkable, and they hardly give any promise of the future that lay ahead of him. In 1895, however, a noteworthy event happened. In November of that year he asked a relation of his where he had been. "The reply 'to Arunachala' had a magic effect" upon him. Nevertheless, it seemed at the time no more than a stray experience until he chanced to lay hold of a copy of *Periapuranam* a few days later. "That biography of Tamil saints stirred him to the depths ; but even those experiences seemed to leave no lasting impression and for all outward purposes, he led a normal life until the middle of July, 1896, when there was a sudden transformation."

A fear of death came upon him all on a sudden ; it made him restless and introspective and look within to discover the meaning of death. Introspection revealed the "I" which death could never touch. Thenceforward he became a changed youth. Sometime after he left home without sufficient hint to anybody and travelled to Tiruvannamalai where he tore his cloth, took a small strip for a Kaupinam, and threw away the rest with the sacred thread. His severe Tapasyâ there attracted wide attention. He was found out by an astute accountant, and though his relatives came to take him back home, they had to go back foiled in their purpose. A few years later he was met under unusual circumstances by his first important disciple Kavyakanta Ganapati Sastri, "whose advent proved eventful in a number of ways." It was he who gave the saint the appellation of Ramana Maharshi. By this time his life had become sufficiently known and groups of devotees and disciples attached themselves permanently to him.

Thanks to his admirers and devotees the present life of the saint is now before the public eye. The charm of this great soul with broad and liberal views stands out clearly even from the pages of this scanty biography. The book contains 111 illustrations.

HINDI

KALYAN, VEDANTA ANKA. VOL II, PART 1-2, SRAVAN BHADRAPADA, 1993. *The Gita Press Gorakhpur. Pp. 744. Price Indian Rs. 3. Foreign Rs. 4-4.*

This special number of Kalyan devoted to the exposition of the various schools of Vedânta maintains the standard of excellence of its earlier and valuable special numbers. There are 185 articles which elucidate the doctrines of the different Vedântic schools from the pen of most distinguished scholars. By reason of the reputation of its contributors this volume is sure to form a very valuable addition to that growing literature devoted to the interpretation of Vedânta. The volume also contains a number of poems and quotations from different religious works. The issue is also profusely illustrated with a large number of one-coloured, bi-coloured and tri-coloured pictures.

BENGALI

SRI SRI MAYER KATHÂ, PART II. PUBLISHED BY SWAMI ATMABODHANANDA, *Udbodhan Office, 1, Mukherji Lane, Baghbazar, Calcutta. Pp. 412. Price Rs. 2.*

This part is a still more valuable work than the earlier and first one. The talks which have been supplied by 23 devotees give very touching and intimate glimpses into the human aspect of the Holy Mother's personality. An introductory life-sketch of Mother written by Swami Arupananda who has been blessed by a fairly long and close association with Mother reveals many interesting facts which did not before appear in print. The book will no doubt be a valuable companion of all the devotees of Sri Ramakrishna.

NEWS AND REPORTS

THE RAMAKRISHNA MISSION SEVASHRAMA, KANKHAL, HARDWAR

REPORT FOR 1936

The Ramakrishna Mission Sevashrama, Kankhal, came into existence thirty-six years ago to mitigate the sufferings of the people in various ways. It maintains an indoor hospital and an outdoor dispensary where patients are served free of charge with medicine, diet and treatment during their illness. Besides hospital-work the Sevashrama runs (1) a night school for the benefit of the children of the depressed classes, maintains (2) a library for the workers, the Sâdhus and the Vidyârthis of the locality, (3) a temple for the moral and spiritual growth of the workers and (4) a guest house or Dharamshala for the accommodation of visitors.

During the year under review its activities were as follows:—

Indoor Hospital Relief: The total number of indoor patients was 864 of whom 6 were old cases and 858 new ones. Of these 804 were cured, 46 left during treatment, 11 died and 3 were under treatment at the close of the year.

Outdoor Hospital Relief: The outdoor patients numbered 25,235, of whom 14,378 were repeated cases and 10,857 new ones, the daily average being 68.95.

The Night School had 30 boys on the roll at the end of the year. The library was run as usual.

THE RAMAKRISHNA MISSION SEVASHRAMA, RANGOON

REPORT FOR 1936

At the end of the year under review the Sevashrama completed the sixteenth year of its useful existence. The year also saw many improvements in the provision of equipments for major operations, greater facilities for patients attending various wards and clinics, and in the acceleration of the work of the General Wards. The total number of patients treated came up to 89,506, of which 4,083 were indoor patients. The outpatients including both new and old cases amounted to 2,28,252. The total income from

various sources and expenditure during the year were Rs. 70,039-15-9 and Rs. 60,211-8-6 respectively. The high standard of efficiency of the institution has won warm praises from all quarters, and it deserves patronage.

THE RAMAKRISHNA MISSION FLOOD RELIEF, ORISSA.

The public are already aware of the great flood havoc in Orissa. On receipt of reports from our Bhubaneswar Branch Centre about the miserable conditions of the people we have already instructed the Local Secretary to organise relief immediately. A sum of Rs. 500 from the Mission Provident Relief Fund has been sent to meet the preliminary expenses. We have started the relief with the meagre funds at our disposal.

Our workers after inspection of the areas in the three thanas of Bhubaneshwar, Pipli and Delang, have opened two centres at Delang and Pipli. In the first distribution from Delang on the 14-8-'37 there were 794 recipients from 394 families of 25 villages and the amount of rice distributed was 35 mds. 33 srs. The report says though the water is slowly subsiding still it is not possible to go to many places. Hundreds of poor villagers, having lost their huts, are passing days on embankments in rains. Help towards hut building will be necessary as soon as the flood completely subsides. Failure of crop is also apprehended and in that case there will be severe scarcity of food. The miserable condition of the unfortunate victims is thus beyond description.

On behalf of these helpless brethren, we appeal to the generous public to contribute their mite and thus save thousands from starvation and death. Any contribution, however small, will be thankfully received and acknowledged from any of the following addresses :—

(1) The President, The Ramakrishna Mission, P.O. Belur Math, Dt. Howrah.

(2) The Manager, Advaita Ashrama, 4, Wellington Lane, Calcutta.

(SD.) SANKARANANDA,
Ag. Secretary,
Ramakrishna Mission.

18-8-37.

NOTICE

The changed address of the Adwaita Ashrama, Mayavati, and that of the Editorial Office, Prabuddha Bharata, is—

P.O. Mayavati, *via* Lohaghat,

Dist. Almora, U.P.

The Telegraph Office is at Lohaghat.

ACTIVITY THROUGH SILENCE*

BY COUNT HERMANN KEYSERLING

We are living in an age of more one-sided movements than ever determined the sequence of historical events. This is mainly due to the fact that our remarkable intellectual awakeness makes possible such sharp and complete elaborations of all special views and special movements, as would have been impossible in less awakened ages. Symbolically expressed, in former ages every army-leader used to fight to a great extent with the assistance of auxiliary peoples. The same impulse which impelled innumerable tribes of quite different races and outlook to flock to the banners of Attila and Chengiz Khan, applies also in the same way—in spite of the opposition of ruling dogmatism—to Christianity and Islam striving for power, and it was true even of the impulse of the French Revolution. Today exclusive one-sidedness is supreme everywhere. Hence the singular dynamism and the singular readiness for war of this age, which characteristic is still further thrown into relief by the fact that today the most dynamic portion of mankind, the Nordic occidentals, are the determining factor of the spirit of the age. Already at the session of the School of Wisdom in 1922 I explained in my lecture *Tension and Rhythm*, (reprinted in *The Recovery of Truth*, London Jonathan Cape) that under the present circumstances extreme onesidedness represents the shortest way to universalism, for an all-encompassing total rhythm and therewith a harmonious co-operation of all vital forces would in the long run necessarily result from the interplay of movements of different kinds. The only other alternative is absolute self-annihilation, and some kind of multiplicity capable of consolidation always survives, as our experience shows, all chaotic conditions. This consideration however does not invalidate the view that for a very long time to come we will have to reckon with the rule of one-sided movements within all societies which have become awakened.

This, however, does not signify that anywhere a single particular one-sidedness does or will exercise all real power. For the polar character of all life demands that to every thesis there is a corresponding antithesis organically connected with it. Thus Soviet Russia today lives on the fiction of a bourgeoisie capable of resuscitating itself, although in fact there is no bourgeosie left today, because without an opponent no agent can act at all. This is shown in a most striking manner at the time when I am writing in September, 1936, in Spain. In none of the opposite camps there is a homogeneous world-view. Yet the gigantic dynamism of the awakening of the Spanish people—for *that* is the truth of the civil war, and not a battle between the right and the left—implies by itself polarization, so that in the battle clear fronts are mechanically formed even when in outlook there exists no homogeneity at all. And these fronts will remain so long as this awakening endures,—but very probably the opposite poles will in the long run come to represent quite other contents than they do today. Now where in public life a particular movement has secured total victory, the poles are shifted into different dimensions and planes. Thus the true polarity which rules modern Russia, is not that of the proletariat and the bourgeoisie, and not even that between the orthodox Bolshevism and the continually formed new political oppositions: it is the polarity between mechanistic-unhuman progressivism on the one hand and religiosity on the other, gaining more and more in depth and getting ever stronger. Now the basic polarity of Germany, which even today determines its whole future course and will more and more visibly determine it from year to year, is the polarity between those who fully give themselves up to a particular movement and those who keep silent consciously and from conviction.

* This article was published in our May issue pp. 265—274. But as the English version of the original German was defective in some places we are giving the [illegible] version by the [illegible]

Thanks to German thoroughness, the one-sidedness in question of every movement is more pronounced in Germany than anywhere else. No nation ever so completely surrendered itself to the promotion of industry as did the German nation after her Bismarckian victories; for to us it was the result of giving up previous aims and not of that elementary impulse to conquer which is the peculiarity of American character. No nation was ever so completely a people in arms as an end in itself as the German nation during the World War. And no nation ever changed so completely after a *débâcle*. And in the same way no rebirth out of a determinate spirit has ever been so complete and total as that of the German people under the sign of the national-socialist movement. Yet the laws of life reign supreme through all prejudices. One-sided stressing of one pole leads to the "constellation",—to use this ancient term of astrology for giving a more concrete meaning to the idea of evolution—of the corresponding opposite pole by its very fact. Thus the victory of the spirit of promoting industry heralded at the same time the rise of social democracy, the exclusiveness of the belief of a Germany-above-everything during the World War likewise strengthened internationalism and defeatism, and the German self-capitulation since Versailles was the breeding ground of national-socialism. Now that the latter has had a total victory and actually comprehends the whole of life under the one sign of battle, there has arisen out of organic necessity, the opposite pole, a deepening of German spirituality which in principle presages the opening up of depths deeper than ever known before. This process however always takes its course in silence, outside the arena. Here we are confronted with the rebirth of the same polarity which for several centuries, from the beginning of our era, kept the forum and catacombs in productive tension.

I say: productive tension, for that was the essential of the relation, and not the rejection of Roman life by the early Christians, and neither the occasional, on the whole, rare, sporadical persecution of Christians by the heathen state. In the dark silence of the catacombs there grew up what the Cæsars expected from further triumphs in open day-light of the imperial spirit. And as the state only tolerated invisible church-life, it thereby only served to encourage it. Sprouting life everywhere requires peace in the darkness for its growth. In this way grew the Christian spirit irresistibly, till at last it was the Christian spirit which held together the Imperium. Yet the empire had to fall into pieces at last, for the spirit of early Christianity was too contrary to the late Roman. On the other hand, however, the European peoples, after due periods of incubation, bloomed into a life of new splendours within the frame-work of the Christian culture of the Middle Ages. Thus the original catacomb-pole gave rebirth to what in the antique world had risen from the forum. Henceforward the spirit of pagan world-mastery lived on in a repressed state only to be roused again in the day of the Renaissance and to again become a dominant force in all frankness only in our days.

It is essential to realize that between paganism and Christian faith there was no antagonism in the creative depth, but a productive polar tension. Today too, to take a long view of things, there is actually no antagonism between public and vociferous dynamism and still spirituality, but a most beneficent correlation. That it works out so seldom parallel to normal expectations is due principally to our mistaking the true state of things. By this, let it be stated clearly, I do not mean the problem of the Church. How far today the Church is at all still a living force pregnant of future, is a problem which can only be solved in the light of actual events. Personally I do not consider it quite improbable that in the new constellation of forces the Church will prove to be an antiquated forum within which the inner forces of nature will find as little play as in a soldiers' parade. I am thinking of the personal and intimate life, of the culture of the life for itself and of ultimate solitude. Now this life is in no way impeded by the popularity of collectivism and publicity which are the signs of our times: it is being enhanced by the existing tension. For the new style of life *postulates*, as every pole evokes its own opposite, an intensification of the intimate as the proper organic correlative to collectivism and publicity.

It is becoming more and more clear than ever before to ever more thoughtful men that the personal life which is the only source of all spiritual creation is essentially not struggle and strife,—and by emphasizing this point I am revealing in one sentence what is of decisive importance in the polarity which rules our age. Today everything in life is said to be struggle and

man himself a fighter essentially. Out of this conception of life there speaks one of the most remarkable one-sidednesses of all history. Of course it can be said that one fights also with oneself or in one's own self: but even when considered in the most favourable light it must be regarded as a case of inappropriate expression. In true struggles with oneself or with the evils in oneself there comes to light first of all, according to the law discovered by Coué, the law of *converted effort*—the exact opposite of what is aimed at. It is only the calm acceptance of the tragedy of all life or the consciousness of guilt for the evils thus constellated and enhanced in power, that produces as a second stadium what is generally attributed to the fighting in itself. All order of the spirit is an order of inner growth. But man can grow only in so far as he *does not* fight on the plane on which this growth takes place, but opens himself out and lets things happen to him. This thesis is not at all in contradiction to the fact that every great man has grown only on a background of contraries: he grows in fact only then, when while fighting externally, and thus affirming his courage and faith which are the primary expressions of spirit,[1] he at the same time takes upon himself his cross, in the original Christian sense, and does *not* resist evil but strives to conquer it by good, —that is to say, to outgrow it. The attitude of fight can only lead to one possible result: that is war. And it is the most elementary expression of war which is the most positive. On this plane the claim to power of original hunger expresses itself, in its pure state, so to speak; the annihilation of the opponent is honestly striven for. And the risk of one's own life and the readiness to die actually constellate as much spirit as can at all find expression on so elementary a plane. Yet as soon as war is transferred to the plane of the spirit, it begins to work evil, and that more and more in proportion to the intellectual height attained. No one has ever won deep knowledge through argument: whoever discusses intends *a priori* to defend a particular standpoint or to do away with another,—he intends, in other words, to remain essentially what he was. All growth in spirit however is possible only when there is readiness to be changed and transformed, to increase therewith, and to renounce former standpoints. In the same sense religious wars are essentially anti-religious events, for only the lower depths in men can profit by them, and never the spirit. The position is essentially the same, from the standpoint of inwardness, that is to say, the strivings of the spirit, with competitive struggle. It is a sheer mistake to assume that any great work was ever achieved through the spirit of competition. It can of course fire ambition and enhance the vital forces, and victory can rouse the spirit to further achievements. But here we are concerned only with efficiency as such, and a creation of the spirit does essentially *not* belong to the plane of efficiency. I quite believe that the *agon* (competitive struggle) had a deep significance for the Greeks: but the reason for this lay in their unparalleled greed, envy and cruelty of character.[2] Only among the Greeks were hate and revenge considered to be legitimate and even regarded as ultimately decisive motives in justifying action. The case of the great creative spirits of Greece was this that they stood remarkably well their desire for victory, which was perhaps due to the fact that to them as Greeks this attitude was such a matter of course that it meant to them no problem at all. Most creative spirits would lose all genuineness, and in the long run also every contact with their own deeper powers, if while creating they were consciously concerned with victory. How true this is, is proved by the hundreds of talents which in course of the last decades spasmodically pursued their creative work because of a single great achievement even though nothing new had attained maturity in them, and then completely degenerated. There is no such thing as ambition on the plane of the spirit. Characterized by numerous complex strata as man is, it is not unusual to find that many creative spirits have also been ambitious and that many instead of being hampered had been rather spurred on by it. But ambition can never be the motive of the spirit itself. In every personal case spirit is absolutely solitary, incomparable with, and without relation to, any collectivity, and concerned in the last analysis only with self-realization. A high culture can flower and thrive only when one's exclusive

[1] See the Chapter "Sorrow" of my work *South American Meditations* (English Edition: London, Jonathan Cape).

[2] The Greek idea of competitive struggle was entirely devoid of fairness and lacked all generosity towards the weak.

self-realization is recognized to be the highest motive.

The question of inter-relation between efficiency and creativeness is a factor of fundamental importance, and we shall have to deal with it a little more in detail. It has been already implicitly suggested by us that the principle of efficiency is not valid at all on the plane of the pure spirit. Every act of the spirit *is* of course also a proof of efficiency, and as such it may therefore be appraised in connection with others. But it can never be originated by an effort for achievements. And above all, no creation of the spirit acts true to spirit when considered as an achievement. True to spirit, it acts exclusively as pure spirit-born being, through the latter's unprejudiced and unvoluntary radiation, free of all intention. That is why every true creation of the spirit has originated without any consciousness of aim. This is true even in the creation of a state: nobody has ever founded a state, to whom the realization of his idea did not mean more than all material benefits to be attained. Even the creator of a state does not create, considered from the view-point of his personal psychology, out of the people nor for the people; he, too, creates solely and wholly out of the spirit in conformity with the laws of spirit, which are quite different from those ruling the forces of the earth. Secondarily, there arises out of the activity of every creative spirit this self-evident result, since every person lives and acts within a particular collective to which he belongs with the impersonal parts of his being, that he expresses himself by means of the qualities of that collective and thus bestows on it a part of the perfection achieved in his personal life, on account of which peoples certainly have a right to be proud of the spiritually great ones among their sons. On the other hand, however, it is against the nature of things that the creative spirit, when creating, should think of what belongs to other planes of existence. The only universal symbol of the original attitude of spiritual man is that of the saint. Considered superficially, he would seem to live only for himself, and that in the greatest possible seclusion. But the fact of his mere existence, unconnected with any activity by imperative bonds, brings to the land of the people in which he lives more blessings than all external activity. Precisely the same was true of every philosopher, of every musician, of every poet or painter who has ever at all shown any worth.

Under these circumstances it is clear that the community out of its own self can do only *one* thing for the genuine spirit: to procure and ensure such conditions of life as correspond to him. The more the community offers him the possibility of feeling himself fully free and to live absolutely without any purpose (in the worldly sense), and to strive after self-realization absolutely untrammelled and without any side-glance, the more does the community do for the spirit and mediately also for itself. It is an unassailable truth that if a Pegasus is once brought under the yoke, however mildly and for however short a time that might be, he loses the quality of a Pegasus. In ancient times this was understood better than today. That is why in religious epochs no army leader ever injured the saint and never demanded military service of the priest. That is why the princes of two states which were actually at war with each other and into whose sphere of operations Confucius with his disciples had by chance arrived, apologized to the sage by saying that due to the unusual circumstances they could not assure him that honourable existence which he obviously deserved. Thus it is that even Frederick the Great permitted absolute freedom of speech to Voltaire, and even in the Russia of Nicholas II Tolstoy was permitted to write what he wished. It is sure that the freedom from economic and political considerations, which is indispensable for the development of the spirit, can now be realized in much better form than ever before. Yet here the norm will have always to consist in a *minimum* of interference: the most important thing that a spiritual man requires to be creative is, as it has always been, feeling, and to be left in peace. Thus I am not at all sure that a generalization of what Maecenas stood for would be truly productive of good. What one may call "Maecenasizing" should indeed take place as soon as a spirit has reached its maturity and therewith begins the period of possible radiation. But it would be harmful to Maecenasize too many spirits, for in that way would be invariably originated a caste of pensioners of the state which is never desirable; and it would be truly a catastrophe if through premature assistance the growing were denied the advantage of

initial difficulties, of which, as is taught by all experience, they are in need, in order to mature in the best possible form. What applies to every man applies also to the spiritual creator, because he too is a man after all ; goodwill can mobilize only a part of the inner forces : the deepest and strongest are awakened only by the impact of fate. The decisive consideration which speaks against an all-too-perfect tutoring of the spirit is however this : no body of critics or officials will ever be able to judge rightly new forms of life in the process of growth. Not even the true representatives of spirit belonging to an older generation will be able to judge it properly. On the other hand those who belong to the same generation are on principle without judgment, because they lack the necessary distance. It is in the nature of things that what is truly important should always be misjudged at first, and that particularly in its own land of origin. It is even in the nature of things that a genius should be all the more misunderstood the more there is organized effort for truer understanding. It has to be admitted once for all that man can "do" nothing in this matter ; the utmost that can be done by the community for the spirit is to do away with as many discordant hindrances as possible from the path of its development and radiation. And the greatest hindrance of this kind has always been and will ever be non-recognition of the particular laws which rule spiritual life. The authentic incarnator of spirit stands as such fundamentally above all natural ties ; he has to go his own peculiar way unmindful of what to public opinion it might appear to be at first. Expressed in the traditional way : truly spiritual man always stands in all essentials beyond good and evil, in so far as these concepts are understood in their social (in contradistinction to their metaphysical) aspect.

Now, there is no arguing with the spirit of the age. That has to live out its full course, and the untruth must get amortized, and if this process appears to be too slow, there is no other alternative but to look upon it as inescapable fatality. Only one consideration can bring solace and that is : according to the law of historical counterpoint,* the final finding of what is right and true becomes all the more probable, the wider are the detours with which the beginning is made. On the other hand it is all the more important that the authentic incarnators of the spirit urged on by inner appeal should realize for themselves what polarity does in reality determine the course of history in spiritual and earthly life, and take their stand and act accordingly. For on this and this alone depends whether or not this turbulent intermediate period will eventually lead to a new and perhaps a higher culture than that of the past 19th century.

This theme is almost inexhaustible, for it is as wide as the world of men who participate in spiritual life. Here I want to deal with that aspect of it only which is defined by the activity through silence. It is one of the most monstrous misunderstandings which can be imagined to think that it is only movement which is of value and that it is only utterance which transmits the spirit. What is at a given time of more importance, doing or leaving, speech or silence, depends on the respective contents of the poles within man. Jesus could indeed truly say : "If I do not speak then even the stones will cry." It was in the age of preachers in the desert. It was indeed true to meaning in satiated and indolent pre-war Germany and in depressed and tired Germany immediately after the war to try and shake up the nation from the spirit and even be, under circumstances, like Menelaus, a "spiritor in battle." At that time, although in various forms, there ruled on the plane of non-spiritual life sloth and inertia. To-day however the great majority not only of the Germans but also of Russians, Italians, Poles, Spaniards, Turks, Greeks etc. have become converted to sonorous dynamism. All these nations have surrendered themselves to the spirit of unrest. It follows from it, however, that this dynamism is exercising less and less influence on the soul. Ever more do people take part in it mechanically, the deeper strata keep more and more aloof from month to month. Another result of this is, in consonance with the law of polarity, that even to-day only the still ones can exercise profound influence, for only they can radiate such forces which from the start are not deflected or mechanized, and which therefore can penetrate to the deepest depth. Thus it is that to-day, more than ever before, on the still ones has devolved the chief responsibility for the future.

* See the lecture "History as a Tragedy" in *The Recovery of Truth.*

By these still ones I certainly do not mean those who only oppose, who keep their mouth closed out of opportunism, and neither the cowards nor the static minds opposed to dynamic action, and not at all those who are tardy and slow out of conscious calculation. Inertia is and will always be the greatest sin against the holy spirit. By the still ones I mean only those who in the full realization of the particular quality of their Spirit and the non-identity of its laws with those of Blood and Earth, consider it to be the mission of their life to represent and stand for the principle of the Spirit in the extremest possible position of polarity and precisely owing to this make it take part in the historical process.

Why is polarization necessary? Because according to the eternal laws of life it is only polarization which can act creatively. This problem I have already dealt with in the fifth Chapter of my *Book of Personal Life*[4] and particularly in the relevant portion of my *Art of Life*.[5] Just as only the man can fecundate the woman, so it is with all true creative processes. The necessity of extremism in polarity has been explained by the thoughts expressed at the beginning of this article. In every region and on all planes there dominates the most extreme one-sidedness: under these circumstances spiritual man will only be able to act true to spirit if he uncompromisingly differentiates his own being into a separate entity. Through the same extremism on the other hand it is rendered possible for the spirit *not* to take an attitude of mere opposition to the positive strivings of the present age. In itself, the attitude of opposition of spirit to the terrestrial forces is always a misunderstanding, for the two belong to altogether different planes and dimensions of existence. But when spiritual and terrestrial forces co-operate with each other on a particular plane, as is the case in all periods of cultural perfection, then it can happen that a particular kind of opposition might be fruitful: in that case only definite incarnated forms of spirit are understood as spirit, and these may rightly fight with other incarnations. Today Spirit stands directly opposed to Earth, and *vice versa*. There are no significant intermediate and mixed states. In these circumstances opposition against the spirit or against the earth is clearly a complete misunderstanding. In these circumstances there works also in the plane of historical phenomena that primary polarity between the two through which mutual fructification is rendered possible. Therefore if Spirit today solely and wholly concentrates on self and pays allegiance to self alone, then and then alone does it find a firm footing on that plane, on which such fruitful a co-operation with the terrestrial forces might be possible, as was perhaps never witnessed in history.

The specific form of this co-operation on the plane of the spirit is however silence. In this age of extreme external dynamism it can manifestly act only as a counterpoint; for more than ever before, the terrestrial forces today determine both melody and external harmony. Therefore for the true spirit today there can be no question of similar activity as in the case of dynamic external life. It is altogether a mistaken idea to wish to "co operate" somewhere and "synchronize" elsewhere, for by so doing life is precisely robbed of its possible spiritual components. From this point of view it becomes particularly clear in what sense and to what extent our age is *not* inimical to spirituality. Of course its current norms render spiritual activity difficult on the plane where it had been acting in the last centuries; but on the other hand they constellate the peculiar norms of the spirit and its particular modes of being with a force as was hardly ever in evidence in Europe. Thus it is that what is apparently inimical to the spirit really goes to fortify the best and the deepest spirit and draws it out into a deeper and more vital life, though in a new way.—But it is true, that the necessary contrapositing has to be worked out more thoroughly than ever before, if it is to bring about what it can. This then brings us finally to the special problem of silence. At the session of the School of Wisdom in Sitges near Barcelona (Spain) I once delivered a discourse on "Rhythmical and Scansioned Silence": such silence meaning in all its aspects on principle the same thing as poetic articulation. Also a poem is distinguished from formless speech essentially in this that much in it is left unsaid, rhythm and metre constituting a positive not-being, which

[4] Which so far exists only in German. It is not identical with *Problems of Personal Life* (London, Cape).

[5] The original is in French, but an English edition has been published by Selwyn & Blount Limited, London.

negative is the means of expression proper to the special positives in the contents of poetry. Silence and waiting draw in and out while speech imposes the special meaning which man wants to convey, and impatience implies the demand that the free will or special tempo of the not-I should not be taken into consideration. Now spirit lives exclusively in the dimensions of free will and freely creative imagination. It is impossible to force it, for the result will be its weakening and in the long run total disappearance. There is not one single expression of substantial spirit which does not conform to those norms which made it impossible to the world saviour (Christ) to open the doors of heaven to the thief on the cross, who shut the doors of his soul before him. What is of foremost importance on this plane is not Truth or Right but Voluntariness. To do under pressure what is spiritually right or good furthers the spiritual life in man less than voluntary and independent erring and sinning. It is altogether impossible to compel the spirit for the good, or even to influence it in the slightest degree in that direction. The spirit can only be roused, by awakening its freedom through the right words. For that reason no spiritual guide was ever a dictator. It has never been his purpose to persuade. If he has convinced, he has done it only by setting free and making free; that is, by setting free the personal truth of others. For this reason it is even difficult to formulate fixed directions for spiritual development. For however justly these may be traced: in case they act in the very least in a compulsory way they ultimately mislead and enslave. Strictly speaking a lead in a positive sense can be given only in *one* way: in the way in which the poet canalizes his "sense" through rhythm and metre, so that other waters also can flow in the same direction following their own momentum. But all poetic expression consists more in leaving out and excluding than in utterance. Thus it is that all true spiritual activity corresponds more to the spirit of silence than to the spirit of speech. Thus it is that every speaker acts most by what he does not say, and the exhortation to read between the lines is only a minor special aspect of this. Thus there is nothing higher than suggestion in the sphere of the spirit, for as soon as a line of thought is fully carried out the possibility of free further thinking ceases, and there sets in therewith a soul-killing mechanization. All this finds however its deepest *raison d'être* in the fact that spirit is essentially free, and that only primary respect for its freedom renders it transferable. Every compulsion is fated merely to let loose counter-movements, in which finally the whole of the existing free spirit is incorporated.

In an age of worldwide organization and reckless activity through suggestion it is clear that the living spirit more than ever before can act only through what even externally is neither organization nor suggestion. This is already evident everywhere: the dynamic awakening from outside is being met by ever-increasing obtuseness. The perennial energy which is postulated evokes increasing passivity. Spiritual activity thrives least where it is expected and demanded. Thus precisely the spirit which is destined to infuse with life the new forces of the Earth and therefore organically belongs to the world-revolution, can now be nourished only from another side than was hitherto attempted. This is the side of internal intensification, without any long perspective or side-glance at what is external and not-self with regard to the personal self. It is the side of conscious silence in the middle of clamorous publicity, the side of solitude as opposed to multitude, and the side of self-sufficiency against that of rivalry. Doubtless it is only a few who possess an inner right to the required attitude. But these few only are important. For as *their* attitude only is true to spirit in this age, it is only these few, however insignificant their number may be, on whom depends the whole spiritual destiny of our time. In the present world-constellation it is only they who can connect or link up the spirit as a force with historical events. What is still and silent alone even today already is exercising far-reaching influence, just as all that was light and strength in the Christian era was born in the catacombs, —and would have remained unborn but for them.

I consider it to be of cardinal importance to clearly formulate these truths. It is not being understood as yet that the claim of totalitarianism can be fulfilled only when it recognizes that the antithesis belongs to the thesis and thus is part and parcel of the whole. When a new form of expression is found for the original relation between the Cross and the Eagle, *i.e.*, of what in the

Middle Ages used to be called the spiritual and the temporal weapons. For the two poles can on principle never be brought under *one* common denominator. But then nothing living can ever be brought under a general denominator or understood through it. In this age of mass activity the spiritual destiny of all peoples which aspire to be people of culture, depends upon their understanding more clearly than ever before that unity in a positive sense is possible only above that sphere in which thesis and anti-thesis blindly struggle against each other.

PRABUDDHA BHARATA

VOL. XLII | OCTOBER, 1937 | No. 10



"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।"

'Arise ! Awake ! And stop not till the Goal is reached."

LETTERS OF SWAMI VIVEKANANDA

Chicago,

September, 1894.

DEAR DIWANJI SAHEB,

Your kind letter reached long ago, but as I had not anything to write I was late in answering.

Your kind note to G. W. Hale has been very gratifying as I owed them that much. I have been travelling all over this country all this time and seeing everything. I have come to this conclusion that there is only one country in the world which understands religion it is India ;--that with all their faults the Hindus are head and shoulders above all other nations in morality and spirituality and that with proper care and attempt and struggle of all her disinterested sons, by combining some of the active and heroic elements of the West with calm virtues of the Hindus, there will come a type of men far superior to any that have ever been in this world.

I do not know when I come back but I have seen enough of this country, I think, and so soon will go over to Europe and then to India.

With my best love, gratitude to you and all your brothers,

I remain,

Yours faithfully,

VIVEKANANDA.

Dear Diwanji Saheb,

Very kind of you to send up a man inquiring about my health and comfort. But that's quite of a piece to your fatherly character. I am all right here. Your kindness has left nothing more to be desired here. I hope soon to see you in a few days. I don't require any conveyance while going down. Descent is very bad and the ascent is the worst part of the job, that's the same in everything in the world. My heartfelt gratitude to you.

Yours faithfully,
VIVEKANANDA.

MAN'S PLACE IN THE UNIVERSE

By the Editor

John William Navin Sullivan has been writing for about twenty years on various phases of the sciences. He has written several books on the philosophical aspects of science. He is the author of a history of mathematics, a volume about Beethoven, one on astronomy, and another dealing with atoms and electrons. He wrote an article in June last on "What and Where are We?" and it was published in the *Harper's Magazine*. Since Mr. Sullivan is both a scientist and a philosopher, it is interesting to make a critical study of his reflections on man's place in the universe. His observations throw a flood of light on some of the deepest problems of modern life. He has scientifically and at the same time with a clear vision, studied the causes and remedies of the modern absence of a belief in any great and comprehensive purpose in life. He feels the pulse of the modern life and observes at the very outset: "The growing feeling, extending to all classes of the community, that life is purposeless is perhaps the most significant feature of our time. That a certain section of rich pleasure-seekers should have arrived at this decision is perhaps not very surprising nor very distressing. The same sort of people have made the same discovery in all ages. But speeches by educationists, sociologists, and religious teachers inform us that this feeling is creeping into all classes.

"It is usual to attribute this feeling to the disillusionment following the War, and the War has undoubtedly been an important contributory cause. But the disillusionment in question is not wholly due to the War. The disillusionment has been brought about by the collapse of some of our most cherished beliefs, and this collapse has been brought about as much by modern science as by the War. Science has influenced us by making clear the distinction between what we must believe and what we would like to believe."

Mr. Sullivan deplores the enthusiasm with which great masses of people, particularly in Europe, have welcomed some form or another of the totalitarian state doctrine and observes that it is, at bottom, surely an expression of the fundamental lack of belief in any great purpose in life. Some of the racial theories in spite of their scientific baselessness and some of the most fervently accepted doctrines in spite of their apparent inconsistency are now being vigorously preached in Europe. They

are having their successful promulgation because these theories inspire their believers with a sense of purpose, presenting them with an object to serve something greater than themselves. So Mr. Sullivan points out that for most men even a pseudo-purpose is greatly to be preferred to no purpose at all and that only a very exceptional man can consciously live a fundamentally purposeless life. Because life takes on an aim and a direction, and for the sake of so great a gift rational, and even ethical, objections can be readily overcome. "Even in the Great War," says he, "for instance, many men found that the sense of comradeship, based on a common aim, did more than anything else to redeem their experience. And the complaint of those who survived was, too often, that this new-found feeling was merely frittered away in the conditions of the post-war world. The feeling that life is purposeful satisfies a very deep need in man, and its absence creates a vacuum which he is pathetically eager to fill. And, as always when the 'will to believe' is so powerfully engaged, he is not meticulously careful in his examination of what professes to fill it."

Mr. Sullivan partially ascribes the modern absence of a belief to our increased knowledge. This increased knowledge has affected our beliefs both about the nature of the universe and about the nature of man himself. The new knowledge is profoundly unsettling because of the light it throws on the fundamental question of man's place in the universe. The unsettled state of the modern mind is due to the fact that neither any cosmogony nor any belief in a purposeful life can satisfy it. The answers to the fundamental question of man's place in the universe have, according to the writer, been of two kinds, namely, the theological and the humanitarian. Primarily, our knowledge of the universe has, according to him, made us doubtful of the theological solutions and our knowledge of man has made us doubtful of the humanitarian answers.

II

According to Mr. Sullivan, although the physical part of the theological cosmogony of the Middle Ages is most obviously incredible, yet the spiritual outlook of the same has by no means vanished. The belief that man's existence on this planet is but one stage of his eternal destiny, that his good and evil have a superhuman meaning, and that his whole life on earth is to be seen in relation to a God-created scheme, is still a persistent and a widely disseminated belief. The doubts that now exist regarding the old theological conception of man's place in the physical universe owe their origin to the revelations made by modern science. The implications of modern science do nothing to support the old theological cosmogony. So far as the belief that life is purposeful rests on such a cosmogony, therefore, it receives no support from the things we must believe. "But, in fact, a belief in a purposeful life", says the writer, "can exist without such superhuman sanctions. Indeed, in many cases the belief is independent of such sanctions, and its decline in the modern world has, for the most part, come about quite independently of them. The belief in human progress for example, can exist, and often does exist, in entire independence of any particular set of theological beliefs. It is not too much to say that the majority of people would agree that the purpose of life is, or should be, to aid human progress, spiritual, intellectual, and physical. The children are to have better opportunities in a better world than their parents ever had. And

in this way the children, or still more distant descendants, will become better human beings than their progenitors. Man will give rise to the superman, in accordance with the 'law of human perfectibility' as the old writers used to call it.

"It is this belief in Progress which has so catastrophically declined at the present day. The War, and the threat of future wars, have been the chief agents in rousing doubts about the nature of man himself. Added to these there have been a number of subsidiary causes working toward the same end. For many people the Church, for instance, has failed in spiritual leadership. It has shown itself, they think, as little immune from patriotic and social prejudices as is the State itself. Again, the revelations made so abundantly since the War of the stupidity of generals, the insincerity of politicians, the corruption in high places have induced a general indifference and skepticism. There is hardly any group of men whose integrity is generally accepted, and integrity allied with intelligence, such as was attributed to the heroes of the past, would be considered rare. Indeed, we now doubt whether such a combination was ever anything but rare. 'Debunking' is a favourite modern pursuit."

Not only the War and the threat of future wars, but the existing social and economic organizations have profoundly unsettled the modern mind. Today men are governed by certain qualities, namely, possessiveness, self-assertiveness, indifference to the sufferings of others; and the circumstances of our time have made us exceptionally aware of these characteristics, and for that reason the notion of progress has become a dim and distant ideal. According to Mr. Sullivan, the ideal of progress is relatively unsatisfying, if compared with the old theological outlook. Of the two cosmogonies, the theological and the humanitarian, the theological stresses much more the individuality of man, since according to it each man has an eternal destiny and his life here is of eternal significance. According to the purely humanitarian ideal, a man is a means, not an end—he is a step on a very long path which culminates in a glorious goal, but a goal that he will never see. If human perfectibility be infinite, the goal will forever recede and so it does not represent a permanent state. All life throughout the universe will, according to science, ultimately become impossible. So the goal, if ever reached, will never be a permanent one. In such a case, no man would have any significance, he would have no value in himself save and except as a link in a chain between one generation and the next. Hence the old theological outlook seems to Mr. Sullivan to be more encouraging than the notion of progress.

III

Both the theological and the humanitarian outlooks assume that man is completely conditioned by space and time. The humanitarian outlook generally supposes that the whole of a man's life belongs to the time period that elapses between his physical birth and his physical death. Man's past, present, and future are terms which apply only to events within that period. The theological outlook assumes that man is freed from the domination of physical death but not from the domination of time. The position of space and time in modern science is till obscure. Certain development of Relativity Theory, the latest theories of a finite and expanding space have not yet been able to explain clearly the position of time and space. The Quantum Theory is introducing yet

stranger modifications into our space-and-time concepts. Mr. Sullivan observes in this connection : "No one can say what theories of space and time will finally emerge from the present scientific reconstruction, but it is certain that they will differ very greatly from what we have hitherto believed. And since there are no ideas more fundamental than our ideas of space and time, a great many other things will alter when they alter. The ideas we have been discussing, our ideas both of man and of the universe, acquire entirely new aspects when placed in this new setting. If it be true, for instance, that man has created time and space, then we must revise our conception of man as a being subject to space and time—to the space and time, that is to say, that have hitherto been assumed in our thinking about these matters."

Regarding the question which has become acute of recent times—the question as to whether man is a being who is, by his nature, confined within a space-and-time framework, the writer refers to mystics and observes that although they have always maintained that space and time can be transcended, yet they do not seem to have been able to communicate their experiences to those who have not already experienced them. This is, as he says, not surprising since their instrument was language, and language is saturated with space-and-time implications. Perhaps music can suggest such experiences, but only in the hands of a mystic who is also a great artist.

Mr. Sullivan refers to certain modern researches which may fairly be called scientific although they do not belong to the mature and developed science of physics. Mr. Dunne's famous experiments on time and Professor Rhine's experiments in telepathy and clairvoyance present to him ample evidences of the fact that there is something in man which is independent of space and time. Mr. Dunne's experiments show that the mind, in certain circumstances, can have experiences of future events and his own experiences of the kind have been confirmed by others. Professor Rhine's experiments were concerned with card reading by extra-sensory means, and the highly interesting fact emerged that the results are unaffected by distance. On the basis of these experiments the writer concludes : "If man's independence of space and time be indeed a genuine discovery, then the question of a purpose in life, together with many other questions, acquires a profoundly different significance. Although subject to space and time, he is not wholly conditioned by them. Even if all his activities and aims have reference to his spatial and temporal existence, these things are not exhaustive of the nature of man. The humanitarian cosmogony may still be accepted, but it wears an entirely different aspect when it is no longer regarded as exhaustive. It may still be held, for instance, that man's function, within this space-time framework, is to manure the soil of the future harmony. The service of human progress may be the best purpose that he can propose to himself—within the given set of conditions. But this purpose does not account for what existence he may have independent of those conditions. The description of man as an instrument to serve the ideal of progress is not sufficient, even if it be a correct description of his purpose within the space-time framework. What we have called the theological outlook denies, as we know, that the true purpose of man, even within this space-time framework, is to serve merely humanitarian ideals. His purpose, on this outlook, should have reference to his eternal destiny.

But although the speculations we have been discussing do something to make the idea of man's immortality more plausible, they reveal nothing of an immortal destiny. The intuitions on which the theological cosmogony is founded receive no support from these modern speculations. The importance of these speculations lies in the basic outlook they make possible. If they should be confirmed, the questions of man's place in the universe, of the purpose of life, of the status of our religious intuitions will all be fundamentally affected."

IV

We shall now consider what a Vedântist has to say about the modern speculations on time, space, and man's place in the universe. He affirms that every attempt to solve the laws of time and space would be futile, because the very attempt would have to be made by taking for granted the existence of the two. The human mind is limited and so cannot go beyond the limits of time and space. As no man can jump out of his own self, so no man can get beyond the limits imposed by the laws of time and space. With a Vedântist time and space are dependent existences, they change with every change of the human mind. The ideas of time and space sometimes vanish altogether. This universe of time and space has no absolute existence. It exists only in relation to our minds. Man sees the universe with his five senses, but if he had another sense, he would see in it something more. The universe has no real existence in the sense that it has no unchangeable existence. Nor can a Vedântist say that it is a non-existence, inasmuch as our mind has to work in and through it. So the universe is a sort of something in which there is a mixture of existence and non-existence. In the superconscious state alone a man can get beyond the limits of time and space and the state can be attained by him through intuition. When a man reaches the state, he gets the vision of the soul which is beyond all time and space. Then he finds that time and space are in the soul and not the soul in time and space, and that the soul alone has the absolute existence and is therefore omnipresent. A Vedântist says further that no amount of knowledge of the physical universe can ever solve the riddles of time and space. Science must, according to him, have the necessity of recognizing metaphysics. The hypotheses that are necessary in all physical sciences are apt to meet with contradictions in terms. Because they are nothing but metaphysical conceptions and therefore a scientist has to come to metaphysics in his ultimate conclusions. Then the questions of man's place in the universe and his purpose in life can be adequately answered.

To a Vedântist, this universe is a misreading of the soul. Says Swami Vivekananda : "There is a screen here, and some beautiful scenery outside. There is a small hole in the screen through which we can only catch a glimpse of it. Suppose this hole begins to increase; as it grows larger and larger, more and more of the scenery comes into view, and when the screen has vanished, we come face to face with the whole of scenery. This scene outside is the Soul, and the screen between us and the scenery is Mâyâ,—time, space, and causation. There is a little hole somewhere, through which I can catch only a glimpse of the Soul. When the hole is bigger, I see more and more; and when the screen has vanished, I know that I am the Soul. So changes in the universe are not in the Absolute;

they are in nature. Nature evolves more and more, until the Absolute manifests Itself." The purpose of our life is, therefore, to get rid of the bondages between the Soul and the universe. Since the Soul exists in all beings, it behoves us to love and serve all beings and to see the Soul equally well as in our own selves and in the rest of the universe.

THE HOLY MOTHER'S CONVERSATIONS

By a Disciple

Mother was peeling fruits for worship in the morning. I was reading out to her a letter from a devotee. The letter was written in a vein of complaint against God. Mother said in reply: "Master used to say, Sukadeva, Vyâsa were only big ants. He is infinite. If you don't call on God—and there are many who never remember Him—what's that to Him? It's all your misfortune. Such is the Lord's Mâyâ that He has been hypnotizing all in this way, 'They are content, let them remain so.' "

I: Mother, it is not that they (the writer of the letter) don't want Him. If they don't want why should such queries ever arise in them? But then, it hurts us much if He whom we want to realize as our own, does not show Himself. Buddha, Chaitanya, and Christ used to do a lot for the good of their devotees.

Mother: Our Master too did so. But, I can't always remember all the devotees. I pray to Master, "Master, do good to them all, wherever they may be, I can't remember them all." And see He is doing everything. Why else are so many coming?

I: That's true. At best man can believe Kâli, Durgâ, and others to be God. Is it so very easy to believe a human being to be God?

Mother: That's His grace.

Later on when the devotee came another day I said to Mother, "Mother. It is he who wrote that letter." "Did he?" Mother replied: "Why, he seems to be a good soul!" She then said to the devotee: "Even water whose tendency is ever to flow downwards is drawn up into the sky by the sun. Similarly, the nature of the mind is to run downwards—towards enjoyment. The Lord's grace makes even that to soar upwards."

It was about 10-30 a.m. A householder devotee had come to pay respects to Mother. After bowing to Mother he began to complain: "Mother, why don't we have the vision of Master?" and so on. Mother replied: "Go on calling Him, and you will see Him in time. How many sages and rishis practised austerities for Him for ages and yet failed to realize Him! And you want to succeed in a trice! If you fail in this birth, you may succeed in the next, and if you fail still in that, you may still succeed in the birth next to that. Is it so easy to realize God? But then, Master has shown an easy way this time."

When the devotee went outside, Mother said, "They come here after wallowing in all sorts of worldly enjoyments and complain, 'Why don't we see Master?'

"Women in numbers used to go to Master. They would also complain; 'Why don't our minds turn towards

God? Why don't our minds become tranquil?' and so on. Master would reply, 'What do you say? You still smell of worldly enjoyments. Let the smell go first. How can you talk of it now. You will have it in due time. We have met in this life, we shall meet again in the next, and then you will have it.'

"It is easy to meet when the body endures. I am here now—anybody can come and see. How many have now the fortune to see Master with this eye? Vijay Goswami saw Him at Dacca and felt His body. Master said afterwards. 'It is not a good omen that the fine body is going out. It seems that this body will not last long.'

"Who has had the fortune to see Him? He did it for Naren (Swami Vivekananda). Sukadeva, Vyâsa, and Siva are only big ants. One can possibly have vision in dreams and other similar states. Else, one must be very fortunate indeed to see Him with a body.

"(Animatedly) If the mind be pure, why should one find it difficult to practise concentration or to meditate. Then, if one begins to repeat the Lord's name, the name will rise forcefully of itself from within. It will need no effort. One should meditate and repeat the Lord's name at a fixed time, casting off all indolence. One day at Dakshineswar I felt somewhat out of sorts and rose a little later than the usual time, under the influence of indolence. At that time I used to get up at three in the morning. Next day, I got up still later. Later I found that I felt a disinclination to rise at all in the morning. Then I realized that I had become a prey to indolence. Afterwards I began to force myself to get up at the right time. And then I got back the former habit. In such matters one should keep up one's habit with a resolute determination.

"One should get done everything early in life—whether spiritual practices, devotions, pilgrimages, or accumulation of wealth. Formerly even I used to go on foot to holy places like Benares, Brindaban, and others. And now if I want to go a few feet, I need a palanquin to carry me. In old age the body becomes a constant prey to cough and cold and other ailments; it loses all vigour. The mind too becomes weak. Can anything be achieved then? These boys here who are now devoting their minds to God in early life are doing the right thing at the right moment. (To me) My child, get done everything now, religious practices, devotional singings etc., at this time. Can anything be done late in life? Achieve whatever you can now.

I: Those who are now receiving your grace are fortunate. How will they who will be coming next achieve anything?

Mother: What do you say? Why should not they achieve anything? God is present everywhere always. Master is present. They will achieve everything through His grace. Are they not who live in distant lands finding Him?

I: The heart yearns only when it is drawn by love. Do you love us at all?

Mother: Don't I? I feel even for him who does me the slightest service, and you have done so much for me. Whenever I lay hold of anything in the house I remember you. I love you intensely. But, I can't be too free with you. Is that desirable? I often remember those of you who are here. For those who are away I pray to Master, "Master, do look after them. I can't remember them all."

SOCIOLOGY IN BENGAL

By Prof. Benoy Kumar Sarkar

Academic or professional sociology has in India as in Eur-America and Japan been chronologically preceded as well as supplemented by extra-University sociological output. Sociology, as cultivated in Bengal today, has a number of extra-academic and pre-academic sources to thank for its background and development.

The *Bangiya Sahitya Parishat* (Bengali Academy of Literature), established during the last decade of the nineteenth century (1893) is to be regarded as one of the most influential pre-academic institutions of sociological along with other research. The *Patrika* (Journal) of this Parishat has been functioning for over forty years as the organ of first hand investigations in folk-lore, social *mores*, cultural institutions, historical developments etc. The work of Hara Prasad Sastri, Ramendra Sundar Trivedi, Rakhal Das Banerji, Nagendra Nath Vasu, Dines Chandra Sen, Amulya Charan Vidyabhusan, Haridas Palit and others has contributed much to the awakening of sociological sense among the Bengali intellectuals. Trivedi's (1864-1922) researches in Vedic socio-religious institutions as well as in characterology, personality, activism and so forth deserve a special mention. For the first two decades of the twentieth century Trivedi's work may be appraised as of the same value in extra-academic sociology as that of Bhudev Mookerji, founder of the *Siksa-Darpana* (Mirror of Education, 1864) and editor of the *Education Gazette* (1868) and author of works on family, society, customs and so forth during the last generation of the nineteenth century. Trivedi's importance as a pioneer sociologist bids fair to grow during the next generation.

Another pre-academic and extra-University source of sociological research in Bengal was the *Dawn* (1897), the monthly, edited by Satis Chandra Mukerjee.* Among other topics of socio-cultural and philosophical interest the problem of relations between the East and the West as engendered by culture-contacts used to arrest Mukerjee's special attention. The journal became the nucleus of the Dawn Society established by Mukerjee in 1903 and functioned as the *Dawn Society's Magazine* for three years. When as a result of Mukerjee's activities in collaboration with those of others the National Council of Education was established in 1906 during the epoch of the *Swadeshi* Movement, the Magazine became the organ of the national education institutions and ideals until it ceased to exist in 1913.

Investigations based on statistical reports, especially of the Government of India Census Department, constituted a chief feature of the Dawn Society's publications. Much attention was bestowed on the rural society, the arts and crafts, the professional groups,

* S. C. Dutt: *Conflicting Tendencies in Indian Economic Thought* (Calcutta, 1934), pp. 3, 8, 9, 10, 11 ; the present author's *Badtir Pathe Bangali* (Bengalis in Progress), 1934, pp. xvi, xlvii-xlix, and *Ekaler Dhara—Dault O Arthashstra* (The Wealth and Economics of Our Own Times), Vol. II (1935), pp. 604-606 ; P. K. Sarkar: "Satis Mukerjee, the Economist and Sociologist of the Swadeshi Period" (*Arthik Unnati*, November, 1936).

the races and the castes. The papers directed the eyes of the *intelligentsia* to the anthropological topics of cultural, social and economic character as well as to the historical developments of institutions and ideas.

It is as pupils and colleagues of Mukerjee that Haran Chandra Chakladar (Calcutta University), Radha Kumud Mookerji (Lucknow University), Rabindra Narayan Ghosh (Calcutta), the present author and others made their *début* in sociological, economic and historical investigations. Because of family and friendly relationships Radha Kamal Mukerjee (Lucknow) also has to be linked up with the Dawn Society group.

Under the influence of the "ideas of 1905" the National Council of Education and the *Bangiya Sahitya Parishat* became the nuclei of several research societies in the districts of Bengal. The *Sahitya Parishats* at Rangpur, Dacca, Gauhati, etc. and the Varendra Research Society of Rajshahi may be mentioned in this connection. The Literary Conferences held under the auspices of these *Parishats*, central or local, were instrumental in evoking some firsthand and field-work socio-cultural and anthrological studies in the rural centres. One of such societies, the *Maldaha Jatiya Siksa Samiti* (Malda District Council of National Education), established by the present author in 1907 used to maintain a special research department for investigations into folklore, folk-arts, folk-festivals and the like. Radhes Chandra Seth, Bipin Bihari Ghosh, Haridas Palit, Kumud Nath Lahiri, Vidhu Sekhara Sastri, Krishna Charan Sarkar, Nagendra Nath Chaudhury and others made some valuable contributions. Palit's *Adyer Gambhira* (1911) formed the basis of the present author's *Folk-Element in Hindu Culture* (London 1917). Palit and Chaudhury have been associated with the *Àrthik Unnâti* (Economic Progress) group since 1926 and the *Antarjatik Banga Parishat* since 1932.

The third prominent extra-academic and pre-academic centre of sociological research is to be seen in the Ramakrishna Mission which has been in existence in one shape or other since Vivekananda's return from Eur-America in 1897 but was formally established in its present form in 1909. The monthly journal of this movement, *Prabuddha Bharata* (Awakened India), was started in 1895. This journal, philosophical as it is, addresses itself not only to the topics of Vedânta, the *Upanishads*, the *Gitâ* and so forth as well as to professional religion and morality of all types but to every item of social relations and reconstructions. Topics of psychological, pedagonic, economic, socio-culture and inter-racial interest have always been studied with attention by the editors and contributors, among whom are to be counted writers representing the most diverse sciences and arts. The impact of this journal on the social thinking and practice of the intellectuals and the middle classes is immense. The Mission has also been conducting a monthly journal in Bengali entitled *Udbodhana* (Awakening) since 1898.

A short statement about the work of Indian sociologists is to be seen in L. von Wiese's paper "Der gegenwaertige internationale Entwicklungsstand der Allgemeinen Soziologie" in *Reine und Angewandte Soziologie*, eine Festgabe fuer Ferdinand Toennies (Leipzig 1936, p. 14). The author invites attention to *Prabuddha Bharata* and Vivekananda's philosophy and observes that the Indian sociologists of today are attempting to establish a bridge between the Brahma-

nieal culture of the old *Vedas* and modern sociology.

It is worth while to observe also that the first anthropological journal established by the Bengalis commenced under extra-academic auspices. In 1920 *Man in India* was brought into being at Ranchi (Bihar) by Sarat Chandra Roy, then known chiefly as author of investigations relating to the Oreons and Mundas. In recent years, thanks to the investigations of Panchanan Mitra and other Calcutta University researchers, it has grown into an organ of the academicians as well.

From the Calcutta University's side patronage for sociological research is to be seen in the establishment of the *Indian Journal of Psychology* in 1926. The Department of Experimental Psychology is responsible for the initiation of this enterprise. The work of researchers from all University centres in India finds place in this journal. The contributions of Narendra Nath Sen-Gupta, Girindra Sekhar Bose, Manindra Nath Banerji, Suhrit Chandra Mitra, Gopes Pal and others have direct bearings on educational, industrial and other sociological research, both qualitative and quantitative.

Sociology is one of the topics of investigation and research at the "*Antarjatik Banga*" *Parishat* ("International Bengal" Institute) established by the present author in 1932. Bengali is used as the medium for these studies and investigations, and the monthly *Arthik Unnati* (Economic Progress), est. 1926, as the organ, which otherwise, publishes chiefly the contributions of the *Bangiya Dhana-Vijnan Parishat* (Bengali Institute of Economics) conducted along the same lines and under the same auspices as the "*Antarjatik Banga*" *Parishat*.

The expansion of Japan, social life in Gujarat, the prisons of today, the economic and social aspects of Fascist Italy, the aboriginal tribes of West Bengal, social conditions in Persia and Spain, Indians in South East Asia, industrial education in Dewey's social philosophy, the anthropology of animal sacrifice, social ideals in British education, the castes of Bengal, municipal administration at home and abroad, fraud, crimes and punishments, etc. are some of the items which have engaged the discussions of the Sociological Division of the "*Antarjatik Banga*" *Parishat*. Haridas Palit, Bhupendra Nath Datta, Pankaj Kumar Mukherjee, Shib Chandra Dutt, Debendra Chandra Das Gupta, Sarasi Lal Sarkar and others have contributed to the research output of this Institute.

Likewise does sociology come in for treatment among the themes discussed at the *Bangiya German-Vidya Samsad* (Bengali Society of German Culture), established by the present author in 1933. The work of Toennies, von Wiese and Freyer, the *Gestalt* theory, *Winterhilfswerk* (winter relief) as a form of social service may be mentioned as some of the topics investigated.

Some sociological material is to be found, it may be mentioned in this connection, in the *Teacher's Journal* published by the All-Bengal Teachers' Association. This monthly journal has in recent years been improving in the form and matter of its output.

The *Mahabodhi* (est. 1892), conducted by the Mahabodhi Society as a journal of international Buddhism, and the *Hindu Review*, the organ of the Hindu Mission (est. 1925), furnish valuable data for sociological research. Antiquarian journals like the *Indian Historical Quarterly* edited by Narendra Nath Law (1926) and *Indian Culture* established by Bimala Charan Law (1934) deserve likewise to be men-

tioned in the sociological inventory of contemporary Bengal.

The castes began to be self-conscious towards the beginning of the twentieth century. The Census publications of 1901 served to give a fillip to this caste consciousness. The lead was taken by the Brâhmanas and Kâyasthas, each group equipping itself with an association and a journal of its own. The movement acquired strength as a result of the Government of India Act 1921 and the social reform ideology and legislation of the last decade and a half. Today, the Mâhisyas, the Sadgops, the Tilis, the Suvarnavaniks, the Kaivarttas, the Vaisya-Sâhâs and many other caste-groups are fortified each with its own organ. Social mobility of the vertical type and of course of the horizontal type is the chief feature of the ideology pervading these caste-journals. The contents of these journals furnish valuable indices to the economic and political as well as cultural dynamics associated with the *groupements professionnels* such as cannot fail to be of tremendous importance to scientific sociology.

The sociology of socialism and feminism is to be watched, in the first instance, in the journals run by or for the working men as well as by women. In the second place the general dailies, weeklies and monthlies are rich in the sociological topics bearing on these classes. The special *Pujah* numbers of the *Ananda Bazar Patrika*, the *Panchajanya* (Chittagong), *Sonar Bangla* (Dacca), the *Amrita Bazar Patrika*, *Advance*, *Forward*, *etc.* can also be counted among the organs calculated to promote sociology, theoretical and applied.

Statistics and statistical methods have to be requisitioned by sociology as by many other sciences. The establishment of the Indian Statistical Society at Calcutta as well as its quarterly organ, *Sankhya* (Number) by Prasanta Chandra Mahalanobis has to be listed in the *milieu* of sociological investigations.

Sociological theories, both Indian and Eur-American, constitute a substantial part of the contents of the *Calcutta Review*, the monthly organ of the Calcutta University. Short, introductory and bibliographical reports about modern Eur-American sociologists from Herder to Sorokin have been a feature of this *Review* since 1926. Among the exponents of recent sociology Toennies, Gumplowicz, Ratzenhofer, Tarde, Lombruso, Sumner, Max Weber, Durkheim, Pareto, Small, Freud, Wallas, Ross, Aschaffenburg, Hobhouse, Richard, Wundt, Duprat, Lévy-Bruhl, Niceforo, Gini, Bonger and others have been admitted thereby into the domain of sociological knowledge in India. From the Indian side the contributions of the *Aitareya Brahmana*, Kautalya, Kavikankan, Manu, Sukra, Chandesvara, Mitra-Misra, Nilakantha, Abul Fazl, Ramdas, Rammohun, Ramakrishna and Vivekananda among the ancients and medievals have been the themes of some of the papers in the *Calcutta Review*. It addresses itself likewise to the anthropological, demographic, eugenic, psychological, criminological and pedagogic topics of analytical or formal sociology.

It would have been clear that in Bengal, as indeed in entire India, there are no journals specially for sociology whether in Bengali or English. Nor are there any societies anywhere in India for the cultivation of sociology as a distinct science.

The time has come when Bengali scholars should establish an exclusive but comprehensive Institute of Sociology

(*Bangiya Samaj-Vijnan Parishat*) on the lines, say, of the American Sociological Society. A journal in Bengali given over, again, exclusively to sociology in all its phases and branches is also a necessity for the Bengali world of culture. It is only under such conditions that sociology like the other branches of scientific discipline may be enabled to enjoy a *swaraj* or independent status among the Bengali *intelligentsia*.

WHAT VEDANTISM IS

By Prof. Sheo Narayana Lal Shrivastava, M.A.

The stupendous system of Vedântic thought in India has an enormous scope having its own theories in ethics, psychology, metaphysics and epistemology, and also embracing different schools under its appellation with subtle doctrinal differences. There is a massive literature on the subject both in Sanskrit as well as in English and other modern languages. But an *adequate* appreciation of the Vedântic idealism by foreign thinkers and philosophers, is a thing, I believe, yet to be achieved. There is no denying the fact that much commendable work has been done in this direction by Professors Radhakrishnan, Ranade, Das Gupta, M. N. Sircar and others; but a genuine academic interest in and the acceptance of, the essentials of Vedântism by Western savants of philosophy, is hardly yet a fact. We find them still complaining that certain things in Indian thought are quite mystifying to them. I do not intend giving here a lengthy and exhaustive dissertation on Vedântism, nor do I pretend that this short article will remove the above-mentioned want. All that I shall do here is to elucidate some broad essentials of Vedântism along the lines of modern idealistic thinking and attempt to clarify the so-called mystifying tenets of Vedânta.

I

Vedanta, a Spiritual Discipline and a Quest of Ultimate Truth

'Vedânta' literally means 'the *terminus ad quem* of all knowledge'. The Vedântic* lore is claimed to be the Supreme Wisdom which gives the *parama purusârtha* or the Highest Goal of man's life. As a system of philosophy, it claims to give an explanation of reality which, so far as possible by the human intellect, should be treated as *final*. Vedânta however is not merely a system of intellectual philosophy but also a disciplinary and spiritual culture. Reflective philosophical analysis can give us an idea of what the ultimate truth of reality is, but the living experience of truth is an acquisition of the Illumined. Spiritual illumination is the final *proof;* while philosophical reflection combined with ethical discipline is an aid and stimulus to it. For yet another reason is the Vedântic metaphysics valued by the teachers of Vedânta viz., for vindicating the untenability of other rival philosophical theories. A firm grasp of the fundamentals of Vedânta is deemed necessary to keep the mind steadfast on the realization of the Goal and not

* The view elaborated in this essay is that of *Advaita* Vedânta only.

kind, it is necessary to have a settled and introvert disposition of mind, which cannot be reared up without an utmost purity of heart and abstinence from sense enjoyments. The Vedântin thinks that the intellectual strand in the personality of man is not altogether unrelated to the *moral* strands of his personality. The intellectual predilections of any one depend very much on the type of person that he is. Fichte has rightly observed that "what kind of philosophy a man chooses, depends ultimately upon what kind of man he is". So Vedânta insists on a Four-fold Discipline as the *sine qua non* of developing a right type of personality by engendering in man the right attitude towards, and the right aptitude for, philosophic quest. The Four-fold Discipline of Vedânta or the *Sâdhana-chatushtaya* aims at inculcating in man such habits of mind as may deepen his philosophic insight and facilitate his understanding of the fundamentals of Vedânta. The *Sâdhana-chatushtaya* as enunciated by Sri Samkaracharya consists of four cardinal principles--(*i*) शमदमादिसाधनसंपत् (*ii*) नित्यानित्यवस्तुविवेक (*iii*) इहामुत्रफलभोगविराग and (*iv*) मुमुक्षत्व It is worth-while elucidating these principles here a little and noting their significance for inculcating the proper outlook in a seeker of Truth. To begin with, the Sama-Damâdi-Sâdhana-Sampat includes six disciplinary principles, viz., Sama, Dama, Uparati, Titikshâ, Samâdhâna and Sradhhâ. Now what is Sama?[3] Govindananda defines it: "लौकिकव्यापारात् मनसः उपरतिः शमः" It is taking a dispassionate or detached view of the mundane affairs of life. We do not often realize how imperceptibly and silently our attachment towards the objects of life creates in the mind an unduly strong bias for them and disables it for discerning higher values and higher realities. To see things from a proper perspective, it is necessary to take a dispassionate stand. The philosophic demand is to go beyond appearances and seeming realities; and the mind that can do this must be trained to evaluate things at their proper worth.

What is Dama? 'बाह्यकरणानांउपरम दमः'। It is the habit of restraining the out-going activities of the senses. Besides the moral value of such a habit, its value even for an intellectual grasp of the theory of Vedânta cannot be over-estimated. The habit of inwardness gives the mind the peace and poise requisite for a sustained philosophical contemplation and deepens its capacity for subtle introspective observation. Every serious student of Vedânta knows full well that its cardinal principles are arrived at by deep and subtle introspective analysis of experience and are not likely to be grasped by those who have no facility in such methods. The Vedânta philosophers were fortunate in realizing that theorizing on the surface facts of experience was but a very ineffectual way of coming to the ultimate truth. They chose, by introspection, to penetrate to the deeper and basic facts of existence—the true data for metaphysical construction. Introspection helped them to penetrate to those deeper recesses of existence, which are hidden to our naïve sense-experience. In the development of Vedântic thought, intellectual construction always proceeded in closest collaboration with the introspective observation of basic facts. The psychological ever went hand in hand with the logical; hence the giddy heights reached by Vedânta. For instance, it is the introspective genius of our Vedântic thinkers which

[3] This, and the following definitions are taken from the *Ratna-Prabhâ* of Govindananda.

discerned that the entire range of experience could be classified into four primary and basic states—Jâgrat (waking), Swapna (dream), Sushupti (deep sleep) and Turiya (transcendent)—a classification which is of such immense value in the system of the Vedânta. Now, the aptitude for subtle introspective observation can only belong to a mind which is calm and composed, more inward than outward. Hence the necessity of Dama.

Then comes Uprati which is defined as "ज्ञानार्थं विहितनित्यादि कर्मसन्यासः"। Its is to emancipate the mind from an inflexible routine of ritual duties which have not for their end the supreme goal of life—the realization of the highest Truth. When thus emancipated, it can go on a free and unchequered pursuit of Truth. The spirit of Vedântic thought and culture ill fits in with a ritualistic scheme of life.

In addition to these, has been included Titikshâ or an ungrudging endurance of the dual correlatives of pleasure and pain, heat and cold, etc. Samâdhâna means keeping the mind steady, not allowing it to lapse into sleepiness, laziness, and inattention. Sraddhâ is a respectful trust in all higher things.

A second cardinal principle of discipline is नित्यानित्यवस्तुविवेक or the constant habit of discrimination between the Eternal and the transient. Truth is, *ex hypothesi*, eternally immutable and abiding. All that passes away, is negated or sublated in *any state of experience*, cannot claim to be real from an ultimate or metaphysical standpoint. This habit of discrimination cannot too strongly be emphasized for a seeker of Truth. The soul of man is stirred from its very depths to seek the Eternal, only when it has perceived the extreme evanescence of all earthly objects.

The third principle of discipline is इहामुत्रफलभोगविराग or relinquishing the desire for the enjoyment of the fruits of actions here or hereafter. To the genuine seeker nothing is higher and more desirable than the attainment of the highest Truth. Enjoyment, earthly or heavenly, is but a trifle as compared to it. His one supreme desire is Illumination.

Lastly, we have what is known as Mumukshutva or the desire for emancipation from the all-enveloping Nescience, a consuming passion for the living presence of Truth where every trace of ignorance has disappeared.

This Four-fold discipline is held to be the stepping-stone to the temple of Vedântic Truth. With a proper training in these qualities, obstacles to the perception of Truth, like restlessness, hankering after pleasures and the consequent raging of the passions of love and hatred, are rooted out from the mind which acquires in addition the positive virtues of steadiness and subtlety in the very process of purification. One's penetration into, or assimilation of, the Vedânta truths is directly proportionate to one's mastery of these items of discipline. But it is time now that I should pass from the consideration of these preliminaries—very important though indeed they are—to an exposition of the Vedântic metaphysics.

The Criterion of Reality in Vedantism

The starting point and the cornerstone of Vedântic metaphysics is the primal, eternal, and immutable facthood of the Self, Âtman or Brahman (for these, in the end, are but different names of the same thing) as the base and support of all this changeful pageant of the objective universe. The

criterion of ultimate reality in the Vedânta philosophy is *abâdhitavishayatvam* or non-sublatable fact-hood. The real, the absolutely real, (*satyasya satyam*) must in the very nature of it, be self-same everlastingly. The Ultimate Real is characterized by non-negativity : what can be negated or sublated is but appearance. The dictum that the real is non-negative or immutably persistent requires no proof, for it is one which we are constantly employing in appraising truth in every sphere of our life. We are wont to pronounce dreams unreal, for they do not endure; they are sublated in the waking experience. A fancy or hallucination is dismissed as unreal, for it *ceases to be* in an after-experience. The principle, therefore, that the real is abiding, is an unquestionable deliverance of our deepest rational nature. Permanent persistence is the mark of the ultimately real.

The determination of a criterion of the ultimate reality is of paramount importance in any scheme of philosophy, without which it is impossible to proceed for a speculative explorer in his pilgrim's progress. It would be instructive in this connection to compare the Vedântic criterion of ultimate reality with that advanced by the rationalistic thinkers of the West. Dr. Bosanquet, to mention one of them, takes individuality or wholeness as the criterion of the real. Every finite item of experience, argues Bosanquet, points to a "system", "a whole of parts", "a world" or "a cosmos" ("individuality" is his central name for all this) in which it is implicated and from which it derives its meaning and significance and apart from which it is unintelligible. Thought, in its attempt to understand, exhibits an inherent nisus towards wholeness. The implication of a whole is visible in every sphere of our experience. "You cannot anywhere", says Bosanquet, "whether in life or in logic, find rest and salvation by withdrawing from the intercourse and implications of life; no more in the world of individual property and self-maintenance than in the world of international politics and economics; no more in the world of logical apprehension than in that of moral service and religious devotion."[4] This implication of a 'whole' or 'a world' is very clear in the case of a logical judgment. The content of every judgment that we make derives its meaning and significance from being one with the entire system of ideas affirmed by us of the whole world of our knowledge. The affirmation of any one thing in the world, implies at the same time the affirmation of the entire world known to me; so that, as Bosanquet says, in affirming the reality of the room I am sitting in, I am also affirming the reality of the Antipodes, for "they are an element, necessary to educated thought, in the same system with which I am in contact at this moment by sight, touch, and hearing, the system of reality. And though I may not have explicitly thought of them since entering the room till now, yet, if they were no part of my affirmed system of ideas, my perception of anything in space would be quite different from what it is."[5] Thus, the implication of a "world" is what reality points to at every point of its being. In the end, the fullest reality, the most real, is the all-inclusive whole, the Absolute, which is the unique Individual in the sense that there is no other individual beside it. We are not here concerned with the nature of the Absolute of Bosanquet, but with the criterion

[4] *The Principle of Individuality and Value*, p. 7.

[5] Bosanquet: *Essentials of Logic*, p. 85.

of reality that he indicates. It is a whole or a world.

But even when this is taken as the criterion of reality, the criterion of permanence, is already implicated in it, nay, is presupposed by it. We say a thing is real when it *endures* or *has an enduring place* in the whole we call the world of our waking consciousness; and the whole is said to be more real than the parts within it, *for its general structure in its wholeness endures immutably*, while the parts within it act and interact upon one another and are comparatively changeful. The whole is real, because it is abiding in its wholeness or general plan. Permanence or non-sublation, then, is a more basic criterion of reality than wholeness. The ultimately real is that which abides without interruption or change. It is the ever-lasting "yea", the Immutable Fact, the One which remains while the many change and pass.

This Supreme Fact or bed-rock reality, according to the Vedantic thinkers, is the principle of our own Self, the Âtman. The Âtman is the ruling conception in the Vedânta philosophy and the entire principles of Vedântic metaphysics, psychology, epistemology, ethics, religion and eschatology, are influenced by its conception of Âtman. We, therefore, now pass on to elucidate the conception of Âtman in the philosophy of Vedânta.

The Philosophy of Âtman

Philosophy is an attempt to gain an insight into the general structure of reality as a whole by a consideration of its broad and pervasive features, leaving the details of facts to be studied by the special sciences. The most general and pervasive feature of reality, as it will be readily admitted, is that it is *experience*. All existence is *intelligible* or experiential existence, implying an intelligence or consciousness *for* which it *is*. That the experiential character of reality requires as its prime presupposition an experiencing consciousness is a truism which admits of no doubting or denial were it not for such an ultimate unwitting consciousness, all experience would be *blind* which is the same thing as saying that there would be no experience. So the most indubitable fact, the initial reality, is the ultimate Witness Consciousness which being there, every thing *is*.[6] But for an abiding intelligent *percipere*, all experience would be dark. This ultimate perceiving consciousness is the inexpugnable postulate of experience, whatever be in reality the final truth of the universe *as experienced* or *the objective* of our experience. Whether the objective world in its ultimate essence be a continuous modification of one fundamental stuff such as the Prakriti of Sâmkhya or the Space-Time of Prof. Alexander, or an unending and unforeseeable evolution of an original creative principle like the *élan vital* of Bergson or a complicated maze of whirling electrons and protons, the fact remains that it is objective *for* a subject and gains meaning and articulation only as experienced by a subject. The Alpha of Vedântic philosophy, then, is the postulation of the indisputable fact-hood of this Percipere-Consciousness, the Universe-Witness, the Light of all lights, in whom *we* and all else live and move. This is the initial FACT in experience, the presupposition of presuppositions, which cannot be doubted or thought away. All else may be a sheer illusion, a baseless fabric of a vision and a dream, but even as such it must be *for* a witness, a *percipere*. Without the

[6] तमेव भान्तं अनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ।

postulation of a fundamental perceiving Consciousness, even a complete phantasmagoria is unthinkable. But the reality of this Consciousness is not merely a matter of *inference* or deduction from experience, or of a *postulate* demanded by experience; but a self-manifest and self-revealed (*swaprakâsha*, *swatah-sidhha*) verity of DIRECT experience. It is not a 'transcendent' principle in the Kantian phraseology, though, as we shall see, it is 'transcendental' in its negative signification of non-empirical. Herein is a great strength of Vedânta as a system of philosophy. What is taken as the first and foundational principle in Vedântism is not a problematical something, an inaccessible noumenon, but the deepest and most undeniable verity of our experience. At the very start Vedântism steers clear of any kind of acosmism or transcendentalism. Consciousness, which is the stay and foundation of all reality, has not *to be established* by theoretical reasoning, but is *self-established*. It is self-luminous and self-evidencing as well as it illumines all objects in the universe. It is the all-illuminating Spirit, the in-extinguishable Light which endures, even when all other lights blow out: "When the light of the sun, the moon and the fire is put off, the light of Âtman illumines all." (*Brih.* Up. 4, 3, 6.)

It is a matter of gratification that even the scientific thinkers' of today have become aware of the simple but profound truth that consciousness is the most indubitable certainty in experience. "Mind", says Arthur Stanley Eddington, "is the first and most direct thing in our experience; all else is remote inference."[7] Vedântism gives the challenging truth that the Consciousness which illumines all, and which being everything is, is our very 'self'; the inmost core of our being. *Thou art That*. Consequently the problem of Self acquires the foremost place in the system of Vedânta philosophy. The Self is the Ultimate Reality. To this problem we now turn our attention.

[7] *Science and the Unseen World*, p. 24.

(*To be continued*)

HOW A PRINCE BECAME A SAINT

By Swami Satprakashananda

Not quite a thousand years ago there lived in Khorasan a young prince known far and wide for his bounty and piety. Ready to appreciate excellence of any type, the king gave freely to all who would appreciate his royalty for a display of their skill and achievements. During his tours through the distant parts of his dominion with a view to witness the condition of his people, incognito, he evinced as much zeal to see persons of eminence as places of importance. Off and on one might see him threading the intricacies of a lowly village with an attendant or two on his way to a humble cottage, the indweller of which was known to be an artist, a scholar, or a sage. A magnificent princely figure squatted on the floor of a poor hovel listening with rapt attention to the words of wisdom and experiences of a shrivelled hoary frame with piercing looks and a conspicuous forehead, was indeed a rare sight to see. His court was a regular haunt of many a man of

extraordinary gifts and attainments. Himself a lover of learning and culture, he would not only converse long hours with them, but used to devote what time he could secure out of his kingly engagements to the study of religion and philosophy for which he had special aptitude. It was his daily programme to listen to the holy texts, expounded and interpreted by the court scholar.

Thus matters went on smoothly, till fortune took it into her head to give a new turn to his life. His kingdom, vast as it was, was invaded by a neighbouring king, who succeeded in wresting a considerable portion out of his hands. The prince had not sufficient treasures in his coffers, already drained by his lavish gifts, for a mighty effort for the restoration of the lost territory. Deeply mortified he retired to the inner apartments of his palace and was not in a mood to appear before the court. The grey-haired minstrel was advised to approach the king in his affliction. In vain did he try to assuage his feelings. "It does not behove thee, O my lord," said the old bard with modest tenderness, as he was going to take leave of the prince, "to grieve for what is lost beyond recovery, inasmuch as thou art interested in ancient lore which extols perfect equanimity under all storm and stress of circumstances." The words touched him to the quick and no sooner was the musician gone than the king fell into the following train of thoughts: "Truly, I have discussed the religious texts with full alacrity and have marvelled with felicity at the excellence of virtues related therein. How is it then that in practice I fall far behind and seem to have acquired nothing in actual life? Do not the scriptures serve to make us pure and upright? Have they not sufficient motive power to direct our lives to truth and virtue? Or do they give only a momentary stimulus to the mind?"

Thus embarrassed, the prince was brooding over the question and could not come to a decision. He called for the scholar, who presented himself in no time. The king related to him the difficulty he was in and wanted a solution. "You are not versed, O scholar," continued the king, "in all the scriptures. Day after day you have explained to me the golden truths and the beautiful tenets they propound, but how is it that you have failed to implant these ideas in me; my mind is not above troubles and tribulations." The scholar, unable to form a conclusive opinion all at once, begged for a day's time. "All right," said the prince in his vexation, "but if you fail to-morrow you need not appear before me any more." The next day, the king was on the tip-toe of expectation at the appointed hour; but the scholar was not in sight. The morning hours of king's audience had passed, the afternoon period of interview was also going to be over. The king called his other courtiers one by one and demanded from each a solution of the problem. Everyone offered an explanation as best as he could, but none was convincing and cogent enough to satisfy the king's intellect.

Meanwhile, let us watch what happened to the court scholar. He had been at home pondering on the question over and over again, without any inclination to take his usual food and drink. Now, he had a daughter, advanced in years, possessed of rare gifts and much devoted to study and meditation. She had taken a vow of life-long celibacy and acquired through the help of her father a complete knowledge of religious books. Understanding her father to be in a fix, she wanted to know the reason of it. The father, who had no small faith in her talents and attainments, recounted

to her all that had passed between him and the king. "I will solve the difficulty, O father," cried out the maiden, "just finish your meal and then take me to his royal presence."

With the last glimmer of the setting sun, when the courtiers had just taken leave of the prince, the father and the daughter entered the palace and presented themselves before him. "What conclusion have you come to?" exclaimed the prince, as soon as his eyes fell upon the scholar. "If it so pleases, your lord, my daughter will offer a solution," answered the scholar meekly, while both were making obeisance to the king. The prince who had heard much about the exceptional nature and conduct of the youthful virgin and had some confidence in her merits and abilities turned to her and said, "Speak out, O maiden, your decision." "With your lord's permission, I shall solve the problem by action and not by words," replied the maiden. "You may do as you choose", granted the king. Then she begged for two pieces of string, which were forthwith brought to her. Her next prayer was that none but her father and herself would be with the prince in his chamber, while she answered the question. This granted, even the personal attendant of the prince having left the hall, she implored, "Do not take amiss, O king, O my father, what I am going to do now, till you have seen the end of it." Then with much grace and modesty she proceeded to her father and tied him hand and foot to a pillar of the hall. Similarly, she bound the king to another pillar just facing the former. Then she asked her father to go and set the king free. "How can that be," cried her father, "I am bound myself, how can I release another?" Then she loosened the bands of her father and wanted him to untie those of the king. Up he flew to the king and rescued him in a moment. "You understand me, O king, O my father." "Certainly, you have taught us a good lesson," the king observed, "a sinking man cannot save another who is drowning. Your father and I are both caught up in the meshes of the world, how can we rescue the other?" "But the question does not lie wholly with your father," continued the prince, "it is as well with the scriptures. Can they not make men spiritual and honest?" At this the maiden spoke as follows : "They help us to a considerable extent by presenting before us a correct view of life and things, but they do not go a great way in building our character. It is the living personalities in whom the religious truths and virtues are embodied—that can ignite our lives with true spirituality, just as a lamp can be lighted from another lamp. In books we come across mere words and names describing abstract ideas and truths, but the things themselves are not there. These are to be found in such personages as have reached them, as have materialized them into ruling principles of life. So if you want to secure greatness and virtues, you must not seek them in books but in persons, who are the living examples of all that is good and great."

The king's eyes were opened. He amply rewarded the scholar and his daughter before they took leave of him. All night long the idea was revolving in his mind and did not allow him a wink of sleep. Where and how to find a sage who could really make a man of him, who could kindle in him the light of spirituality, was the burning question with the prince. At last he recollected to have heard in his early days of a great saint who lived in the remote province of Ajmer in India. "I must find him out or die," resolved the king. At dead of night, long before the cock's crow, he slipped out of the royal man-

sion unknown and unnoticed, with no other accessory but a drinking pot, a pillow and a small ruby. The vessel was, of course, made of gold and the pillow of velvet as these were the articles of his ordinary use. The ruby he tied up in a corner of his robe for future provision.

The resplendent Hesper was gleaming in the orient sky, when the prince passed out of his capital into the meadow beyond. For a time there was a hush all over nature. Gradually the eastern horizon was blazed up with the splendours of the rising sun. Gentle breeze was blowing, wafting the sweet odours of wild flowers and the rich melody of chirping birds. With the glorious birth of a new day, there loomed before his mind's eye a realm of celestial light and beauty. Buoyed up with hope and joy, he journeyed on and on through woods, fields and habitations of men, till at noon he came to a rivulet where he stopped for rest. As he was going to draw water from the sparkling brook with his vessel of gold, he noticed on the side a poor old man scorched with midday sun drinking his fill with joined palms. "What is the use of this bowl then? I can do without it. I need not, therefore, carry it and guard it." With these words, he threw the golden pot down into the stream. Then he allayed his thirst with palmfuls of water and laid his head on the velvet pillow for a siesta. Not long after he had got up from a nap, he found another man lying asleep under a yonder tree with his head placed on his arms and snoring loudly from time to time. "This is not only unnecessary but burdensome," said the prince to himself and cast off the pillow.

Soon the western sky was aglow with the rays of the parting sun. But the prince was too tired to resume his journey. He must, however, proceed to the next village, where he could find a resting-place for the night. His path lay through a wood. Happily the moon shone bright overhead. As he was passing under a grove of trees, something like a ruby seemed to glitter on the ground, in the chequered moonbeam. Attracted with its lustre, the prince stooped to lay his hand on it, when lo, a roar of merry laughter came through the hissing wind mockingly into his ears from a squire who was riding by, and, to the prince's extreme shame and sorrow, the little ruddy thing proved to be nothing but filthy saliva just spat out by the horseman while chewing betel-leaf. "I have given up my kingdom. I have renounced all worldly possessions. I have even cast aside the last things I had with me thought essential for life. Still my mind turns to trivial stones. How is it?" The king was not long in such a reverie, when the ruby tied up in a part of his cloth flashed into his memory. "This is the last little thing that still binds my heart to what people call treasures," said the prince with a sigh of relief as he threw the ruby away.

Next morning he felt as fresh and light as a horse relieved of its burden and commenced journey with renewed energy. Days in and days out, he travelled through hills and dales, plains and deserts, with no other possession but an all-absorbing yearning for his object. Towns, villages, and people of different types filled his mind with new experiences and relieved the fatigue of the journey. He went on and on depending entirely on such food and shelter as chance would bring. His hardships and privations knew no bounds, but fortified with strong determination he came victorious through them all.

At last, the much-desired city of Ajmer came into view. His heart throbbed with joy. His long-cherished hope was going to be realized. He enquired about the abode of the saint and hastened on

and on till he reached the gate. "What brings you here, sir?" said an aged disciple of the saint, as he entered the house. "I want an interview with the sage," was the prince's reply. "He lives as a recluse and never appears before newcomers." "Kindly bear him the word that the prince of Khorasan is waiting at his doors seeking the vow of monasticism." "Two swords cannot be put up in a single scabbard" was the saint's reply forthwith conveyed to the prince, who could hardly make out the meaning of the words. He, however, insisted on knowing the significance at which the disciple stated : "You profess yourself to be the king of Khorasan and at the same time you assume to be an ascetic. How can that be? Two distinct forms of self-consciousness cannot exist simultaneously. You must give up all worldly pretensions before you can feel or realize yourself as a humble devotee of the Lord —as a seeker of truth and truth alone. It is this feeling—this inner consciousness which is the mainspring of spiritual life."

The prince acknowledged his fault and begged permission to stay in the monastery rendering such services as might be required of him, till he was considered fit for initiation. With the saint's consent, he was allowed to reside as a cowherd. Day after day he had to tend cattle in a neighbouring pasture-ground. Five long years glided by. He had not even had the privilege of seeing the saint. One day he sent word to the saint, that his case might be taken into consideration. "Not yet," was the reply borne to the prince.

Now it was his regular practice to read books and make some notes at night after the day's toil. It happened in the same evening that on his return to the monastery from the fields, he found to his entire grief that the book containing his valuable notes had been taken possession of and spoiled during his absence by the charity-boy of the monastery. The culprit was rightly punished for his misdeed. "The time is not yet come : he cannot forgive and forget the wrong done to him?" the saint noticed, when the news of the incident reached him. It was also decided that the prince should henceforth live on one meal a day as a penalty.

Three more years passed. At the close of the eighth year he was much emaciated. The rigours of new life had told on his magnificent health. But he bore all its severities calmly and quietly. The disciples of the saint took pity on him and represented his case before the saint; but the only answer they could elicit from him was "Wait and see." A few days after, it so happened, one of the cows in the care of the prince was missing and could not be found after careful search. The prince was held responsible and had to go without food as a punishment. The prince, although he had stood proof against all humiliations, was so distressed with hunger as to mutter in agony, "Ah Khorasan, little dost thou know that thy king is starving to death." When the matter was brought to the notice of the saint, "The time is not yet ripe, you see. He still thinks of his former position," was the opinion expressed by him. He also enjoined that the prince should henceforth carry on his head a load of grass every evening when returning from the field.

Years rolled on; the prince had to go through the same round of duty day after day. His body and mind were thoroughly disciplined. His power of endurance increased to the full. He seemed to be perfectly accommodated to his mode of life. There was a peaceful serenity about him and a graceful demeanour marked all his movements.

It was now the twelfth year of his life in the monastery. One morning the saint enquired about him of his own accord and was fully satisfied with the report he got on his conduct and character. "Let him pass through an ordeal, however," remarked the saint. "As he will be coming down the precipice at dusk with the load of grass on his head, let one of you try to give him a fall and watch what happens." The saint's order was enacted the same evening. One of his disciples approached the prince under the cover of darkness and purposely stumbled on his stick unawares. The prince had, however, a narrow escape, but instead of being provoked, he entreated the offender to excuse him for hurting him with his stick.

When the saint was informed of this he was so happy as to ordain that no task should henceforth be imposed on the prince; on the other hand, he should be given all the relief and comfort the monastery could afford. The new situation, far from making him indolent and ease-loving, gave him fresh opportunities for self-restraint and self-culture. His active life was followed by a vigorous life of contemplation. He used to sit long hours morning and evening in the open air absorbed in his own thoughts.

One evening he was returning to the monastery from the meadow as usual, when he found that the cow-boy of the monastery was being severely belaboured by the owners of an adjacent corn-field, which the boy's cow had entered and seriously damaged. He at once hurried to the spot, but blows went on notwithstanding his remonstrances. In his attempt to protect the boy he was struck on the nose and was bleeding profusely. As soon as the news reached the monastery, some of the members ran up to the place of occurrence and caught hold of the assaulters. When they were brought before the prince tied hand and foot, he grievously cried out that he should be the unfortunate cause of their sad plight and implored his brother-monks to let them go at once. "Are we not children of the same Lord? What right have we to offend our brothers then?" uttered the prince.

As soon as the saint heard of this, he ran up to the prince and hugged him to his bosom, saying, "Thou art already a monk, a monk by very nature, not a mere ascetic by vow. What need is there for you of formal initiation."

SRI RAMAKRISHNA AND MODERN PSYCHOLOGY

By Swami Akhilananda

Today there is a wave of psychological interest. Everyone in America, at least every thinking person, puts tremendous value upon the study of psychology. Why? Because we all realize that psychology works. Psychology gives something to our everyday life. Psychology regulates the use of the mind that we may influence other minds. We can influence others in various ways. Consequently, particularly in America, people are placing great store upon the study of psychology. It is true that modern psychology which has been developed very much in Europe and in America, is giving us something which we did not have before. The concrete use of mind was not achieved until a few years ago. Modern psychology, in spite of its de-

fects, narrowness, and incompleteness, has done a great deal so far as our practical life is concerned. You go to a department store. All salesmen and women use psychology so that they can play with the minds of others. Wherever you go, you find the effects of the study of psychology. You go to a doctor, and he will tell you that without the understanding of psychology he cannot cure most ailments. You go to a psycho-analyst, and he will try to discover your complexes and help you accordingly.

What do the psychologists say about the spiritual experiences and life of Sri Ramakrishna? Suppose we present his experiences to the modern psychologists. I am sure that in Europe and America, perhaps with the exception of one or two, they will declare that this man had hallucinations, that the experiences he used to have about God were nothing but self-hypnosis, delusion, epilepsy or some other form of mental disturbance. Most modern psychologists assume that the "idea of God" is due to childhood dependence on the father. God is nothing but "Father-transference" to overcome fear and other weaknesses. The Behaviourists go a step further and want to eliminate the idea of God from human life. Some psycho-analysts dogmatically give even obnoxious and shocking theories regarding the idea of God. A few years ago, one of my best friends in America had occasion to talk to one of the greatest psychiatrists of New England. He is usually consulted in serious cases. When my friend spoke of religious problems, the psychologist suggested that these were just foolish ideas of man, that at times man adopts these religious ideas either to console his mind or to get a little encouragement and strength from the fictitious idea of God. Many psychologists will actually look down upon you if you talk of religion or of God, and will think you peculiar. I know what my friend thought when, with so many things to discuss, she met the psychologist who asked, "Do you have any visions or experiences?" He wanted to establish another pathological case based on one of his pet theories.

Let us evaluate the experiences of the great mystics and also the experiences of the great psychologists, and let us find which are scientific in the religious field and which are not. All the great spiritual leaders and spiritual personalities, such as Sri Ramakrishna, were sometime or other regarded by the common run of folk as men of hallucination or as insane persons. Why? Because they were unusual; because their experiences were not the experiences of psychologists and other ordinary people living on the sense plane. After all, what does the psychologist study? Until a few years ago, psychologists were limited to the conscious activities of the mind, to just the surface of the mind, and nothing more than that. Only of late, just for twenty-five or thirty years, a few psychologists have been talking of the subconscious mind and describing something as subconscious, and even here their general conclusions are very vague, insufficient, and incomplete. The methods of their study are not yet thorough and convincing.

One of the greatest psychologists of the modern world, Dr. Jung in his "Modern Man in Search of a Soul", tells us, without the least shade of doubt, after so many years of study and of experimentation, after many years of medical and pathological practice, that Western psychology is a beginner's attempt in comparison with the Oriental system of Yoga, particularly of the Hindu system of Yoga. He understands the validity of spiritual

realization and experiences. Similar statements are made by other profound thinkers, such as Dr. William Brown of London, who does not discard religion and studies the subject thoroughly and not from a narrow point of view. Of late, fortunately, Dr. Alexis Carrell is shedding new light for the West on spiritual experiences. He tells us emphatically, in his "Man the Unknown", that spiritual experiences are valid; moreover that man's life and experience are incomplete without them. It was here, right here in America, that one of the greatest psychologists of the West did not decry spiritual experiences, mystic realizations as mere facts of pathology and hallucination. It was in Boston, that Professor William James in his "Varieties of Religious Experience," did not discard these experiences as pathological, although he did not have a final understanding because, as he admitted, he did not have a complete understanding of the mind nor had he followed spiritual practices. But he was not a narrow person, and he presented to us without any prejudice certain facts for psychologists and scientific thinkers to judge and evaluate. He discussed and presented not only the experiences and methods of the Christian mystics, but also those of the Hindu, Mohammedan and other mystics.

I do not deny that there are many pathological cases that assume religious ideas. Many insane persons are in the business world, in banking or commercial fields. Others are conducting factories, or rather conduct factories and then become insane. They may be obsessed by some particular idea and lose balance. Does that mean that your banking or commercial ways of living make people insane? Would you discard your banking system because such and such a person became insane while being a bank president? You might meet some persons who have an extreme form of hallucination regarding money, friendship or something else. There are persons who actually think so many foolish things and do so many destructive acts in the name of friendship, in the name of love and in the name of so many other beautiful tendencies of man. Would you say that friendship is the cause of insanity or that love is the root of insanity? If any scientist or any psychologist concludes that religion produces insanity, he is certainly narrow and unscientific. He is concluding more than is warranted by the partial facts. He is not following the proper methods of investigation and generalization.

Psychologists try to measure spiritual experiences by methods applicable to other sciences. Different scientific studies are to be followed through various methods. For instance, you do not apply the same method of study to psychology as to physics. Similarly, mystic realization or spiritual experience has its own individual method. If by following these prescribed methods systematically and exactly you fail to realize the truth, then, and only then, can you legitimately conclude that God is meaningless, that He is a mere Father-transference, a fictitious idea created by weak persons to have a feeling of shelter and solace in their troubles. Many modern psychologists are committing this great blunder when they generalize and actually look down upon all spiritual experiences or ignore the higher mental and spiritual states.

Now, how will the experiences of Sri Ramakrishna be regarded by Western psychologists? They only study a few conscious activities or perhaps get a glimpse of some of the subconscious tendencies. Sri Ramakrishna's life and experiences, as they belong to the super-conscious, open up a new realm of

psychology. Modern psychologists have not even the slightest idea of that realm. Consequently, they will conclude that these experiences of Sri Ramakrishna are hallucinations. Spiritual experiences illumine the whole mind, and lead us to a state where we transcend the limitations of time, space, and causation. We transcend the limitations of name and form. We transcend the limitations of the phenomenal world. It is true that very few persons have these unusual and extraordinary experiences, but, nevertheless, those who have them find them to be more valid than ordinary phenomenal experiences. You will all agree with me that today you think about certain things in one way, and the next day you change your ideas. Your emotional reactions constantly vary. Today you think that certain persons are wonderful, and tomorrow your mind changes and you discard that idea about them. This is because you have not the deeper understanding of them. We have only superficial understanding from external expressions, which may have different inner causes. For instance, a gift may be made to another by reason of different inner urges: love, feeling of service, greed, expectation, spite. You may love the person, so you give, or you may feel that the person is in need, or you may give to the person in service or worship of God. You may again give something in expectation of receiving something in return. You may give to make another jealous, or because of being angry with another, or in spite and so on. When modern psychologists try to study the unconscious mind, they really grope in the dark. Although they may sometimes hit upon the right unconscious motive or urge, yet their understanding of the unconscious is often very unsatisfactory, incomplete and vague. Their research is based purely on the objective study of the mind and is often coloured by preconceived notions of the nature of urges and contents of the unconscious. But a man of higher unfoldment or of mystic realization has complete understanding of every fact, of every person. He sees through your body and mind the reality behind you. He deals with the inner region, the inner man! None but a man of spiritual realization can give us the total experience of man's existence. By virtue of his own inner illumination, he has the penetrating understanding of the inner nature of others.

The life and experiences of Sri Ramakrishna take us very far away from modern psychology, psycho-analysis or experimental psychology. A new study is required. If we want to develop a complete psychology, we have to discipline ourselves first. We have first to have super-conscious realization and experiences. Then alone shall we be in a position to give the world a complete psychology. Until you can discipline your mind, and train yourself wholly and completely, you have no access to the mystic experiences of the super-conscious realm. Until you take up the methods that will lead you to mystic realization, you have not the slightest idea of the existence of super-conscious realization nor of its effect.

The Yoga systems of India give us a deeper understanding of the complete mind, subconscious, conscious and super-conscious. It is true the Yogis present the life of Sri Ramakrishna as an actual demonstration of the highest form of psychology. If you want to study the complete and total field of man's mind, you have to interpret and study in the light of the experiences of the type of this great man. I am not asking you to accept him or any one else, nor am I asking you to present him to the world without verifying his

experiences. Sri Ramakrishna himself tells us, "Come along, have the experiences." You all know that when Swami Vivekananda, his great disciple who was the lion of the Parliament of Religions at Chicago in 1893, challenged him with the question, "Have you seen God?" Sri Ramakrishna answered, "Yes. I have seen Him and I can show Him to you." That was the declaration made not only to Swami Vivekananda, but to the whole world, to you and to me. Yes, a man can experience God, and that man can also show you God. Sri Ramakrishna not only had super-conscious experiences but also knew the methods and taught them to his disciples. This knowledge can be given to others. There is no exclusive idea about this. I saw many of the disciples of this great Master who had had super-conscious experiences. Their love, unselfishness, purity and other wonderful qualities proved to me without the least shade of doubt that super-conscious realizations were valid, practical, dynamic and they can also be demonstrated.

I have presented to you the one personality who lived the life of a Hindu, a Christian, a Mohammedan, a Buddhist, and a Jew and realized the truth by following different methods. Consequently, we are totally convinced that even today God can be experienced and realized by any person, regardless of his church affiliation or religious creed. The only thing that is required is intense love for that realization and the strong urge to realize God. Since we are all born in this age and have consciously or unconsciously imbibed scientific tendencies, let us be thoroughly scientific and make a worthwhile experiment on the realization of God or on spiritual experiences. Let us also find that God is true, in our own inner consciousness, in our own everyday life, in our own actions and thoughts. We shall then find that God-consciousness will unite us, will make us serve the veritable expressions of God as so many human forms.

Sri Ramakrishna's realizations were not static but dynamic. He went out with his intense love to serve the veritable expressions of God in human and other forms, because he realized that the Infinite was not only present in a few persons but also was present in all beings, even in plants and in inanimate objects. This is a very significant fact and is the practical solution of our modern problems.

The mystic experiences of Sri Ramakrishna did not make him lose what he possessed before, but made him more efficient, practical, methodical, systematic, and intelligent. A new vista was moreover opened to him. He gained an immediate and direct knowledge of a new realm previously unknown to him or to others. His joy and peace knew no bounds. Above all, mystic experiences made him love his disciples and all persons with whom he came in contact, nay, all beings.

Let me present a few instances and facts to modern psychologists and to others for their consideration. One day, hard stones were thrown down on green blades of grass. Sri Ramakrishna, without knowing what was going on, called out, "Oh me! they are beating me, they are pressing my heart, they are crushing my chest!" On inquiry it was found that some people were treating the tender blades of growing grass ruthlessly. When they desisted, his pain stopped. Once, at a distance, out of sight of Sri Ramakrishna and unknown to him, a bullock was severely beaten. Scars of assault appeared on the back of Sri Ramakrishna without his knowing the cause. Another time two boatmen were quarreling and came to blows.

Sri Ramakrishna felt those blows on his own person.

Would the psychologists believe these facts? I ask the psychologists this question : How did these things happen? You could not say that they were hallucinations. You could not say that this man's mind was wrong. You could not say that this was a case of auto-suggestion or of self-hypnosis. It was that this mystic had identified himself completely with the whole of existence, with the whole realm of reality. Consequently, he felt the fighting of the men, the beating of the bullock and the maltreating of the grass keenly within himself. This is possible only when a man unites himself with the source of existence, with the source of life.

When a man realizes the oneness of life and existence, then alone does he feel thus. Is not this love wonderful? If the mystic experiences of Sri Ramakrishna can make him love even blades of grass, effectively not sentimentally, I would certainly not only worship him, but I would also crave to become as close as possible to that life. Is not this experience worth while? Would you call a man of that experience a pathological case? I wish we were all of that type. I wish we could all attain even one hundredth part of that oneness. Then our maladies, our sufferings, our hateful and destructive tendencies would vanish in no time. This world would be a place of joy and peace, of harmony and synthesis.

Mystic realizations make you the source of love, the source of peace. Real spiritual realizations will unite you with the whole of existence, with the whole of reality. In fact, super-conscious realizations are really the background and dynamic forces of unselfish work and social justice. This is the real basis of Sri Ramakrishna's humanism. Modern humanists forget the real place of man and isolate him from God — the Real Existence, the background. Some are atheistical and the rest are agnostic and find no need for God. Their incentives and motives are not deep enough to convince the minds of men and to induce them to carry on humanitarian activities. Sri Ramakrishna's experiences furnish the real background of social work. He shows that the work should be done in the spirit of service and worship. Then the work performed by the aspirant will lead him to the highest realization of Truth. Of course a man of spiritual unfoldment himself does humanitarian work, being already established in the knowledge of the oneness of life, while the aspirant works to gain that realization. The Great Master one day emphasized to his disciples in the course of conversation, "not compassion for man, but service to man". He emphasized that we are to regard man as the veritable embodiment of God, *Nârâyana*.

Man has greed, injustice, and selfishness because he feels he must look after his own interest and the interest of his own family. Selfishness is the basis of all troubles in the family, among nations, and in internal affairs. All claims of exclusive rights and privileges are also due to selfishness. A man of super-conscious realization removes all barriers of selfishness from his life because he feels in all the presence of God, the All-loving Being. As a result, such a man serves every one as the veritable expression of God. A man of such spiritual unfoldment is an object-lesson to all. His very life and actions make others unselfish and inspire them to give love and service to God and man. Such a life is, therefore, of great pragmatic value to the world apart from the personal joy and happiness afforded to the mystic himself.

If you want to verify these experi-

ences, you must identify yourself with the oneness of existence. Then alone, are you in a position to evaluate, and then alone can you effectively help and serve others. You will then be a source of power, inspiration, and love. Your human relations will be enjoyable and uplifting.

So, I implore you to assimilate that life. Then you will understand the experiences of Jesus, Buddha, Saint Francis, Saint Paul, Swami Vivekananda, and of many others. You will also understand that the different religious methods are true and are leading different types of men to God. Finally, you will realize the inner divinity of all, and thereby you will change your attitude and behaviour to others and influence them effectively to do the same. Let us do it right now. We have heard the clarion call that you and I can have that realization which Sri Ramakrishna had. Let us make our lives blessed by realizing the Truth, by realizing God, by identifying ourselves with the oneness of life and existence.

CHILD KRISHNA

By Prof. E. E. Speight

Child Krishna of the beatific smile,
Holding a world of wonder in thy hand,
Thou bringest back to memory the lost years
Of baby Christ, the laughter of Mary's heart
At his dear antics, all his wistful thoughts
Of boyhood none hath saved for us, for none
Divined our need of them who long have tired
Of that unbroken silence.

Far-off lands
That face the sunrise throb with the rolling drums
Thy story rouses; wrinkled faces lose
Solemnity, and for a moment's spell
Are radiant with youth, when light and nimble
Thou steppest forth gazelle-wise, with thy hands
Enjoining understanding, fingers grouped
With mystic meaning, eyes all eloquent
With waking rapture in a heart that beats
In concord with the music of creation.

O Golden Child, thou livest as the foe
Of seriousness where seriousness is death.
Thy ample nobly arching brows annul
All thoughtlessness; thou, too, couldst hold debate
With learning-laden elders, but thy lips,
Thy sunlit youth, would lighten every heart

Of their grave company, and they would go
For ever after as pilgrims who have passed
The last of dangers. Childhood's power is thine
So near the source of life, to melt all wrath,
All stubbornness, to dance away all sorrow,
Dissolve all futile doubt.

Wide are the realms thy happy legend gladdens,
Many the peoples pliant to thy call;
Nanda knows thee, towering to Orion,
Kumâri hears thy flute-play in the storm.
The planets and the depths of ocean hear
What thou art saying in thy mystic silence
That is the music of eternal joy.

RELIGION Vs. SCIENCE*

By Sugata

Thirty years ago a man of science would have lost caste with his comrades if he dared to dispute openly the mechanistic conception about the universe. Today a good number of them have lunged back to an assertion of the wholly or dominantly spiritual character of the world. Some of them have begun to talk of the laws of nature as 'put up' jobs fabricated by the human mind for methodological convenience and not as principles intrinsic to an objective order. In the faltering voice of modern science they seem to have discovered the message of redemption, and in their eagerness they have jumped at conclusions which are hardly warranted by facts and which are supported at best by specious arguments. The divagations of the physical scientists into the realm of metaphysics present an extremely interesting study. At the least suggestion of the crumbling down of the old, rigid scientific notions, many have hurried back from their scientific studies and rocketted off into idealistic and absolutistic pyrotechnics, hardly testing with care the links of their reasoning and little realizing that they have been anticipated centuries ago by philosophers who, starting from an altogether different set of considerations, arrived at similar conclusions with more logic and consistency.

There is, however, another way of approaching speculative philosophy from the standpoint of science, namely, the approach from a study of the phenomena of life and mind, which at first sight appears to be more fruitful. Mr. A. Eagle who is both a mathematician and a physicist has not followed the path of his *confrères*, but has taken to the latter way. He does not rear his philosophy upon a disproof of some of the traditional conceptions of physics. On the contrary he dubs some of the new notions as sheer nonsense. But

* *The Philosophy of Religion versus The Philosophy of Science*. By Albert Eagle, Lecturer in Mathematics in the Victoria University of Manchester. Obtainable from Simpkin Marshall Ltd., London. Pp. 352. Price 5s.

from a study of the phenomena of biology and psychology, he is convinced that they compel us to believe in a spiritual world side by side with the material world of ours. And such a situation, he attempts to show, is perfectly compatible with the findings of the physical sciences. A religious philosophy, he contends, can be harmonized with a scientific knowledge which does not discard the principles of the conservation of mass and energy and determinism. The book is an interesting one from more than one standpoint. Below I shall endeavour to point out a few of its salient features and remark how far it is advisable and profitable to derive inspiration for religion from the facts of science.

The author gives at the outset a brief *résumé* of the researches into the constitution of matter. Modern physics has played havoc with the old ideas about matter which actually 'occupies' less than a billionth part of the space it appears to occupy. It is moreover doubtful if it 'occupies' any space at all, for the author, as he points out later on, finds it impossible "to hold any philosophical idea of matter except that it is of the nature of pattern-manifestation on the surface of the Being of God." This new conception of matter, which modern physics has formulated, has opened up possibilities of a most intriguing character. Apart from the fact that charges of electricity have ceased to be material in the older sense of the word matter; the new conception makes it easy to imagine the existence of a million distinct interpenetrating worlds, each made out of electrons of different frequencies of pulsation. The writer does not, however, pretend to think that there are a million, or even a dozen, different worlds all interpenetrating the space in which we are placed. But he believes that there is at least one more world besides our own which "differs much more fundamentally from our world, in the nature of the materials of which it is composed, than it would do if it was composed of electrons only differing from ours in the rate of pulsation." Such a world he calls non-material, only in the sense that it is not composed of what we understand by the term 'physical matter'.

The existence of such a non-material world is postulated in the light of the knowledge derived from biology and psychology. What biological phenomenon is there which points to a non-material entity? It is the fact of the growth of organisms. The beginnings of life have been tracked down from cells to nuclei, from nuclei to chromosomes, and from chromosomes—though the author makes no mention of it in his book—to genes, and from genes to some kind of enzyme associated with protein metabolism. But try as we may and turn where we can, the mystery of growth eludes us. Nowhere in the atoms and molecules of the minute speck of matter from which growth starts can we detect the slightest indication of the complex and elaborate structure of the individual it is destined to develop into. This difficulty in explaining the mystery of growth in terms of atoms and molecules, their movements and environment can be obviated only on the assumption of a non-material entity. The germ cell is no more than "the material-to-start-on with which some non-material entity begins the work of clothing itself with a physical duplicate of its non-material nature. . ."

In psychology the author is to a great extent the follower of McDougall and Sherrington. With them he regards conation as the fundamental factor in the history of life. Yet, he does not go all the way with them. He splits up mind, under which commodious

term all facts of consciousness are usually lumped together, into the dualism of an 'inner-ego' and a mental substance which wraps it round, as it were. Says he: "Everything belonging to our sensing, perceiving, conceptioning, idea-izing and thinking apparatus, with the whole of its stored past memories, is what I use the word 'mind' exclusively to describe.. All the rest I call the 'inner-ego', and I attribute to it the whole of our individualities in the narrow and proper meaning of the word." To this 'inner-ego' is attributed the 'faculty' of consciousness with all the colourations of feelings and emotions which this can take on. In addition it is supposed to contain "all the constituents of temperament and disposition which make up our complete characters." This 'Inner-ego' is composed of a substance or substances which differ from both physical matter and the non-physical duplicate of the physical body. He thus arrives at four kinds of entities, namely, an 'inner-ego', a mental substance surrounding it, a non-material body and a physical duplicate of the non-material body. By the way, we are told that the 'inner-ego' apart from being conscious of its own states and moods, can be directly conscious of the contents of the surrounding mental stuff only. Here apparently are latent all the possibilities of a first-class muddle. If what we are directly aware of are only the states of our ego or the contents of the mental substance, it is difficult to see how we can pierce the shell of solipsism.

A chapter in the book is devoted to the propounding of the ultimate philosophy as the author conceives it to be. The only real substance in the universe is the Being of God, and the created universe is of the nature of a "surface manifestation of pattern figures in the Being which underlies all patterns." Apparently, it is not Spinozaism. Above all he is anxious to guard against any suspicion of pantheism. The process of creation is conceived as an involution rather than an evolution. The lower planes of creation, he says, can only be explained in terms of the higher. Between the apex of the Being of God and the base of the physical world "there is a small hierarchy of substances." Here he evidently leaves the familiar waters and straightway plunges into the unchartered deep. It is clear he has already left behind the guidance of science and is in the realm of pure speculation.

The above summary gives a very brief account of the positive assertions of the writer. There are a few more chapters which cover the major portion of the work and which are critical rather than constructive in character. He has some very trenchant criticisms to offer of the current conceptions of relativity physics and of the principle of indeterminacy. He also finds fault with some of the views which biologists of today hold with regard to life and mind. These arguments are evidently addressed to experts and are not meant for the plain man for whom the book is primarily written. Upon such matters a lay man cannot talk with assurance, far less venture an opinion. It is not the purpose here to pick holes in the speculative portion of the work. It manifestly abound in them, some of which have already been hinted at. I am, however, disposed to make one very general criticism of the kind of endeavour of which the present work is an instance. I shall pass by even the very necessary observation that all attempts at a speculative philosophy from the facts of science must be preceded by an adequate epistemological

discussion which shall begin by questioning the very assumptions of science and commonsense. Whether science can do such a task with any success and positive result, I am not sure of.

The general criticism I am disposed to offer is shortly as follows. Thanks to the powers over external nature, which science has placed in the hands of men, it has acquired in the eyes of nearly all a prestige which is quite disproportionate to its achievements. For this reason there is a common tendency today among ministers and preachers to fly into her arms in order to secure safety to their convictions whenever her attitude appears to be devoid of hostile feeling, though her assurances are only negative and uncertain. Science knows no finality; it is always tentative and hypothetical. To yoke a final, spiritual philosophy to the fashionable views of the hour is fraught with ugly consequences. Those who build cosmologies and ontologies upon the findings of science today are perhaps no wiser than the crude cosmologists of the *Genesis*. Only men of anæmic faith lean upon the reed of science. If religion cannot stand upon its own legs, upon experience and realization, the sooner it is got rid of as a dark superstition, the better. Speculation which rests upon mere negative results and which does not relate to positive experience land us in the realm of spooks and ghosts, mahatmas and devils. Religious experience refers to a different order of reality, rather it gives a truer view of the real. It is a futile endeavour to bore in the sandy deserts of the material sciences for the waters of the Spirit. At best science can only be conscious of its limitations and cease to speak from the heights of Olympus.

RELIGION AND PHILOSOPHY

By V. Subramanya Iyer

I make here an attempt to answer the question if a parliament of religions is also a parliament of philosophers.

In the minds of the immense majority of men philosophy is invariably associated with religion. They speak of Christian Philosophy, Muslim Philosophy, Hindu Philosophy, Jain or Buddhist Philosophy and so forth. Even competent and cultured scholars generally put religion and philosophy together. There is undoubtedly a justification for it. Every religion has its own interpretation of life or existence, which is philosophy. But if enquiry should proceed a little further, it would be found truer to say that every man has his own view of life as a whole, and has therefore a philosophy of his own. But does this indicate all that is meant by philosophy?

In the history of religion no event is more remarkable than the recent volcanic eruption in Russia which has nearly levelled to the ground the edifice of religion. No doubt, at all times, there have been individuals more or less indifferent to one or more aspects of religious life. But a wholesale rejection of it by an entire society has been witnessed only in this age. Posterity will perhaps see its significance better than we do. For, it is a phenomenon that has already influenced and is bound to influence further the social, political and economic life, not only of the Russians but of civilized

nations generally. This event will perhaps be characterized as the most outstanding feature of the history of the twentieth century. The question is often asked by thoughtful men nowadays, "Are we still in a fool's paradise? Even if we have been in it in the past, is it desirable that we should do so any longer, after seeing the revolution in Russia?" So, the time evidently appears to have come for a re-valuation of the religious factor in human life.

Use of Religion

Generally people believe that religion implies a God or Gods on whom man's life, present and future, depends. But we actually find that there are religions without any belief in God or Gods; not even in an "other" to which some of the latest thinkers attach much importance. Whatever may be the implications of religion, for it has been defined variously, no one seriously doubts that in the past it has guided and shaped the entire life not only of individuals but also of communities. It has been the greatest source of consolation to millions of sorrowing and suffering people. It has brought peace and prosperity to communities by effectively binding together myriads of separate individuals for beneficial purposes. It has to a remarkable degree developed fine arts. It has often promoted social good of the highest value. And for that reason self-sacrifice, voluntary or forced, made in the cause of religion has won the greatest admiration everywhere. Further the most effective of sanctions for moral life among the great majority is religion. Even from a political point of view it is religion that has served as one of the best means of wielding the mass mind.

Nevertheless history equally truly points to the dark side of religion. There is no crime or vice known to man that has not been committed in the name of religion. The bloodiest of wars, cruelest of murders, the most inhuman of tortures, by methods infinitely worse than those invented by science, are traceable to religion. Let alone the past: think for a moment of what happened and is happening particularly in this land of ours. What has transpired all the world over in this respect is too well known. This is not all. There is no kind of vice or immorality that has not been perpetrated and perpetuated in the name of religion. And for such practices the most elaborate justifications have been invented. Even those religions that are said to possess the highest ethical codes are not exempt. Such undesirable aspects of religion furnish incontestable evidence for the theories of those psychologists that trace the religious sense in man to sex-complexes. Further, in some countries it has tended to the disruption of society and social solidarity, of which political intriguers have taken considerable advantage. Would we then be not nearer the truth if we substituted "religion" for "liberty" in that famous utterance of Madame Roland who exclaimed, "O Religion! what horrors have been committed in thy name?"

Theology and Scholasticism

Those looking at the bright side praise religion, whereas those that see more of the dark side condemn it outright. But now when we could get glimpses of both the sides, does it not behove us to make an unbiassed enquiry, though we be devotedly attached to our own religious beliefs? There is a South Indian proverb; "Even ambrosia when indulged in beyond measure acts as poison." Could not the same be said of religion? Even 'Good customs' are believed by Tennyson 'to corrupt the world'.

Whether there exists God; whether He is the creator of the world; whether He

is still creating; whether He is the Governor and the Judge that punishes the wicked and rewards the virtuous; whether there are heaven and hell; what they are like; what God's nature is; what attitudes of man please Him; what forms of worship are welcomed by Him; what connection there is between Him and the *Bible*, the *Koran*, the *Vedas* and other scriptures; whether they are eternal and superhuman; above all, how evil came into this world; whether God could be good when He has created a hell: these and others, such as: if God should be absolved from evil and the Karma doctrine should be adopted, what are the proofs of its validity?—a thousand such questions form the subject-matter of theology. And the answers given vary with men's inclinations, tastes, and culture.

Taking for granted that such dogmas, as above of traditional beliefs and scriptures are true, men set out to interpret them finding arguments for and against with the help of science, logic, and grammar. Since these dogmas have been viewed from a variety of standpoints, the literature that has grown up is enormous. The great majority of men usually mistake these discussions for philosophy, though in truth they form the subject of scholasticism.

The upshot of theology and scholasticism is that there is no unanimity of views on any point. Every topic has its *pros* and *cons*. Conflict and contradiction characterize them all, and are and will be *endless* as some Indian philosophers have pointed out, on perfectly rational grounds. Lest such natural differences should produce doubts in men's minds, zealous religionists have not hesitated to suppress them by declaring that the doubter is doomed to perdition.

Most men, either because they are too absorbed in earning their livelihood to think of such matters, or because they are too lazy to exercise their minds, or because they have only a slave mentality, meekly submit to the judgment of the theological or scholastic heroes in their midst. Even atheistic religions have their dogmas and scholastic literature. But with the march of human civilization, we find that the thoughtful set to enquire before they judge. Neither the dogmas of the theists, nor those of the atheists, can be accepted as truth without enquiry which is the province of science and philosophy. These conflicting aspects were noticed thousands of years ago.

Mysticism

Those that fail, however, to derive any satisfaction from theological or scholastic disputations reject them wholesale and seek refuge in what are known as mystic "experiences", "ecstasies", "visions", and above all, what they term as "intuitions". They believe they have found here the bed-rock on which religion stands and consider it impregnable. For, it is seen that even some of the acutest scientists fear to approach this domain of the mystic. They hold religious experience or intuition to be beyond the reach of science. But this hesitancy or weakness of the scientist is no proof of the strength of mysticism. Whatever the opinion of the scientist, the fact remains, as has been observed for thousands of years in India, that the views of the greatest mystics regarding their own experiences and their knowledge of the world are contradictory and in conflict with one other.

Again, as an effect of it on society, we find that for every immaculate and irreproachable Ramana Maharshi, there are hundreds of frauds and fakes whose

spiritual haven is the company of such women and men as have met with great sexual or other disappointments in life, not to say anything about the free use of wine offered, as in some of their cults, to the deity in themselves. Nay, mysticism also lends itself easily, as an Indian philosopher says, to be used for attaining worldly comforts of other kinds.

This is not all. When mystics seek their satisfaction in this manner and they or their activities in life do not interfere with those of the others, they are most welcome to rejoice in their 'intuitions'. But when their lives or actions influence the societies in which they move, and when we find harm resulting therefrom, we are compelled to enquire into the truth-value of mysticism. If the 'divine' intuitions of the historical murders, or of the famous parents that roasted their praying children alive, or of the perverts that seduced innocent women by the score had only confined themselves to their cells or chambers rejoicing in their divine intuitions, or ecstasies, we should have had nothing but praise for them.

This essential weakness of mysticism was noticed by thinkers of the days of the *Brihadâranyaka Upanishad* thousands of years ago, and by Shankara, the critic, who says that even a "fool" says, "I know, I experience, I have an intuition of the highest reality". Where is the proof that what he sees or knows is Truth? This is the question of questions, that has exercised the minds of the thoughtful men of India.

When seriously asked, the believers in mysticism betake to flouting reason and declare to the world that religious experience is above reason, and that "truth values" are inferior to what they call the *values* of *satisfaction*, which are "*spiritual*" as they term it. Now it does not need much argument to show that such defences have unfortunately fallen flat on enquiring minds because of the patent contradictions which have shaken the confidence of many observers. In a word, even mysticism, like the rest of religion, has its good as well as bad features.

Few are the men that care to weigh both sides; few is the number of those that can detach themselves from their religious bias which has been flowing in their veins for ages and fewer are they that are able to subject their own experiences and thoughts to dispassionate scrutiny. Emotion often gets the upper hand in the generality of mankind and subordinates reason.

Nature of Religion

In life men invariably seek enjoyment, peace or satisfaction of some kind. They pursue religion, with God or without God, to attain this object. And men are of different tastes. So are religions of different kinds, from the most virtuous to the most vicious of patterns, suited to their temperament, culture, and capacity. On the other hand such as have found religion to be an obstacle to seeking their pleasures have rejected it, or modified it so as to keep religion out of their way. Hence though numberless are the religions already in existence, new varieties spring up every day. And each one of them is backed up by the most elaborate arguments with their various theories of intuitions, sublimations, sub-cerebrations, cataleptic states and the like. Religion is the manifestation of a craving. It is thus a universal as well as natural phenomenon. Continuous differentiation is one of its most essential characteristics. Like everything else in nature, it is seen to obey the law "from unity or uniformity to multiplicity and variety", in spite of

all that men do to the contrary to suppress or check its growth.

Truth and Religion

Every follower of a religion thinks that what he believes is truth. What does truth then signify? If what we understand by truth be something like the meaning given to it in mathematics, i.e. as two plus two are equal to four, we see that such is and must be its most universal import. It is only such truth that holds good for a Christian or a Mohammedan, a Hindu or a Hebrew, an Asiatic or a European, an American or an African, a man or a woman, the aged or the young. Its chief characteristic is non-contradictability.

But like every thing else religion also is changing. Change implies difference. What was believed to be true a hundred years ago is modified considerably today. Can truth be subject to such changes? Again, no persons, however much they may differ in all other respects, are seen to fight in respect of the truth that two plus two are four. But endless disputes, quarrels, nay, wars of religion are proofs positive that religion is not based on truth. And consistently do the mystics reject truth or reason as a test of the worth of their experience. Whatever they perceive, feel or think, or imagine, is of supreme value to them, provided it brings them 'satisfaction'.

Now, if the highest stage of religion, that of the mystic, in which he declares that he is above 'reason', and 'truth', satisfies one there is nothing more for such an one to do. But if the feeling be that this matter demands or justifies investigation, one should proceed a few more steps. "The easiest person to deceive," says Lord Chesterfield, "is one's own self." Shall we not rely upon our own intuitions only after we make sure that what we know is truth?

Now, to attain the truth by removing all contradictions, could we prevent these growing differences among men of religion, could we check the wars of the disputants? Could we, in a word, check Nature's process of multiplication? Since the last great Parliament was held in Chicago, some forty-three years ago, religions have increased without number. Multiplication brings with it differences, and differences we cannot do away with. The primitive way of making religion true by means of conversions, or by wiping out of existence the weaker follower of other religions is still prevalent. But this aboriginal method has proved futile; for, the converts have only developed new variants. Differences, conflicts, and contradictions are again seen to spring forth endlessly.

The problem, How to prove any religion to be "true" or how to make it true? has yet to be solved. For, religionists want satisfaction before truth.

The Value and Significance of Religions

It is not, however, to be thought that religion has, at the present time, whatever it may have been in the past, no useful purpose to serve. It is still of the highest value as a means, though very slow, of leading men step by step to think of the value of truth. The very multiplicity and variety and the necessary conflicts often bloody, sometimes verbal, goad and force men to think of the need for knowing the truth in religion.

Religions in the plural are a necessity that each may see the defects of the other and expose the fact that religion as such is not based on truth but on mere satisfaction, varying with imaginations, which is the cause of a great deal of the human suffering. But adversity yields the sweet milk of

philosophy. Next, proselytization and propagandism for a universal religion are mere attempts of childlike mind, for they run directly counter to the natural craving that can never be eradicated by any means, do what we will.

The common feature of all cravings is to possess something found or believed to be outside of it, and that as permanently as possible. But what is specially characteristic of the religious craving is its stronger emphasis on the Permanent. In this world of continuous changes and of joys of a most fleeting character the human heart thirsts for Permanence. Religion seeks to attain it by certain acts of propitiation or of renunciation or by both. But it does not worry itself as to whether the Permanent has been actually attained or not. Religious men only imagine that Permanence is realizable after they are dead, and while alive can only believe in it. But where is the proof that any kind of permanence is attained and secured after death? Again, the aim of art and science also is the attainment of the "Permanent." All anti-religionists may ignore or even try to suppress religion; but they can never suppress the craving for the Permanent. If diverted from the channels called religions, this urge flows into other channels such as those of science and art. For the same reason, if some forms of religion be suppressed, other forms spring up. Wisdom, therefore, consists in working with nature and taking advantage of religion to attain the object of life or existence.

Religion and Philosophy

We now see that the real worth of religion lies in its being an effort at seeking the Permanent. But what is the Permanent? Religion cannot answer because of the contradictions in men's views of it. If it were based on truth, there could be no contradiction or conflict, and no religion would have attempted to make converts. For no mathematician proselytizes another to bring home to others the truth that two plus two are equal to four. Truth is the objective of philosophy, not of religion. The Permanent is sought by every one in existence, individually or collectively, in all actions and thoughts. Whether what is Permanent is manifold or single is ascertainable only when man possesses all knowledge comprehending arts and sciences, not merely religion. What points this out is truth. The artist seeks it, the scientist also seeks it. It is philosophy that co-ordinates all efforts and seeks to get at the Permanent as it actually is. Religion by itself cannot attain the truth. Here let me quote a few words from a philosopher of India.

(*i*) "The realization of truth is brought about by enquiry and not in the least by the observance of ten millions of religious rituals."

(*ii*) "Knowledge of truth is seen to proceed from reasoning and not by pilgrimages to sacred rivers etc."

(*iii*) "Let men quote scriptures and make sacrifices to the Gods and let them perform religious acts and worship the Gods. There is no attainment of truth . . . . not even in the life of a hundred Brahmâs. . . ."

(*iv*) "Neither by Yoga (mystic's practices) nor by Sânkhya, nor by religious acts nor by erudition (scholarship) is the attainment of truth possible."

(*v*) "Loud talks consisting of showers of words, the skill in expounding scriptures and likewise great learning bring on a little personal enjoyment to the scholar but are no good for realizing truth."

(*vi*) "The scriptures consisting of many words are dense forests which only make one ramble and get lost."

(*vii*) "For one who has been bitten by the serpent of ignorance, the only remedy is the knowledge of the ultimate truth (Brahman). Of what avail are the *Vedas*, scriptures, mantras and medicines to such an one?"

We learn from philosophical enquiry that all urges, all cravings, all processes in life are but efforts at attaining the Permanent. From eating and drinking, playing and enjoying up to governing and ruling and acquiring knowledge, all endeavours to attain self-preservation are but the pathways to the Permanent. Neither Russia, nor any other power on earth, can root out this urge towards self-preservation. Religion is but an aspect of this urge. Till from a knowledge of the changes, general conflicts and contradictions of faiths there arises in one's mind the doubt as to whether what gives satisfaction is the Permanent, one remains in the stage of religion and art. When one feels the need for devising other tests of Permanence than satisfaction, to ascertain whether what is conceived as such is the Permanent one rises to the stage of science. But one remains in the scientific stage till one realizes that all that is known is fleeting and that all knowledge of the world is coloured by imagination or conception, and above all, till a doubt again arises as to whether the Permanent has been reached. When, however, the urge to see the Permanent that is beyond all changes and all contradictions, is felt, one enters the gates of philosophy, with a view to get beyond the reach of even possible doubts, which alone characterizes truth. Thus the seeking for the Permanent proceeds from religion to philosophy through art and science. Religion interests the largest numbers; for, it is the simplest and the easiest thing to find satisfaction by imagining whatever pleases one to be the Permanent. Whereas philosophy interests the fewest; for there it is not imagination or conception that counts, but truth that is independent of them and that is unchanging. So, what can be 'universal' is only truth, i.e. the world of philosophy but not that of religion. And philosophy is, as already indicated, impossible without a knowledge of science also.

The urge towards the Permanent being universal knows no distinctions of creed, colour, caste, age, race or sex though the *form* it takes, called religion, varies with men's minds. It is a knowledge of the nature of the urge, and its goal called truth, that takes one beyond religion to the enquiry known as philosophy (Paramarthatattva Vichara).

What is characterized as sectarian such as Christian, Hindu, Muslim or Jain philosophy, is, till it reaches the goal of truth, no philosophy proper but theology or scholasticism or mysticism. Truth is one and the same for all. There is no secrecy about it, no cell or screen is needed for it; no exceptional intuitive experience, no vision, no individual or scriptural superiority monopolizes it. Truth is as wide as the world, and open to all alike, as the knowledge that one added to one make more than one.

Truth and the Parliament of Religions

Religionists most undoubtedly feel the urge to seek Truth, but feel at the same time that they are not called upon to ascertain the nature of 'truth' which is the province of philosophy. The foremost question for consideration for a parliament of religions therefore appears to be this multiplicity and conflict? The primitive and aboriginal effort at unifying all religious views and of seeking a universal religion, which is in itself

a contradiction in thought, is found to be puerile and futile, because it seeks to run directly counter to nature. And variety which nature produces with its contradictions is the best means of directing men's thoughts to the fact that religion is but a preparation for attaining the Permanent, which is reached only through a knowledge of Truth. And let it be remembered that philosophical knowledge which leads to Truth is based as much on science and art as upon religion, nay on the whole of life. Religion with the knowledge of science and art is beneficial in that it makes for Truth. The common term philosophy used by all faiths and sciences, shows that the common factor truth indicates that in itself it has no distinction.

Lastly, the highest authority on religion, may tell us that he is in God or is in touch with God or that he is himself God. Let alone the question how he knows that his God is the same as what all others understand by God. If we ask him how he knows that what he refers to as God is the Permanent, the everlasting in the *future* and without a beginning in the *past*, he must play the well-known trick of saying, "You will know it when you become like me capable of having intuitions like mine." This trick, as has been pointed out already, any one can play. A parliament of religious thinkers will therefore be as much as parliament of philosophic thinkers, if the former will only see the proper place to give to the objective of 'satisfaction' as compared with that of 'truth'. The urge towards the goal of the Permanent is inexorable; it will not cease till truth is attained. Hence the pure philosophers of old said, "ARISE, AWAKE, AND STOP NOT TILL THE GOAL IS REACHED."

CONCLUSION

A parliament of religions has therefore not only to take stock of the differences and contradictions of faiths but also to inculcate the best course of making the way easy for attaining the Permanent, which depends upon a knowledge of truth, the goal of philosophy, that is truth uncontradictable. A parliament of religions accepts variety in religious experience as a necessity and will discountenance the vanity of proselytization, exposing the absurdity of the idea of a single universal religion. Though as a social feature, religion has been at times most harmful, its value as a factor in individual life is unquestionable. Let every individual, man or woman, seek his or her own religious satisfaction, without being induced or forced by another and without our inducing or forcing another to the same course. To fulfil the object of the religious craving, nothing is more necessary than the acquisition of knowledge not confined to religion alone, though it is within the reach of the largest number, but of knowledge of all fields of life or existence, knowledge as deep and as wide as is possible for man, for such knowledge alone is the path to the attainment not in the next world—but in this world and 'in this life', the Permanent.

SIVA MAHIMNAH STOTRAM

THE HYMN ON THE GREATNESS OF SIVA

BY SWAMI PAVITRANANDA

कृशपरिणति चेतः क्लेशवश्यं क्व चेदं
क्व च तव गुणसीमोल्लङ्घिनी शश्वदृद्धिः ।
इति चकितममन्दीकृत्य मां भक्तिराधाद्
वरद चरणयोस्ते वाक्यपुष्पोपहारम् ॥ ३१ ॥

वरद Oh Giver of boons कृशपरिणति ill-developed क्लेशवश्यं subject to misery इदं this चेतः mind क्व च where गुणसीमोल्लङ्घिनी of infinite virtues शश्वत् eternal ऋद्धिः power क्व च where इति because of this चकितं seized with fear मां me अमन्दीकृत्य making fearless भक्तिः devotion ते चरणयोः to Thy feet वाक्यपुष्पोपहारं (मां) me—Who has this hymn as an offering आधात् has thrown

31. Oh Giver of boons, where is my ill-developed mind subject to misery[1] and where is Thy Divinity—eternal and possessing infinite virtues? Though terror-stricken because of this, I am forced[2] by my devotion to offer this hymn at Thy feet.

[1] *Misery*—According to Patanjali there are five kinds of misery—namely, Ignorance, Egoism, Attachment, Aversion and Clinging to life.
[2] *Forced etc.*:–Love for God forces a devotee to think that God will overlook all his littleness.

असितगिरिसमं स्यात् कज्जलं सिन्धुपात्रं
सुरतरुवरशाखा लेखनी पत्रमुर्वी ।
लिखति यदि गृहीत्वा सारदा सर्वकालं
तदपि तव गुणानामीश पारं न याति ॥ ३२ ॥

ईश Oh Lord (यदि if) असितगिरिसमं like the blue mountain कज्जलं ink सिन्धुः sea पात्रं inkstand सुरतरुवरशाखा the branch of the heavenly tree लेखनी pen उर्वी the earth पत्रं leaf स्यात् be, सारदा the Goddess of Learning (एतानि these) गृहीत्वा taking यदि if सर्वकालं through eternity लिखति writes तदपि even then तव Thy गुणानाम् of virtues पारं in limit न not याति reaches.

32. Oh Lord, if the blue mountain be ink, the ocean the inkstand, the branches of the heavenly[1] tree the pen, the earth the writing leaf, and by taking these if the Goodess of Learning

writes for eternity, even[2] then the limit of Thy virtues will not be reached.

[1] *Heavenly tree*—named Pârijâta.
[2] *Even etc.*—This indicates my audacity, justified only by my devotion, to praise Thee.

असुरसुरमुनीन्द्रैरर्चितस्येन्दु मौले-
र्ग्रथित गुणमहिम्नो निर्गुणस्येश्वरस्य ।
सकलगणवरिष्ठः पुष्पदन्ताभिधानो
रुचिरमलघुवृत्तैः स्तोत्रमेतच्चकार: ॥ ३३ ॥

सकलगणवरिष्ठः the best of the demi-gods पुष्पदन्ताभिधानः Pushpadanta by name असुरसुरमुनीन्द्रैः by Asuras, gods and the best of sages अर्चितस्य worshipped इन्दु मौलेः of one having the moon on his forehead ग्रथितगुण महिम्नः whose praises have been sung निर्गुणस्य without attributes ईश्वरस्य of God एतत् this रुचिरम् beautiful स्तोत्रं hymn अलघुवृत्तैः in all seriousness चकार composed.

33. The best of demi-gods,[1] Pushpadanta by name, composed in great devotion this beautiful hymn of the Lord, who is worshipped by demons, gods and the best of sages, whose[2] praises have been sung, who has got the moon on His forehead and who is attributeless.

[1] *Demi-gods*—Gandharvas or heavenly musicians.
[2] *Whose praises . . . sung*—i.e. previously.

अहरहरनवद्यं धूर्जटेः स्तोत्रमेतत्
पठति परमभक्त्या शुद्धचित्तः पुमान् यः ।
स भवति शिवलोके रुद्रतुल्यस्तथात्र
प्रचुरतरधनायुःपुत्रवान् कीर्त्तिमांश्च ॥ ३४ ॥

यः which पुमान् person शुद्धचित्तः with purified heart परमभक्त्या in great devotion अनवद्यं beautiful एतत् this धूर्जटेः स्तोत्रं the hymn to Siva अहरहः always पठति reads, सः he रुद्रतुल्यः like Siva भवति becomes तथा and अत्र in this world प्रचुरतरधनायुः पुत्रवान् possessed of much wealth, long life and many children कीर्त्तिमान् famous च also (भवति becomes).

34. The person who with purified heart and in great devotion always reads this beautiful Hymn to Siva, becomes[1] like Siva (after death) in the abode of Siva, and while in this world gets much wealth, long life, many children as also fame.

[1] *Becomes like Siva*—i.e. becomes one with Him.

NOTES AND COMMENTS

IN THIS NUMBER

In *Man's Place in the Universe* we have put forward what a Vedântist has to say about the speculations of modern science on time, space, and man's function within the space-time framework. . . . Prof. Benoy Kumar Sarkar shows in *Sociology in Bengal* that sociology, as cultivated in Bengal today, has a number of extra-academic and pre-academic sources to thank for its background and development. . . . In *What Vedantism is* contributed by Prof. S. N. L. Shrivastava is discussed the Vedântic doctrines as they stand in singular contrast to the theories advanced by some of the eminent Western thinkers. . . . *How a Prince became a Saint* is an interesting story based on folklore and is contributed by Swami Satprakashananda who belongs to the Ramakrishna Order. . . . *Sri Ramakrishna and Modern Psychology* is adapted from a lecture delivered by Swami Akhilananda at the Plantations Auditorium Providence, U.S.A., on the occasion of the Centenary Celebration of Sri Ramakrishna. . . . *Religion vs. Science* by Sugata gives a critical review of Prof. Albert Eagle's book on the philosophy of religion versus the philosophy of science. . . . Mr. V. Subramanya Iyer wrote the article on *Religion and Philosophy* for the Parliament of Religions, held in Calcutta last March. He discusses in it the question if a parliament of religions is also a parliament of philosophers.

MODERNISM IN LITERATURE

The distant parts of the globe are more closely knit today than were the different sections of a province before the discovery of steam or electricity. Ideas travel swiftly and the various tendencies in art and literature, society and politics are quickly communicated from one country to another. There is hardly any doubt that the facilities of exchange and communication are driving humanity towards a common standard in a number of ways. It is not surprising, for this reason, to discover the reflection of the modern literary tendencies in Europe and America in the present-day vernaculars in India. Any general observation on the modern tendencies of the Continental or English literature is, therefore, as well applicable to the recent trends in some of the Indian vernacular literatures.

Barring just a few exceptions, it is doubtful if our age has reason to be proud of its literature. The unwholesome and decadent outlook of many modern writers was denounced sometime ago by Dr. Inge in his presidential address before the English Association at Bedford College, Regent Park. His indictment against modern literature as a whole, not excluding the productions of the most famous and popular writers was that it was morbidly erotic in tone and that it "painted human character as a drab, dull, ignoble thing." Passing in review the works of all the major and minor lights in the English literary hall he asked, "Could one recall a single really noble character in any of them? Most of them wrote as if there was no such thing as religion or high-minded idealism." Their view of the human nature seemed to him ignoble. The recent tendencies in some of the Indian vernacular literatures fully deserve this denunciation. Not long ago Gandhiji

brought an exactly similar charge in the pages of the *Harijan*. Literature is not only the reflex of the mentality of an epoch but also a profoundly influential moulder of that mentality. If we want to build up a virile and vigorous society we need a healthy wind to brush away all the cobwebs of morbidness and sickliness in our literature and art. In this matter our educationists can profit by the example of Hitler who has ruthlessly banned all softening and weakening influences in art and literature.

FUTURE OF RELIGIOUS CONVERSION

Some time ago the *Indian Social Reformer* wrote somewhat approvingly of the recent movement in Germany towards an 'ethnic' religion and tried to point out the analogy between it and Hinduism. It is of course bold to suggest that Hinduism is an ethnic religion. Whatever it might have been in its early and incipient stages, it today denotes a multiplicity of faiths and philosophies held by a people composed of a multiplicity of races and racial intermixtures. The *Reformer's* approbation, however, arose from a consideration of the twists and turns which Christianity has undergone in the various nation-states of modern Europe and from its attitude towards the condemnable endeavours of certain of the Christian missions for mass conversions. It has made its position clear in reply to a letter from Professor Pratt of the U.S.A., who desired to know if the emphasis upon a national religion would not be setting limits to the universality of a great religion. It wrote in the issue of July 24: "Our objection is not (referring to the Christian missions in India) to their proclaiming the universal truths of Christianity. This we welcome. But many missionaries are not content with doing this. In fact the universal truths of Christianity figure less in missionary propaganda than certain things which Professor Pratt deprecates." These are mass conversions and the attitude of intense intolerance and vilification displayed by the missionaries. It next cited some instances to show how the movement for a national religion is a widespread tendency and how the universality of Christianity has become submerged under the tide of nationalism. Though it does not dogmatize it is disposed to look with favour upon the tendency towards a national religion.

The *Reformer's* attitude towards the Christian mission and mass conversion is sound. But, we feel that we cannot quite agree to what it has to say about the question of 'ethnic' religions. The early religions were no doubt ethnic in the sense that they were confined to particular tribes and groups of people confined to a certain region. Thus when David said in the *Bible* that by going into foreign lands he would have to worship alien deities, he affirmed the territorial limitation of Jehovah. The students of comparative religion have, however, held that the movement of religion has always been from the tribal to the national, and from the national to the individual and universal religion. Christ taught in Aramic, but very few of his modern Teutonic and Latin followers ever understand it. Mahomet was a Semite, but the bulk of his present followers are composed of peoples who stem out from different racial stocks. The religion of Buddha has travelled to all the points of the compass and embraced a multiplicity of races. Similar has also been the case with the Vedic religion in India. As religion has grown more and more ethical and less ritualistic and ceremonial it has cut across all racial and national limitations. The Protestant Reform movements in

modern Europe are not instances of sliding back to a primitive tribalism. They were inspired and sustained more by political and economic motives than by any realization of a genuine need for a national religion suited to the peoples concerned. Of the Anglican Reformation it has been humorously remarked by an historian that "it was religious only in the sense that it was sacrilegious." Similarly, the new paganism in Germany is inspired by political motives. We dare not even call it religious.

What should then be the modern view on the question of religious conversion? To have this it is necessary to acquire a right insight into religion. The self-assertive attitude of the missions which seek to impose their civilization and culture upon alien peoples is the fascist attitude in disguise. The world has to learn, though belatedly, the principles which Hinduism has been following from remote antiquity. Religion is a concern of the individual and is a far different affair from social convention. Religious conversion of individuals can never mean the alteration of the social content of their lives. Too often it has been the case that missionaries have uprooted a convert from all his ancestral tradition and culture and transplanted him into an alien and uncongenial social soil. Strange religions rarely thrive in strange soils. All preachings of particular dogmas, creeds and rituals should be avoided. This does not mean that the universal truths of religion should not be propagated among other peoples or that other peoples should be prevented from spontaneously taking to, and developing, new modes of worship. Everything is a blend of the particular and the universal. The different people of the world have to assimilate the same truths according to their needs, temperament and culture. Religion is an inner attitude of living. Hinduism offers an infinite scope for the variation of creeds and symbols, rituals and observances for the development of the individual while insisting upon the right spirit of inward living. The future lies with those who will live and preach Religion without any uncalled-for reference to creeds, dogmas, observances and even personalities.

WHY ARE MEN TURNING AWAY FROM CHURCHES?

Of late there has been a loud complaint from diverse quarters that an apathy has come upon the followers of certain Churches. Church-membership is falling away fast, and the Churches are either closing down or presenting more and more a desolate appearance. Some have wondered if a materialistic creed has not taken possession of the hearts of their erstwhile adherents. Others have guessed that the long, dolorous, and old-fashioned services might be responsible for the predicament. These, it has been argued, tax too much the patience of the modern man who has very little time to spare, and who is frightened away by the prospect of boredom. Consequently, many have suggested the cutting down of the length of the sermons and the enlivening of the Church-services by the incorporation of gleeful elements in order to angle the affections of the religiously minded. A few left-wingers with ultra-modern views on the vocation of ministers recommend the dropping altogether of the traditional religious appeal and propose to substitute in its place sermons which will be mere homilies on humanitarianism and social service. These diagnoses and recommendations betray an extreme lack of the understanding of the real issues. For this reason the remedies devised

and often applied fail to produce the desired results and leave their authors to lament in bewilderment the perversities of their generation.

Is the world really growing religion-weary? There is no reason to think so. On the contrary signs are in evidence which show that the humanity today is groping for a religious faith which can steady the reeling steps of the present civilization swiftly heading for a disaster. Why then are people turning away from what are reputed to be the centres of religious inspiration? It is because the preachers appear to have mostly fallen from their high vocations and because the houses of worship have become transformed into mere social centres. The supreme qualification of a preacher of religion is life. If he lacks it, no amount of eloquence, winning manners and suave conversation, can compensate it. Recently Bishop Alma White of America delivered in London some very outspoken observations on the degeneration of the present-day society and Churches. Among other things she remarked: "The Churches themselves have fallen. Instead of teaching the fundamental Bible truths, ministers of the Gospel have introduced the dance, the card party and the atmosphere of the theater in their Churches. The places of worship are ceasing to be the Churches of God and becoming mere social centres." The criticism has been very well deserved. A truly religious person sheds his aroma all around like a fragrant rose and draws the religiously minded to him without any beat of trumpet. A truly religious centre does not need to put up gaudy appearances like show-houses to attract souls which thirst for the waters of the spirit.

REVIEWS AND NOTICES

OUR TRIP TO AMERICA. By K. Natarajan. *The Indian Social Reformer Ltd., Kamakshi House, Bandra, Bombay 20. Pp. 150. Price Rs. 3/-, 5 sh., or $2 only.*

This little book reveals a keen eye, a broad mind and a patriotic heart. The author came in contact, and had intimate talks, with a good number of noted scholars, thinkers, and social workers of America, which stood him in good stead in studying the country so truly and sympathetically in such a short visit. What struck him in America are the perfect equality of men and women, the number of international institutes, the catholicity of the people, their capacity for keeping themselves well informed of the happenings in the remotest corners of the world, their admiration for Mahatma Gandhi, and their courtesy to foreigners. He found in this country the solution of one tangled problem of India, the communal problem. He found there Muslim and Christian Indians who were just Indians and who had sufficient regards for the pre-Muslim glory of India, as of India of later days. His study, however, of the American problem of fusing Germans, Italians, Irish and other European peoples into one American nation is not so optimistic. Up till now it cannot be said to be a problem, thanks to the attitude of the American press the government, and non-official agencies. But the author has noticed that some Americans of European extraction, specially the Italian and German-Americans, are more proud of these countries than of the land of their adoption. Mr. Natarajan's robust optimism about Hindu-Muslim unity, which is almost the very last word of his book, was perhaps stung to the quick as his mind went over to the Pakistanis and their ilk. We are, however, not pessimistic about it. But the real solution lies elewhere. The Hindu-Muslim problem is in reality the problem of the inferiority complex of the so-called Musilm leaders, who think that unless they keep on fanning the fire of discord they will be nowhere. And it is difficult

to conceive of a time when they will be cured of this disease and let two peace-loving peoples live side by side in mutual love and admiration. However that may be, the patriotic heart of Natarajan is revealed at every turn throughout the trip. One could almost feel his surge of emotion when he was asked, "Britain owns India, does she not?" While enjoying the well-earned pride of Italy at "General Balbo's flight", the thought comes to him spontaneously: "When will India be able to share in such triumphs of the human spirit over matter?" When he learned that Greenwich House (an institution that works with older children and their parents with a view to fusing "the heterogeneous elements of the population" into one nation) was affiliated to Columbia University he at once thinks that such "interlinking of University education with active social service to the advantage of both is well worth being adopted in India." On the whole the book is as interesting as it is illuminating.

CROSS ROADS. By Harindranath Chattopadhaya. *The Shama's Publishing House, Aghore Mandir, Mount Road, Madras. 43 pp.*

This is a little book of poems. Each poem is a celestial song that bears one high above even the noble and the sublime to a region where truth speaks in a strange tongue. The poet has put in the language of intuition, at once simple and stirring, the revelations to his deepest heart. Any analysis or elucidation is sure to spoil the extremely delicate beauty of the poems. One is to read and to feel. The get-up of the book is equally nice.

FOREIGN POLICY IN THE FAR EAST. By Taraknath Das. *Longmans, Green & Co., New York, Toronto. Pp. 272.*

The book consists of eight lectures, five of which, the nucleus of the present work, were delivered by the author before the Politics Department of the Catholic University of America in 1935 in the capacity of a Special Lecturer in Far Eastern Affairs. Three others were delivered at other places. In bringing out the lectures in book form the material has been revised and documented so that the whole presents a unified treatment of the subject-matter. At the outset the author has tried to dispel the crude notions that are still held about the Orientals by the West. "It may be safely asserted that until the latter part of the seventeenth century and early eighteenth century the peoples of the Orient in many ways were superior to the peoples of the Occident." The position of the Orient begins to decline from the 19th century ; and "a form of modified slavery became the lot of a large section of the people of the Orient" from that time. This is a vital thing to grasp in order to understand the political situation in the East. A change has come over the East in the twentieth century. There is a growing and insistent demand everywhere for equality and the establishment of nation-states. What is in store in future? The author believes, that a conflict is not inevitable if only the West recognizes that there should be co-operation between the Orientals and the Occidentals on a basis of equality.

The Far Eastern politics of today is but the struggle between the two conflicting forces of nationalism and imperialism. Revolutionary movements in the different countries in the last "are fed with the ideal of the supremacy of a national state which will be brought into existence by the efforts of the masses led by the intelligentsia." The national sentiment of these peoples has come into hostile conflict with the imperialism of the Western powers. Broadly, there are two clear-cut issues but in practice several complications have arisen due to the interplay of antagonistic aims and motives of the different powers and peoples. Thus Japan is at once nationalistic and imperialistic, and the key to her imperialism is to be found in her concern to maintain her position as a great power among the powers of the West. National prestige has demanded the maintenance of an efficient army in Japan, and to obviate the pressure on her masses she is seeking colonies abroad. All the various complications introduced by the rivalry of interests of powers are clearly set forth.

For the sake of convenience the history of Western expansion has been divided into several periods. The author draws attention to the fact that though the influence of India on British foreign policy in Eastern Europe and the Mediterranean region has been recognized, "owing to some mysterious reason, experts on Far Eastern affairs fail to recognize the importance of India in determining the future of the Far East." Perhaps this has been too obvious to be mentioned. Separate chapters set forth in some detail the foreign policies of France, Japan, and Britain. Careful attention is bestowed upon the Anglo-Japanese Alliance of 1902

which led to so many far-reaching repercussions in unexpected quarters. The last chapter reviews the foreign policies of the President, Frankin D. Roosevelt. Far East occupies too prominent a position in the imagination of the statesmen of the world. It is not too much to say that the centre of world politics has shifted to the Pacific. The book has removed a real need of the students of world politics for a reliable guide-post to the recent trends in the Far Eastern politics.

SANSKRIT-ENGLISH

THE MANDUKYOPANISHAD WITH GAUDAPADA'S KARIKA AND SANKARA'S COMMENTARY. Translated and annotated by Swami Nikhilananda. *Sri Ramakrishna Ashrama, Mysore. Pp. 361. Price Rs. 2-8-0.*

The brief *Mândukyopanishad* with Gaudapâda's *Kârikâs* on it forms a most authoritative and important treatise on Advaita Vedânta. The important character of this *Upanishad* was early realized, and it came to form the theme of two hundred and fifteen *Kârikâs* or explanatory verses by Gauda pâda who is reputed to have been the great preceptor of Sankara. These verses have marked out Gaudapâda as the solitary Indian philosopher known to us, who, before Sankara, gave a rational explanation of the Advaita Vedânta taught in the *Upanishads.* The purpose of these *Kârikâs* is to establish the final conclusion not merely by appealing to authority but with the help of *a priori* reasoning. The logical character of this exposition came to command so much respect in the orthodox circle that Sankara who commented only upon the authoritative and original texts of the *prasthânatrayas* deemed it necessary to write a commentary upon these *Kârikâs.* Any student of Indian philosophy, who wants to become thoroughly familiar with the rationalistic approach of the Advaita philosophy to the problem of Reality, must, therefore, cultivate some acquaintance with the *Kârikâs* with their commentary. The translator has, for this reason, rendered a signal service to the English-knowing public interested in Indian philosophy by bringing out a lucid and scholarly translation of the *Upanishad*, the *Kârikâs* and the *Bhâshya.* The translation is accompanied with elaborate and exhaustive notes and annotation which clear up the technical words and obscure references. In the preface the translator criticizes at some length some of the views of a few modern writers on Indian philosophy, who suspect that Gaudapâda was possibly a Buddhist and that his philosophy was just a version of the Buddhist metaphysics and who would make out certain discrepancies between the views of Gaudapâda and those of Sankara. We feel sure that this publication will form a valuable addition to the modern literature devoted to the exposition of the Indian philosophical doctrines.

SVETASVATARA UPANISHAD. Translated by Swami Thyagisananda. *Sri Ramakrishna Math, Mylapore, Madras. Pp. 131. Price 12 as.*

Though tradition does not place the *Svetasvatara Upanishad* among the major treatises of that name, which form the basis of discussion in the *Brahma Sutras*, it nevertheless came very early to occupy an important position by reason of the various precious metaphysical and religious ideas embedded in it. Its verses are often quoted by the reputed commentators to lend authority to their interpretations. Apart from these, this *Upanishad* is a very valuable work from the standpoint of historical interest also, especially from the standpoint of the development of the great devotional religions. The translator has, therefore, rendered a service to the public by bringing out a lucid translation of the work in English. The original text is accompanied by paraphrase, word-for word literal translation, a free rendering and copious notes.

SANSKRIT

THE MAHÂBHÂRATA (SOUTHERN RECENSION) VOLS. XIII, XIV, XV, XVI, AND XVII. Edited by Prof. P. P. S. Sastri, B.A. (Oxon.), M.A. Published by V. Ramaswamy Sastrulu & Sons, 292 Esplanade, Madras.

These volumes have been edited and printed as carefully as the previous ones reviewed by us in our June issue, 1935. The volumes XIII, XIV, XV contain the Sânti Parvan. The first volume deals with chapters 1—120, comprising the whole of Râjadharma proper; the second volume deals with chapters 121—148 comprising the whole of the Âpaddharma proper and also chapters 149—260 of the Mokshadharma. The third volume contains chapters 261—389, completing the Mokshadharma which is the last sub-parvan of the Sânti Parvan. The

volumes XVI and XVII deal with the Anusâsana Parvan. The former contains chapters 1—78, while the latter completes the Anusâsana Parvan. All these volumes have suitable introductions, the names of manuscripts consulted in preparing them, and the concordance of the chapters in the different editions.

The paper, printing, and get-up of these volumes as the previous ones deserve all praise. We wish the editor all success in completing the whole of the *Mahâbhârata*.

NEWS AND REPORTS

SRI RAMAKRISHNA MISSION, BARISAL

Report for 1936

The activities of the Sri Ramakrishna Mission, Barisal, are threefold, (1) educational, (2) propagandistic, and (3) the rendering of various other services.

Educational: It maintains a Students' Home mainly for poor and meritorious college students, which is run on the principles of the Brahmacharya Ashramas of old. A suitable environment is created for the boys in order to help them grow up physically, mentally, and spiritually. At the end of the year under review there were 18 students in the Home, of which 7 were free, 4 half-free and 5 concession-holders and 2 paying.

Many poor and helpless persons were given help in cash and in kind during the year under review. The workers of the Ashrama also nursed many patients suffering from various diseases and performed the cremation ceremonies of some.

Apart from holding many scriptural classes in the Ashrama for the benefit of the public, the monks and workers of the Ashrama held religious discussions and gave discourses on various religious topics outside at the invitation of the people of different localities. The centenary birth celebration of Sri Ramakrishna was celebrated with great success.

THE RAMAKRISHNA-VIVEKANANDA CENTER, NEW YORK

The Hundredth Birthday Anniversary of Sri Ramakrishna which commenced a year ago, came to a fitting close during the last week of March last, at the Ramakrishna-Vivekananda Center. A special celebration was held at the Chapel, Swami Nikhilananda speaking on "The God-Man of Modern India" before a large gathering of devotees, eager to hear about the Master's blessed life, in which the great truths of Vedânta had found their perfect expression. After the service Hindu sweets were distributed to all. An abundance of flowers had been placed on and around the altars of Sri Ramakrishna, Holy Mother and Swami Vivekananda, and their pictures hung with garlands.

On the 27th of March last, a dinner in celebration of Sri Ramakrishna's Birthday was held under the auspices of the Center, with the Swamis Akhilananda and Satprakashananda of Providence, R.I., and Dr. Joshi as guest speakers. Swami Akhilananda spoke about the profound influence of an illumined life like that of Sri Ramakrishna on the whole of human society. Swami Satprakashananda pointed out that the Master is being accepted as an international hero because of the spiritual treasure which he bestowed on the world, in the thought of which lies the only security of human aspirations. Dr. Joshi remarked that the saint actually possesses that wisdom which the philosopher pursues.

On Sunday, March 28, Swami Akhilananda addressed the congregation in the Chapel of the Center, speaking on "The Path of Divine Love." He was followed by Swami Satprakashananda, the subject of whose discourse was "The Cultural Heritage of India." At the close of the service, Swami Nikhilananda expressed the joy he and the members of the Center felt at the participation of the Swamis in the celebration, and particularly welcomed Swami Satprakashananda who had just arrived in that country from India.

THE RAMAKRISHNA MISSION SEVASHRAMA, LUCKNOW

Report for 1935 and 1936

Since its establishment in 1914 the work of the Ramakrishna Mission Sevashrama has been steadily advancing. Its activities

during the period under report were as follows:—

Medical Relief: The outdoor dispensary treated altogether 1,65,866 patients, of whom 42,753 were new cases and the rest repeated ones.

Regular Monetary Relief: Eight widows of respectable families with none to support them received help in the form of monthly allowances in cash; six old and invalid persons also received similar help.

Temporary Relief was given in cash or in kind to eighty-four persons for various kinds of expenses.

Accommodation: Two hundred and twenty-four persons, mainly strangers in the city, were accommodated in the Ashrama free of charge.

Free Night School: At the end of the period the number of boys on the roll in this night school, which offers free primary education to poor boys who are also supplied with books and other requisites free, was 63.

The Library and the Free Reading Room maintained by Ashrama were well utilized by the public.

THE RAMAKRISHNA MISSION FLOOD RELIEF, ORISSA

Appeal for Funds

As mentioned in our last report our workers are carrying on the relief work from the two Centres at Pipli and Delang. For the 4th and 5th week, 37 mds. 2 srs. and 26 mds. 30 srs. of rice respectively were distributed amongst 944 and 838 receipients of 26 villages from Delang Centre. From the Pipli Centre 40 mds. 38 srs. and 41 mds. 38 srs. of rice were given for the weeks amongst 1,141 and 1,153 receipients of 20 villages.

Hut building work is also going on and it is much extended. It is apprehended that the crops will fail which means the scarcity of food to the poor unfortunate victims. The funds at our hands are running short, but with the hope of getting response from the generous public we intend to carry on the relief work at least till the end of October. We once again appeal on behalf of the helpless brethren to the kind hearted public to contribute their mite to relieve the distress of the needy for the remaining period.

In this connection we have great pleasure in acknowledging with thanks the receipt of 100 pairs of new cloths from Dakeswari Cotton Mills for distribution. The demand is greater and we need more cloths.

Any contribution in cash or in kind (new cloths) will be thankfully received and acknowledged at the following addresses:—

1. The President, The Ramakrishna Mission, P.O. Belur Math, Dt. Howrah.
2. The Manager, Advaita Ashrama, 4, Wellington Lane, Calcutta.

(Sd.) Sankarananda,
Acting Secretary,
Ramakrishna Mission.

22nd Sept., 1937.

PRABUDDHA BHARATA

VOL. XLII *NOVEMBER, 1937* No. 11



"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।"

"Arise ! Awake ! And stop not till the Goal is reached."

LETTERS OF SWAMI VIVEKANANDA

Chicago,
November 15, 1894.

DEAR DIWANJI SAHEB,

I here received your kind note. So very kind of you to remember me even here, I have not seen your Narayan Hemchandra. He is not in America I believe. I have seen many strange sights and grand things. I am glad that there is a good chance of your coming over to Europe. Avail of it by any means. The fact of our isolation from all the other nations of the world is the cause of our degeneration and its only remedy is getting back into the current of the rest of the world. Motion is the sign of life. America is a grand country. It is a paradise of the poor and women. There is almost no poor in the country and nowhere else in the world women are so free, so educated, so cultured. They are everything in society.

This is a great lesson. The Sannyâsi has not lost a bit of his Sannyâsiship, even his mode of living. And in this most hospitable country, every home is open to me. The Lord who guides me in India, would He not guide me here? and He has. . .

You may not understand why a Sannyâsi should be in America, but it was necessary. Because the only claim you have to be recognized by the world is your religion, and good specimen of our religious men are required to be sent abroad, to give other nations an idea that India is not dead.

Some representative men must come out of India and go to all the nations of the earth to show at least that you are not savages. You may not feel the necessity of it from your Indian home but believe me, much depends upon that

for your nation. And a Sannyâsi who has no idea of doing good to his fellows is a brute, not a Sannyâsi.

I am neither a sight-seeing nor an idle traveller, but you will see, if you live to see and bless me all your life.

Mr. Dwivedi's papers were too big for the Parliament, and they had to be cut short.

I spoke at the Parliament of Religions and with what effect I may quote to you from a few newspapers and magazines ready at hand. I need not be self-conceited, but to you in confidence I am bound to say, because of your love, that no Hindu made such an impression in America and if my coming has done nothing, it has done this that Americans have come to know that India even today produces men at whose feet even the most civilized nations may learn lessons of religion and morality. Don't you think, that is enough say for the Hindu nation sending over here their Sannyâsi? You would hear the details from Virchand Gandhi.

These I quote from the journals :—"But eloquent as were many of the brief speeches, no one expressed as well the spirit of the Parilament (of religions) and its limitations as the Hindu monk. I copy his address in full but I can only suggest its effect upon the audience, for he is an orator by Divine right and his strong intelligent face in its picturesque setting of yellow and orange was hardly less interesting than these earnest words and the rich rhythmical utterance he gave them." (Here the speech is quoted in extenso). *New York Critique*.

"His culture, his eloquence and his fascinating personality has given us a new idea of Hindu civilization. His fine intelligent face and his deep musical voice prepossessing one at once in his favour has preached in clubs and churches until his faith has become familiar to us. He speaks without notes, presenting his facts and his conclusion with the greatest art, the most convincing sincerity and rising often to rich inspiring eloquence." *The Same*

"Vivekananda is undoubtedly the greatest figure in the Parliament of Religions. After hearing him we feel how foolish it is to send missionaries to this learned nation." *Herald* (The greatest paper here)

I cease from quoting more lest you think me conceited but this was necessary to you who have become nearly frogs in the well and would not see how the world is going on elsewhere? I do not mean you personally, my noble friend, but our nation in general.

I am the same here as in India, only here in this highly cultured land there is an appreciation, a sympathy which our ignorant fools never dream of. There our people grudge us monks a crumb of bread, here they are ready to pay one thousand rupees a lecture and remain grateful for the instructions for ever.

I am appreciated by these strangers more than I was ever in India. I can, if I will, live here all my life in the greatest luxury, but I am a Sannyâsi and "India with all thy faults I love thee still." So I am coming back after some months, and go on sowing the seeds of religion and progress from city to city as I was doing so long, although amongst a people who know not what appreciation and gratefulness is.

I am ashamed of my own nation when I compare their beggarly, selfish, unappreciative, ignorant ungratefulness with the help, hospitality, sympathy and respect which the Americans have shown to me, a representative of a foreign religion. Therefore come out of the country, see others and compare.

Now after these quotations do you think it was worthwhile to send a Sannyâsi to America?

Please do not publish it. I hate notoriety in the same manner as I did in India.

I am doing the Lord's work and wherever He leads I follow. मूकं करोति वाचालं —He who makes the dumb eloquent and the lame cross a mountain, He will help me. I do not care for human help. He is ready to help me in India, in America, in the North Pole, if He thinks fit. If He does not, none else can help me. Glory unto the Lord for ever and ever.

Yours with blessings,

VIVEKANANDA.

A STUDY IN MYSTICISM

By the Editor

I

Mystics of all ages and countries make various attempts to express the ultimate Reality, although they are fully aware that It is inexpressible. The fundamental principle of the highest form of mysticism is one of ineffability. The human language is inadequate to express the Reality, because It cannot be described in terms of the intellectual categories of language. Besides, the subject-object identity of the highest mystic experience makes any description impossible. Sri Ramakrishna in one of his manifold mystic experiences observes: "Something rises with a tingling sensation from the feet to the head. So long as it does not reach the brain I remain conscious, but the moment it does so, I am dead to the outside world. Even the functions of the eyes and the ears come to stop, and speech is out of the question. Who should speak? The very distinction between 'I' and 'Thou' vanishes. Sometimes I think I shall tell you everything about what I see and feel when that mysterious power rises up through the spinal column. When it has come up to this, or even this (pointing to the heart or the throat), it is possible to speak, which I do. But the moment it has gone above this (pointing to the throat), somebody stops my mouth, as it were, and I am adrift. I make up my mind to relate to you what I feel when the Kundalini goes beyond the throat, but as I think over it, up goes the mind at a bound, and there is an end of the matter!"

Many a time did Sri Ramakrishna attempt to describe this state, but failed every time. One day he was determined to tell and went on until the power reached the throat. Then pointing to the sixth centre, opposite to the junction of the eyebrows, he said, "When the mind reaches this point,

one catches a vision of the Supreme Soul and falls into Samâdhi. Only a thin, transparent veil intervenes between the individual soul and the Supreme Soul. He then sees like this—," and as he attempted to explain it in detail he fell into Samâdhi. When his mind came down a little he tried again, and again he was immersed in Samâdhi. After repeated fruitless attempts he said with tears in his eyes, "Well, I sincerely wish to tell you everything, but Mother won't let me do so. She gags me!"

Although mystics have universally declared the ineffability of the Reality, they have left rather profuse accounts of the experiences gathered by them in the course of their journey to the goal of life. These experiences and observations made by the mystics of various religions, countries, and temperaments, have aroused a philosophical interest in mysticism, which is in these days at a stage of vigorous growth and popularity among philosophers and seekers after Truth. Hence arises the need of defining the term, mysticism, and of assigning its proper place in the realm of religion. According to Goethe, mysticism is the scholastic of the heart, the dialectic of the feelings. Some describe it, in the language of Plotinus, as the flight of the alone to the Alone. Some distinguish it from philosophy in the sense that the former is an approach to the Reality through life and experience, while the latter is an approach through thinking. The author of *Studies in Mystical Religion* defines it as the type of religion which puts the emphasis on the immediate awareness of relation with God, on direct and intimate consciousness of the divine presence. It is, according to him, religion in its most acute, intense, and living stage. The mystic is regarded as a person of spiritual genius which a philosopher may not necessarily be. The mystic draws his inspiration from the depths of his being, while a philosopher approaches the Reality out of the demand of rational thinking. The intellectual quest about the Reality, according to E. Underhill, leads us down one of the three blind alleys : firstly, to an acceptance of the symbolic world of appearance as the real; secondly, to the elaboration of a theory—also of necessity symbolic—which, beautiful in itself, cannot help us to attain the Absolute which it describes; and thirdly, to a hopeless but strictly logical scepticism. Says Wildon Carr : "We are not pure intellects . . . around our conceptional and logical thought there remains a vague, nebulous Somewhat, the substance at whose expense the luminous nucleus we call the intellect is formed."

The mystic solves the problem of the Reality in terms of life, not in terms of philosophy. He wants to make a permanent adjustment of his being to the universal life that exists in the Reality. He is a great discoverer in the realm of the Reality and exerts all his faculties and vitality for the end. Untold sufferings and difficulties he patiently bears in his gradual ascent towards the Reality. The stories of the lives of mystics offer us a history of the race of adventurers who having transcended the sense-world hungered for the Absoulte and in the long run knew It and found union with It. The contact with the Absolute has been variously experienced and described in varied expressions by the mystics all over the world.

True mysticism has nothing to do with supernatural or miraculous powers. It does not seek after worldly gains, command over people, and the attainment of advantages through means undiscoverable by reason. Hence, true mysticism should be sharply distin-

guished from all forms of magic and self-seeking. All true mystics have been men of intense self-sacrifice and moral greatness, and models of simplicity and unworldliness. They have been those rare souls whose love and kindness knew no geographical and racial limits. The mystics form themselves into a kindred and uncommon class of men, although they may happen to belong to different races, religions, countries, and ages. "All mystics," says Saint-Martin, "speak the same language, for they come from the same country."

II

The end which mystics set before them on their pilgrimage is the conscious union which the living Absolute. The types of expression which the mystics adopt to articulate their knowledge appear to denote mutually opposed ideas of metaphysical doctrine. In the *Rig-Veda* X. 164. 46 we find a Vedic seer proclaiming that the Reality is one, though It is called by various names. One of the most noted hymns (*Rig-Veda* X. 129) runs as follows :

"Then there was neither Aught nor Naught,
no air nor sky beyond.
What covered all? Where rested all?
In watery gulf profound?
Nor death was then, nor deathlessness,
nor change of night and day.
That one breathed calmly, self-sustained;
naught else beyond it lay.
Gloom hid in gloom existed first—
one sea eluding view.
The one a void in chaos wrapt, by
inward fervour grew.".

Since the human language cannot get beyond the world of experience to which our ideas and conceptions are limited, it is but natural that the seer of the hymn reckoned the Absolute as neither Aught nor Naught. Another expression is found in a verse of the *Taittiriya Upanishad* :

"Not-being was this in the beginning;
From it being arose.
Self-fashioned indeed out of itself,
Therefore is it named 'well-fashioned'."

The descriptions of the Absolute offered by the Upanishadic seers are, in many cases, given in the form of a number of negatives. The same method was adopted by Plotinus in his description of the mystic vision. It was a state in which there was no movement, no emotion, no desire, no reason or any thought, no concern with the beautiful, no self-presence before the gods, and, finally, no vision. These negations should not be construed as a meaningless or nihilistic condition. Because, the highest form of mysticism can hardly be put in terms of the categories of intellect.

The Vedic seers gave the name of the ineffable state as the Âtman or the Self which was described by them as Existence, Knowledge, and Bliss. Then they realized the Âtman as the Manifested and the Unmanifested, the Expressible and the Inexpressible, the Founded and the Foundationless, the Consciousness and the Unconsciousness, the Real and the Unreal, the Formed and the Unformed, the Mortal and the Immortal, the Abiding and the Fleeting, and so forth.

The Buddhists could not say what exists at the state of Nirvâna for they denied the existence of the Self as described by the Hindus. In truth, the Self is as ineffable as the state of Nirvâna. "But still state was rightfully called immortal and blissful," says Prof. Dasgupta, "because it was looked upon by the Buddhists as the end of all their sufferings, the goal of all

their spiritual strivings, and the culmination of spiritual perfection. What is especially emphasized, from the negative point of veiw, is that it is absolutely non-logical in its nature. It has no describable essence. The mysticism of the Buddhist consists in a belief in this essenceless state of Nirvâna as the state of ultimate perfection and ultimate extinction, to be realized by the complete extinction of desires and the supra-intellectual wisdom of the yoga practice."

The silence of Buddha about the ultimate Reality has been misinterpreted and his philosophy has been labelled as atheism. This is all due to the fact that the state of Nirvâna is unfathomable for ordinary comprehension.

The Absolute has again been described by the mystics of all ages and countries as Perfect Love, Heavenly Melody, and Infinite Sweetness. They experience a source of unearthly love, music, and joy in their union with the Supreme and this union is conscious, personal, and complete. The fire of love for the Supreme burns in these mystics so intensely that they forget their own selves and lose their personalities in ecstatic trances. They believe that the Supreme is their saviour and the controller of their bodies and minds. They trust that He is the only Person on whom only they may entirely depend in this mortal and evanescent world. They sing, laugh, dance, and weep for Him and no amount of sufferings is unbearable for them to have the union of their Beloved. Lord Krishna says in the *Gitâ*: "But those who worship Me, resigning all actions in Me, regarding Me as the Supreme Goal, meditating on Me with single-minded devotion,—to these whose mind is set on Me, verily I become ere long, O, son of Prithâ, the Saviour out of the ocean of the mortal world."

Richard Rolle of Hampole, the father of English mysticism, gives a beautiful description of his inward experience which discerns a state of joyous and awakened love for the Supreme: "Song I call, when in a plenteous soul the sweetness of eternal love with burning is taken, and thought into song is turned, and the mind into full sweet sound is changed." Chaitanya says: "O Lord, when, in taking Thy name, with tears of joy my eyes will overflow, words will be choked in my mouth, and all the hairs of my body will stand erect thrilled with joy? In the state of separation from the Lord, even the twinkling of the eye seems to me a cycle, copious tears flow from my eyes like unto the rainy season, and all the world appears to me a void." In a different language we find Kabir expressing his intoxication for God:

"He who knoweth not himself is mad;
When one knoweth himself he knoweth the one God.
He who is not intoxicated with divine love in this human birth shall never be so.
Saith Kabir, I am dyed with the dye of God."

Then, again, Mirâbai who had the 'Spiritual Marriage' like that of St. Catherine or of St. Teresa proclaims:

"I laugh when I behold my Beloved; people think I weep.
I have planted the vine of love and irrigated it again and again with the water of tears,
I have cast away my fear of the world, what can anyone do to me?
Mirâ's love for her God is fixed, come what may."

Here is another expression of a Hindu saint, Rui Dâs:

"I am a sacrifice to Thee, O God;
Why art Thou silent?
For many births have I been separated from Thee, O God;
This birth is on Thine own account.
Saith Rui Dâs, putting my hopes in Thee, I live; it is long since I have seen Thee."

Jalalu'd Din, the Persian mystic, sings in the following manner:

"While the thought of the Beloved fills our hearts
All our work is to do Him service and spend life for Him.
Wherever He kindles His destructive torch,
Myriads of lovers' souls are burnt therewith.
The lovers who dwell within the sanctuary
Are moths burnt with the torch of the Beloved's face,
O heart, hasten thither! for God will shine upon you,
And seem to you a sweet garden instead of a terror."

III

One characteristic, common to all these mystics, is that they transform themselves into Perfect Love, and sacrifice their own selves so much that they feel their identity with Him in some form or other. These mystics very often use various kinds of symbolic languages in their mystical expressions. Their experiences sometimes come in the forms of visions, voices, and supernatural favours. The mystics who happen to be musicians, poets, painters, artists, and the like give vent to their visions in terms of their favourite arts. Besides, in the case of the mystics who are not artists in the ordinary sense, there often come to them some sorts of symbolic language to articulate their knowledge of the Supreme. Richard Rolle used to express his mystic visions in terms of music. St. Catherine of Genoa like Hindu Yogins and mystics made use of the abstract conceptions of fire and light. Some Christian saints see the visions of Jesus and Mary, while some of the Hindu saints feel the living presence of the Deities they love. Mystics, as a rule, cannot wholly do away with symbols in order to articulate their experiences. Of course, there are mystics, in all religions and countries, who remain silent and do not or cannot express what they have experienced. In this connection E. Underhill observes: "The greatest mystics, however—Ruysbroeck, St. John of the Cross, and St. Teresa herself in her later stages—distinguish clearly between the indicible Reality which they perceive and the image under which they describe it. Again and again they tell us with Dionysius and Eckhart, that the Object of their contemplation 'hath no image': or with St. John of the Cross that 'the soul can never attain to the height of the divine union, so far as it is possible in this life, through the medium of any forms or figures.' Therefore the attempt which has sometimes been made to identify mysticism with such forms and figures—with visions, voices, and 'supernatural favours'—is clearly wrong." The visions, figures, voices, and supernatural favours do come to the mystics at certain stages of their spiritual development. These things we find abundantly in the lives of mystics in all countries and more or less in all religions. Except in cases of hallucination and self-delusion the visions, figures, voices, and supernatural favours have been found to transform the lives of many seekers after Truth and to give impetus to mystics in their gradual approach to the

highest form of mystic experience. There are grades of mystic development and therefore the mystic experiences in the shape of genuine divine visions, voices, figures, and supernatural favours do come within the scope of mysticism. Of course, the various forms of magic and occultism should be sharply distinguished from all forms of mysticism. A true mystic always desires more and more of the love and knowledge of God without paying attention to any supernatural phenomena. It is true that in the lives of the mystics supernatural phenomena sometimes occur, although they do never seek after them. They never make too much of them, rather the occurrences make them more humble and grateful to the Supreme who appears before them out of His infinite mercy in the forms of visions, special figures, and voices. True, they hate like filth all sorts of psychic powers and consider them to be hindrances to their high aspirations. But sometimes these events occur in their lives, which go to show the working of the Divine Will. The *Gitâ* says: "Persons who, meditating on Me as non-separate, worship Me in all beings, to them thus ever jealously engaged, I carry what they lack and preserve what they already have." In the stories of the lives of mystics it is not unoften found that they get visions of many future circumstances having great significance for and bearing upon their spiritual life. Sometimes they have their unselfish desires fulfilled through supernatural agencies. Ordinary people, ignorant as they are of the workings of the Divine Will, take the extraordinary events in the lives of the mysties for so many miracles performed by themselves. True mystics never claim any credit to themselves because they are fully aware that the Supreme alone is the Lord of all actions great and small and that He alone is the source of all their strength and the master of their body and mind. Hence, true visions, voices, and supernatural favours that God sends as blessings to His devotees can rightly fall within the scope of true mysticism.

IV

Mysticism is neither a science nor a philosophy. It is innate in man and it grows in him accordingly as the spirit in him manifests itself. It is an art inasmuch as it is the attempt to realize the presence of the living God in the soul and in nature. It differs from the intellectual and emotional life of ordinary men. It is the development of the very essence of our being. Plato recognized it as that consciousness which could comprehend the real world of ideas. Plotinus called it another intellect which is different from what reasons and is denominated rational. Mysticism is the experience of the Absolute within one's own soul and also outside it. It may not follow any strict code of dogmas, rituals, and doctrines. It may not believe in any particular theology and observe the injunctions of any particular system of spiritual endeavour. There are many different roads along which the mystics have approached the Absolute. So dogmatism finds no place in mysticism. The soul is free and every man has the right of treading the path suited to his choice and temperament. There is no knowing as to how the soul will manifest itself through a particular individual. So the mystics advocate freedom from all sorts of narrow enclosures in the beginning, in the middle, and in the end of their mystic experiences.

THE HOLY MOTHER'S CONVERSATIONS

By a Disciple

Mother was sitting on her cot. I was reading out to her letters from the devotees. Krishnalal Maharaj was also present. Someone had written that the mind could not be calmed and so on. At these complaints Mother replied with some animation: "If they can repeat the Lord's name fifteen or twenty thousand times a day, they can succeed. I have seen it myself, Krishnalal; the mind really gets steady. Let them practise first; if they don't succeed then let them complain. But then, it is necessary to practise with some concentration. But, that's not to be. None will do anything, they will merely complain why they did not succeed."

A devotee questioned Mother about meditation, etc. Mother said: "Repetition of the Lord's name, telling the number on fingers, etc.—all these are for turning the mind Godwards. The mind wants to run hither and thither, yet it is drawn this way through them. When one has the vision of God or meditation in the course of repeating the Lord's name, such repetition even ceases then. If you have meditations, you have everything.

"The mind is restless, so to make it steady it is necessary at the start to try to meditate by holding the breath a little. It helps the concentration of the mind. But it should not be done too much. It heats the brain. Everything—whether it be God-realization or meditation—depends on the mind. Anything can be achieved if the mind gets steady.

"Man indeed lives in oblivion of God. So when the Lord finds it necessary, He comes down from time to time and shows the way by practising Sâdhanâs Himself. This time He has exemplified renunciation. He has said that a hundred years hence He will live a householder's life."

One day I asked Mother: "Mother, do you not always remember your real nature?" "How can that be," replied Mother. "Can all these works be done with such consciousness? But then, whenever the desire to know comes in the midst of works, a little thinking lifts up the mind at once and reveals the play of the Mahâmâyâ." Someone said: "Mother, we are trying so much. But, we never realize it." Mother replied, "You will realize it. What anxiety can you have? You will have everything in due time."

That night the conversation went on for long. I said: "Mother, Kedar Maharaj says, 'Perform all these works with great devotion. If you do so, you will realize whatever there is to realize, without further effort.' " Mother said: "Yes, you should do work. Work keeps the mind healthy. But, repetition of the Lord's name, meditation, and prayer are also necessary. You should sit for meditation at least once in the morning and in the evening. That's like the rudder of a boat. If you sit for meditation in the evening, then all thoughts and searchings of the good and the bad you have done in the course of the day come to your mind. Next, you should compare the state of your mind with what it was the previous day. Then, you should try to meditate on the form of your chosen Ideal while telling the

Lord's name. At first the face comes before the meditating mind. But you should try to meditate on the entire form from the feet upwards. If you do not meditate and repeat the Lord's name, morning and evening, side by side with your work, how will you realize what you are doing and what not?" I said: "Some again remark that work is of no avail and that only meditation and repetition of the Lord's name will be of service." "How could they know what would be of service and what not?" queried Mother. "Is everything achieved by practising meditation and repeating the Lord's name a few days? Unless Mahâmâyâ puts away the obstacles on the way nothing whatever will be of avail. You saw the other day how one deranged the mind by trying to meditate and repeat the Lord's name too much. If the mind becomes deranged what remains? The mind is like a screw, if it gets twisted this side a little it either gets deranged or is caught in the net of Mahâmâyâ, and flattered with the belief that it is wise it thinks 'I am quite happy.' Again if it is twisted in the opposite direction a little, it moves on the right path and enjoys peace and happiness. One should always remember, and pray to Him, 'Lord, give me good sense.' How many can meditate and repeat the Lord's name always? They do a little at the start. Afterwards they become puffed with pride like N—and become miserable by thinking all kinds of trash things. It is far better to do work instead of giving reins to the mind by keeping it idle. The mind creates all kinds of troubles once the reins are handed to it. My Naren (Vivekananda) started selfless work in view of all these." Hinting at N., Mother continued: "Look at him, how impure his mind has become by continuous idling! How he is becoming a mere faddist for purity. And he complains of disquiet! Why so much disquiet? He gets no enlightenment even after so much experience!"

CROSS AND EAGLE*

By Count Hermann Keyserling

It is not true that a change in the conception of what Christianity represents is equivalent to de-Christianization. On the contrary, a deeper understanding, in case religious and metaphysical experience remains what it was, would signify absolute progress. In this sense we are now in a position to understand

* I am offering herewith to the readers of *Prabuddha Bharata* the principal part of the chapter "Suffering" of my *Buch vom Persönlichen Leben* (The introduction to which was published in India in the May issue, 1936, of *Visva-Bharati*) of which a French edition will be published under the title *From Suffering to Fulfilment* by the Librairie Stock of Paris in November 1937. It deals with the two poles of spiritual life on this earth, one of which is symbolized by the Roman Eagle, the other by the Christian Cross. Obviously, it deals with them from a Western standpoint and in the context of present-day Western history. But since today there exist only planetary problems, I think that these considerations apply in principle to other continents as well. The reader will surely grasp my fundamental meaning in spite of the fragmentary character of this essay which has been cut out of a much wider whole.

better than ever before the deeper significance of the Cross. The symbol of the Cross cannot be comprehended in all its spiritual bearing if it is considered separated from that of the Eagle, under the triumphant sign of which it rose to the height of glory. Only two and no more creative attitudes of mind are possible in man with regard to reality: one is that of completely apprehending or conquering the objective world and the other of being completely apprehended or conquered by it—in other words, of complete emotional possessedness. We shall in the following name the two principles that of possession and that of possessedness. The first leads to self-control and mastery over the world. Every form of successful active life presupposes this attitude, its supreme expression is the hero. But if the hero would alone directly transform the non-Ego in the widest sense and impress upon it his being and individuality, he would himself have little inner experience and would not change himself. His symbol would be therefore steel or granite. Steadfastness and constancy are his highest resort in inner life. This mode of being, which for the Western world has found its prototype in the antique hero, found its supreme national expression in ancient Romanism, which lived under the sign of the Eagle with an exclusiveness which has never been equalled either before or after.

Now, when this sign reached the zenith of the heaven of its significance and power, and when everything was being explained under its sign, then for the first time in history the symbol of the Cross not only beamed forth, but it did so with such immeasurable vehemence and intensity, that in course of a few centuries it conquered the whole empire of the Eagle from within. The significance of this inter-relation has been expressed by one word of Christ: "What would be the benefit of man if he wins the whole world but brings harm to his soul!" The pure eagle-man does not think of it at all; his life is an altogether objective one,—work, efficiency, struggle, victory or defeat, death and the objective continuance of life and its continued effectiveness in memory as crystallized into fame, lends significance to his whole life; he is not concerned with what he himself experiences therein or what would become of himself. Thus his sacrificing his life, for which he is ever prepared, signifies even more than it is: it signifies complete sacrifice of the subject himself. From this point of view it will be clear, in what sense the *exclusive* eagle-man represents the *evil* principle when judged spiritually. In the chapter "The ethical problem" of my "The Recovery of Truth" (London, Cape) it was shown that evil is a necessity in the living process, on the one hand as the destructive component in life which in every one of its moments is construction and destruction at the same time, and on the other, for the sake of creating frontiers and boundaries. It is not necessary therefore to revert to this theme here. But however necessary it might be for the living process: Evil still remains Evil; he who denies that robs the evil precisely of its positive meaning. And the more Evil becomes absolute, i.e., detaches itself from the connection with good, the more evil does it become in the generally accepted negative sense. Thus the pure eagle-man is actually that beast of prey, as which Oswald Spengler, who was absolutely blind spiritually, has described man in general. Beasts of prey however are enemies of all life which may serve them as food. Such were the Romans in their great days; in order to know what they were essentially, it would not do to question them—the

conquerors, but those who were conquered and ruled by them. And beasts of prey they were felt to be in those days by those who then stood for the future, i.e., the fathers of the Christian church. The exclusive eagle-man represents, when spiritually analysed, not the good but the evil principle, and there is nothing to modify or change this fact. The very fact that subjective life means nothing to the eagle-man is enough to prove this : in so far as he ignores the subjective in him he gives away what alone has intrinsic spiritual value. The external expression of this essentially evil quality is that the eagle-man, inasmuch as and in so far as he takes no account of his own self, is indifferent also towards others. Hence the horrible cruelty and hardness of all the peoples of European antiquity, particularly of the Jews who in their peculiar way stressed the eagle-principle with extreme one-sidedness. In their great days, everything was "objective" in their eyes : what mattered to them was fulfilment of law and not inner attitude. Judged from the point of view of posterity *they* are the true fathers of modern world—mastery in all non-military and non-political respects. How inevitably every exclusively ruling eagle-ethos leads to a supremacy of Evil is proved today symbolically by America, where everybody in smiling and friendly connivance claims for himself the basic right of throwing millions into misery and death for the sake of a favourable balance-sheet, and where the exclusive bent on success in the world thwarts the soul to such a degree as was perhaps never witnessed before.[1] And this is proved finally by the direct and conscious hostility against the soul of Bolshevism, murdering millions and persecuting every faith in things of higher value. It need not surprise my readers that I refer Americanism, Judaism and Bolshevism also to the eagle-principle : if the hero is the prototype of its principle and Romanism the highest expression it has hitherto ever achieved, there are yet innumerable inferior forms of appearance,—for instance the destroyers without any sense of purpose, like the Mongolian Khans; the adventurer who without any thought of benifiting himself or others again and again endangers his life; the profiteer who tries to take advantage, equally superficially, of every possible chance conjuncture; and the empty intellectual as violater of the world. But even the highest expressions of eagle-hood stand for the evil principle. The soldier however pure in mind has to kill and destroy and no interpretation can change the originally evil meaning of this activity. And if today, under the sign of a new orientation towards the pre-Christian hero-ethos, *every* kind of subjectivism is derided as clinging to the "narrow ego", and killing is felt to be a matter of course and the problem of immortality is no longer raised, this proves the same emphasis on hard and pitiless eagle-ship, thanks to whose unchallenged supremacy Christ's word on the loss of soul, which no earthly gain could compensate, could produce such tremendous effect.

At that time, in that Kairós, when the eagle was more omnipotent than ever, its absolute value and its birthright to grow dawned for the first time on the spiritualized soul. This consciousness was of course awakened in the orient at a much earlier date, but still it is permissible to write "for the first time", because only in contrast to the triumphing Eagle the whole significance of the Cross could become clear with overwhelming force. Now it was felt by man : more important than ruling

[1] Cf. my analysis of the American soul in *America Set Free* (London, Jonathan Cape).

the world is to transform one's own self *in order to grow in spirit.* For that however is necessary an attitude of mind quite opposite to that of the eagle : the attitude of primary attention to one's own and other people's soul, recognizing as supreme value the *subject* within oneself and others which is ignored by the eagle. The way to one's own self however does not lie from conquest to conquest but from one complete emotional surrender to another.

In order to show how enormous is the orbit of this idea,—much wider than the compass of what has been hitherto associated with the symbol of the Cross, I reiterate here firstly what early in 1932 I wrote on the occasion of Leo Frobenius's "Schicksals-Kunde", for I can think of no better way of expressing what is needful in this connection than by referring to Frobenius's discoveries in the field of cultural morphology. "According to Frobenius the true cultural history of mankind progresses not from concept to concept but rather from one emotional surrender to another in a ceaseless stream. Concepts, by means of which the world of actuality is mastered, are the last forms of expression of a pre-existing feeling of life; everything that can be secondarily interpreted as a leading idea or a prominent principle, makes its appearance at first as involuntary and not-understood expression. Thus man has been "possessed" of this or that particular side of the total actuality in a sequence of single direction, as in the case of time, or periodically, or from one country to another. And the particular cultural structure then results *a posteriori* from the particular kind of emotional obsession. Thus at various times the symbol of the animal or the plant or the sun or the moon or the observed creative nature or a spiritual yonder world experienced as actuality got complete hold of the imagination of men. Once thus possessed, they were unable to experience anything in a different way than is determined by their pre-existing possessedness. However, as soon as the trance of the possesed people was broken, the individuality of the particular culture lost all of a sudden its vital roots. Similarly sharp and clear cut are the spatial frontiers which separate different feelings of life. Thus we know today that from paleolithic days an unsurmountable boundary line separating different conceptions of life ran over the Vosges ridge. . . . The last possessedness of the Occidental man has been *through facts.* Facts in the modern sense were hardly noticed before the 18th century. But from the 19th they monopolized attention with an exclusiveness as in previous times only magical phenomena could impress consciousness. This fact of being possessed by facts alone—which possessedness is exactly of the same type as any other—and *not* any really achieved consolidated intellectual progress, explains the gigantic dynamism of this technical age. But as soon as the trance of this possessedness shall cease — all the problems which were brought to the fore for the first time in the 18th century, would be done for."

The heathen Romans too were of course "possessed": namely by the pathos of devotion to the *res publica.* But as pure eagle-men they were possessed only "objectively", and moreover their main interest was politics and therewith the impersonal and blind world of Gana. For that reason the problem of personal possessedness presented itself to them perhaps less urgently than to any other people of historical importance. And prescisely for that reason the Stoa could mean to them the last word of philosophy. As against this, the Christian impulse

effected a sudden and equally exclusive accentuation of the pole exactly opposite to that of the Eagle : this is the pole of the Cross. But here it was not only a question of possessedness by something particular, the precondition not merely of all experience but also of all activity —without burning zeal for an object no one can devote his whole energy to it— *but the highest appreciation of the possessedness in itself under the sign of truthfulness.*

This sentence gives the kernel of Christianity. It proves at the same time finally that the Christus-impulse is indeed a decisive step forward in the process of the in-break of spirit, and that this is the essence of Christianity. The eagle-man wishes only to possess the world; not only the question of personal possessedness, but, above all else, even that of truth has no significance for him, excepting in the sense that truth can be a means to attain and exercise power. That is why statesmen and generals lie and betray so naively whenever it may be of use to them. Now the *Spirit* can grow only under the sign of truth;—its symbol is the beaming clear light. Spiritual truth however does not signify congruence of representation and being on the plane of projection of scientific knowledge, but truthfulness. That is why Christ for the first time in the Occident continually harped on the turn of speech that he himself was Truth. Therewith we have returned to the first proposition of this chapter about the significance of suffering and the Cross, and may now proceed further. We wrote : "every man who is at all conscious of his own self is forced by his deep solitary being out of the fixations of the empirical plane. He feels : I ought to see life just as it actually is, for from the depth of my soul I wish it. I ought to find a new internal equilibrium in the sign of truthfulness, for otherwise I shall never find peace. Yet for the fulfilment of this mission even the deepest man in its entirety is not ripe at the beginning : only a complete metamorphosis can create in him the new inner state he aspires to. This process is however painful. And herein lies the whole of the deep sense of suffering." Christianity does not stop at suffering in itself. It requires acceptance of and consentment to suffering for the sake of truthfulness : Firstly in the sense that this life for the most part consists of painful experiences, and truthfulness requires it to be seen just as it is. Secondly—and this is most important—the growth of the spirit can be effected only by stressing truthfulness as such. The radical difference between Christ and Buddha may be perceived here, and it shows at the same time the former's greater spiritual depth. Buddha was spiritually more "awakened" than Christ, and he is therefore precisely at this day one of the guiding stars of the first magnitude for the whole of humanity.* Yet he did not preach acceptance of and consentment to suffering, but rather its elimination through a proper process of psycho-analysis. For that reason Buddhism in its own time could not initiate a historical progress. But precisely in this connection it becomes clear how absurd it is to make of Christ an "heroic" man as is done today by so many Germans. The courage of being possessed by all suffering and therewith of taking the Cross on oneself, is indeed courage of the highest order. But if it is the function of words to help man to discriminate, then Christ was no hero, but precisely his antipole : the sufferer, the man of pain endured.

* I have shown this at length in *Creative Understanding and The Recovery of Truth* (English Edition, London, Cape).

But he was this in the positive sense—not in the negative, as is considered by the spiritually blind people of today. He was no weakling, and none of those who are prone to avoid difficulties, and no seeker of peace at any price. But Christ was a sufferer also in quite a different sense than, for instance, the "divine sufferer" Odysseus. The latter had of course to pass through much that is unpleasant, he also complains against it, but it could not transform him and it was not even accepted in advance that there might be anything positive in his suffering. As regards suffering, issueless tragedy was the last word of the Greeks. As opposed to this Christian suffering signifies, again, acceptance of suffering under the sign of truth and truthfulness as the only way to creative internal metamorphosis.

This characteristic then distinguishes the Christus-mythos radically from all those numerous ones about the suffering and dying and resurrected gods. Of course the Christus-mythos has absorbed in itself all those older myths of this type which were current within its sphere of expansion, with the result that it has now become difficult to historical study and text-exegesis to draw exact boundaries. But, as we have said before, considerations of these disciplines are irrelevant to essential problems. The ancient myth of the martyred and dying god was interpreted by the Christians—but only by them—in the sense that the bad and the evil may prove to be such efficient instruments of self-realization that the Godhead himself did not disdain to suffer death in the most shameful way. The older suffering and dying gods were merely "divine sufferers"; they were tragic heroes of the kind of Christ as interpreted by the German-Christians, a latter-day German sect. In so far however as they were heroes, their existence too was impersonal and objective in the previously determined sense; i.e. not the personal and intimate experience with its personal results, but the objective historical situation with its externally comprehensible consequences was the main thing in it. Now it cannot be denied that not only Paul but also Jesus himself had thought in a similar way: i.e. to him too the thing of primary importance was the objectively planned redemption of mankind and its ultimate fulfilment. Yet precisely at this point it dawns upon us with perfect clarity, how little importance attaches to historical considerations in religious and metaphysical connections: what matters is spiritual *being*, and it is not necessary that its possessor should properly recognize it. For everyone, including the greatest and the freest of men, is bound by the tradition within which he grew. Whatever not only Paul but even Jesus may have thought for themselves—the true, and in its deepest sense original and essential Christian "fact" was that which from century to century has affirmed its differential modality in ever greater relief. Today this cannot be said with too much emphasis, for the whole future of the achievements of the Christian era depends upon it: The soul of Christian truth does *not* depend upon the truth of Jewish or pre-Christian eschatology, and neither upon the conformity to reality of the ideas of expiation, redemption, hereditary sin, of sin in any one of its many Christian meanings, and not at all upon a particular dogmatism as such. All dogmas and doctrines are rather attempts to comprehend the fundamental experience of Christianity in a manner susceptible of transference by means of thought, which naturally was more difficult, the more the unconscious of the Christians was attached to pre-Christian ideas,—that is

to say, it was most difficult at the beginning of our era. Moreover all particular teachings are but reading new meanings into old forms—a hitherto unused but important and necessary word, for an unusual quantity of spiritual facts are founded on it. Everybody knows that the dramatic poet requires a pre-existing theme, in which to plunge his whole mind, out of which at-onement there then emerges a creation so original that no one ever thinks of the alien element. Now the course of every man is the same as that of the dramatic artist, inasmuch as he endeavours to realize his own self. The spirit realizes itself always in projections; but it can project itself only on what is existing. The more it is possessed by it in the sense explained above, the more of his intrinsically own—not the more of what is alien to him—comes into existence. This is the explanation of the fact that ever again has mankind interpreted the whole universe into one particular book —I am thinking here not only of the sacred books, but also of the Odyssee which was regarded by the Greeks as a text-book of morals, of the *Divine Comedy*, of Faust, and even of Hitler's *My Struggle*—, and that on one and the same text, about the exact meaning of which much honest labour was lost, have been founded the most different and mutually antagonistic philosophies, theologies and theodecies. From this does not follow however that such practice should be condemned: but rather how necessary it is to most men to pay allegiance to certain adopted texts. Otherwise they cannot realize their own selves.

The differential significance of the symbol of the Cross as opposed to that of the Eagle, and therewith of Christianity as opposed to antique heathendom, is, if expressed in the language which is best understood today, that suffering accepted and borne and consented to in the spirit of truthfulness *changes* man and herewith advances the process of the inbreak of spirit. At least in one respect the Christian spirit is not only the opposite pole but also the exact opposite of the spirit of antique heathendom: while the latter forbids dwelling on suffering, the former rests solely and wholly on one's voluntarily confessing the suffering to one's own self. External victories may be the easiest to fight out, when personal experience is laughed away, but inner progress is completely dependent on surrender to the process of inner progress. And this and this alone was the original purpose of Christianity. More than any other religion of the world, Christianity subordinates everything to the growth of the spirit. Whatever facilitates this growth is good, whatever retards it is evil. This proves suffering to be better than triumph. For only he who completely confesses to himself what is going on in him, only he who deepens and accentuates his experience as much as possible through attentiveness to it,—only he achieves spiritualization deeper than from what he started. Such confession is however always without exception closely bound up with pain and suffering. Self-analysis, searching of conscience, internal struggle, conquest of one's own self, repentance—they are all processes of inner metabolism which give pain. And only those can achieve true progress who do not stun their pain, but who take upon themselves everything under the symbol of supreme truthfulness.

Thus it is that the Cross, the Cross which is voluntarily taken up and borne, is actually the only way to greater spiritualization. This paradox (from the standpoint of all occidental pre-Christian history) explains all the exaggerations of truth which were given

credence to in Europe, time and again, such as the consentment to or even the glorification of dishonour. infamy, disgrace, contemptedness, and of misery, ugliness and disease.' These exaggerations in their deepest sense do not mean reaction against or over-compensation of antique lordliness, but only an over-emphasis of the truth that intense possessedness in proper attitude conjures the greatest internal transformations leading to the greatest creativeness in the positive sense. Precisely this fact explains these epidemics of longing after suffering which have time and again raged within the sphere of Christianity, be it in the shape of self-flagellation or other kinds of mortification; and it also explains the astonishing popularity which has been always enjoyed by the preachers of hard penance also without the Christian cosmos. Even in the greatest artistic age of Florence no Florentine had enjoyed such popularity which fell to the share of Savonarola, whose request was precisely to sacrifice all that was beautiful. This is something quite different from the mortification of the flesh, the cult of which has been developed most by the Indians and the Tibetans. Such mortification attaches no value to suffering for its own sake; it should only serve to steel the will, to liberate the spirit, and elevate the soul through established training. Both the Yogi and the Jesuit lay as little emphasis on suffering as the sport-trainer. But in the case of the Christian, voluntary acceptance of the Cross accepted and emphasized suffering for its own sake means the way to salvation.

Now let us look back: has there ever been a thoughtful race of man which did not know this? Why have they never imagined the intellectually and spiritually great ones to be happy men? Why have they rather always demanded that they should be subjected to more ordeals than the lesser men? For the rest the world-process is full to overflowing of the required suffering. He who has meditated my *South American Meditations* knows how absolutely nature is contrary to all norms of the spirit which represents the true inner norm of man. The more a man grows greater and higher in spirit, the more deeply does he feel the conflict with the non-spiritual in him, which is yet a part of him, and which he is not able to modify according to his ideal. All that is pure and noble and profound, however, cannot but provoke the hatred and mortal enmity of all that is ugly and lowly and superficial. There has never been as yet any notable exception to this rule.

This is the individual side of the kernel of Christianity in relation to Occidental history. The social side of it is represented by the fact that the stressing of one's own suffering induces the capacity for suffering with and for others, that is the capacity for sympathy, owing to which the voluntary acceptance of suffering awakens the desire to improve the world. One is gripped by horror when one realizes how natural was the conception of slavery even to such lofty spirits as Plato and Aristotle,—even though the slaves might have been princes even yesterday. They did not even raise the problem that slaves should not be treated in a manner unworthy of man. They absolutely lacked that imagination of the heart which is lacking even today in most Asiatics. This imagination is awakened only through the voluntary acceptance and stressing of suffering. It is clearly possible, for all experience proves it to be so, that even men who are otherwise good and profound in mind maltreat other beings in the most cruel manner whom they consider to be of lower niveau, if they have never confessed

to themselves their own suffering. If from this standpoint we consider the most normal phenomena not only of the pre-Christian, but of the Christian era, then it becomes clear to us, to what a degree the message of the Cross is of eternal actuality. Today particularly the small people, whose life is hard and who have to be hard against each other in order to be able to live at all are most pitiless towards their own class. Rarely do they concede to each other the right of falling sick, rarely do they spare each other, and rarely any sympathy is shown when one loses one's means of livelihood. Among peasants whose fundamental qualities for some undefined reasons seem to be parsimony and close-fistedness all over the world, are met with quite often even in present-day Germany conditions similar to those so powerfully described by Jeremias Gotthelf with reference to Switzerland: that the poor are as a matter of course despised and derided and treated as without any rights so far as it is permitted by law. This hardness of small people is much harder than anything ever evinced by clan-arrogance, for even though the man of noble lineage or high position may not consider the common man to be of the same status as himself, yet he feels no envy towards him and usually does him good voluntarily as best as he understands it. Where however the upper classes are very hard and cruel to the common man, it is always of a piece with the obduracy which they bring to bear on their own selves. The most unchristian of all phenomena in this respect is the characteristic behaviour of the intellectuals towards each other. For reciprocal generosity of even the slightest degree is a rarity among them. Shamefully they envy each other in the acrimonious intent of mutual disservice, excepting when they belong to the same coterie or fight on the same front, in which case the mechanism of identification may deaden the envy and finally carry off the palm. From this point of view the position of the majority of German intellectuals is quite horrible since Nietzsche and his pupils furnished them with the weapons of psychoanalysis and characterology with which to supply an unconscious evil motive to every conscious thought or to interpret all that is noble in the light of baseness, and to contemplate all celestial phenomena in the perspective of the netherworld. But even these, which are perhaps the most repulsive of moral aberrations known in history, are in the first instance characterized by the fact that they do not confess to themselves their own essential being; they transfer it to others and ab-react thereby, in the form of malicious joy, what they themselves had suffered and what could have ennobled them. The most harmless, but unfortunately the most frequent form at the same time of unchristian absence of imagination of the heart is the tacit approval of the suffering of those whom they recognize to be spiritually great: they do not take part in the suffering, which would be of benefit also to them, but harden their heart under the pretext that the suffering redounds to the benefit of those who suffer. Also those who thus refuse to suffer themselves are in truth being hard on their own selves; for they miss the view of their own real condition and in this way conjure up horrible consequences in the form of disease, murder, starvation, extermination, etc., so that they would have had to admit afterwards if they could have understood what they do: "We have been more pitiless to ourselves than others have ever been." Wherever people are thus hard on themselves, the ancient Roman proverb may be applied: *homo homini lupus*. And there is only one way to

awaken heart's imagination and therewith sympathy : To confess to oneself one's own suffering.

Now, if this happens in the profundity of heart, then the hardness melts away in the long run of itself; it then becomes physiologically incapable of further existence. This explains that the Christus-impulse, however hard. Jesus might have been on all who did not belong to him, however loveless and cruel ideas are bound up, even to this day, due to the literal-minded belief in the texts derived from pre-Christian times, with the religion of love, has slowly but irresistibly effected progressive humanisation, and on the other it also explains why this is true only of the Christus-impulse. Neither in Indian Bhakti, nor in Buddhistic pity, and neither in the culture of the emotions of Confucianism, is there any stimulus to make life better and easier for all. The Indian thinks only of his own solitary self; only for the sake of this self, and not for the sake of others, would he be good and charitable. The Chinese of the classical age was charitable only towards those with whom he stood in one of the recognized forms of relation. Unless touched by the Christus-impulse none can realize the Christian attitude to one's own suffering, thanks to which, in creative metamorphosis of the soul, suffering leads man to feel sympathy for all suffering and enables him to carry not only his own cross but also that of all others. Herein lies the *eternal* significance of the symbol of Christ's death for the deliverance of all. No other religion has produced such saints as Dostoievski's Starez Sossima who sincerely believed to be himself guilty of all the crimes of others. Thanks to the reception of the Christus-impulse, we Occidentals, originally hard-hearted and loveless compared with Oriental peoples, have drawn most of the practical consequences that can be derived from the power of sympathy. The Christian attitude awakens and fosters, shapes and intensifies precisely the imagination of the heart. The man in whom it is very much alive, suffers in the most personal sense, not less from other people's sufferings than from his own. Rather he suffers more from them. Strictly speaking, almost every one can endure what befalls him personally. But only those who lack imagination can stand the suffering of others, for to the spirit which lives out his life in the form of images, representation is more important than actuality. The direction which the imagination would take with regard to the nearest depends on free stressing. It is the greatest social achievement of Christianity for the benefit of mankind to have initiated this new orientation.[1]

[1] (Translated from German by Batakrishna Ghosh, Esq., Dr. Phil. (Munich), Litt. (Paris), Membre de la Societe Asiatique de Paris, Lecturer, University of Calcutta and revised by the author.)

ABSOLUTE KNOWLEDGE AND POPULAR RELIGION

By Prof. Akshaya Kumar Banerjea, M.A.

Yogirâj Gambhirnath was described by other saints of recognized spiritual insight as Mâyâtita (one who has transcended the world of Mâyâ), Trigunâtita (above the influence of three gunas, *viz.* Sattwa, Rajas and Tamas), Yuktayogi (a *yogi* whose entire nature remains consciously unified with Brahman or Âtman in the midst of all the changing external circumstances), and so on. He had reached the highest stage of Vedântic knowledge, attained the supreme ideal of Yoga, experienced the identity of himself and all other jivas with Brahman and realized the world as the diversified manifestations of the non-dual Absolute. By prolonged practice he had brought down this Samâdhijâ Prajñâ (the supreme knowledge attained in the deepest trance) into his normal course of life. Meditation became his normal nature. It is at this stage that he took charge of his Guru's Âsrama, the Gorakhnath Temple, at Gorakhpur and came in social contact with the people of the world.

Though himself above all differences of the actual and the ideal, bondage and liberation, the worshipper and the Deity, etc., he in his Âsrama-life strictly complied with the requirements of popular religion, as enjoined by the Sâstras. In conducting the affairs of the Âsrama and in giving instruction to the people at large, he never ignored the importance of popular rites and ceremonies and the Sâstric modes of worshipping the Deity in diverse names and forms. He himself set examples by offering such worship and arranging such ceremonies. When asked about the efficacy of such ceremonial worship of different gods and goddesses for the fulfilment of particular desires and for advancement in spiritual life, he gently replied that no doubt should be cherished with regard to what the Rishis had prescribed in the Sâstras. He also declared that gods and goddesses really existed as the regulators of particular departments of the phenomenal world, that they were the moral and spiritual powers governing from behind the natural forces, the courses of physical phenomena and of human destinies, that those who worshipped them with faith and earnestness could have direct intercourse with them and have their prayers granted by them. But, he reminded the truth-seekers, they were all non-different from God the Absolute, they were the self-manifestations of God with various qualifications and with diverse names and forms and having special connections with special departments of the physical and mental universe. So long as the world of diversities appeared to be real, he explained, the deities should not be regarded as unreal, since both were manifestations in diverse names and forms of the same Absolute Reality, though the reality of both were phenomenal (Vyâvahârika), the deities represented higher orders of phenomenal reality than the objects of sensuous experience, because in the former the nature and power of God were mirrored in a far greater degree and clearer form than in the latter. Ultimately all were Brahman and Brahman was all, and nothing but Brahman really existed.

The life and teachings of this saint of Gorakhpur showed that the apparent conflict between reason and faith, philosophical truth and popular beliefs, reflection and meditation on the One without a second and ceremonial worship of gods and goddesses, living the life of freedom and willing obedience to the commands of the scriptures and the society, appeared to be irreconcilable only so long as reason did not reach the height of spiritual self-realization and stand face to face with the ultimate object of its quest. Reason at first asserts itself in human nature as a rebellious child. It revolts against whatever stands in the way of its free self-expression and self-development. In its quest of Truth it moves onward with implicit faith in the infallibility of the abstract principles of Formal Logic and declares a merciless crusade against whatever apparently fails to satisfy their demands. In its growing success it forgets the limitations of the principles it relies on. Proud of its discovery of higher and higher abstract truths, it becomes more and more indifferent to the concrete manifestations and embodiment of those truths in particular forms realizable to commonsense. The higher and higher abstract universal concepts, farther and farther from the particular names and forms and the objects of sense-experience, are accepted as representing the truer and truer characters of Reality, and the concrete realities of popular experience are rejected as false. The highest Truth of reason is thus found to be the most abstract and farthest from the world of concrete experience. But the knowledge of all such rational truths and even of the ultimate Truth is indirect and cannot finally satisfy the demand of reason itself. It feels a yearning for coming face to face with Truth, and the satisfaction of this yearning requires prolonged spiritual self-discipline and deep meditation. When by this means Truth is directly realized, the Absolute Reality reveals Its perfect character to such concrete experience of the purified soul. The conflict between reason and common sense then disappears. Reason had laid undue emphasis on the abstract aspect of Truth, and common sense upon its diverse names and forms. Common sense had regarded these diverse names and forms as realities, and reason revolted against this and conceived of the abstract principle as the Reality. But the closest acquaintance with the nature of Reality obtained through spiritual discipline and meditation reveals that there is truly no difference between them, that the concrete many are the diverse self-manifestations of the Abstract one. The One and the many are not mutually contradictory, but in each of the many the One embodies and enjoys Itself, not partly, but wholly, though in various forms. A man of true insight sees the One in Its perfect glory everywhere in all the sensible forms. So long as this experience is not attained, knowledge is not perfect. Whether we speak of the knowledge of Brahman or the knowledge of the world, the knowledge remains imperfect until and unless Brahman is experienced as shining in all Its glory in the diverse phenomena of the world and the world is experienced as a spiritual entity non-different from Brahman.

This knowledge being attained, nothing is looked down upon, nothing appears to be insignificant or contemptible, nothing becomes a source of disgust or uneasiness or agitation. Everything can then be truly appreciated in its essential moral and spiritual relation to its immediate surroundings as well as to the world system and also as a particular form of the self-expression of Brahman. The entire world of experience

with all its diversities appears as good, beautiful, and blissful. There is no ground why at this stage of the self-fulfilment of the rational consciousness of man the popular forms of worship and the socio-religious rites and ceremonies prevalent among the different sections of humanity should be detested or discouraged or abandoned as superstitions.

What is realized as true, good, beautiful, and blissful in the highest plane of spiritual consciousness by the Mahâpurushas is put before the people in general as the ideal to be pursued by them. What is real to the Siddhas (the men of realization) is the ideal to the Sâdhakas (the aspirants). The approved social customs and habits, the religious rites and ceremonies, the diverse forms of the worship of gods and goddesses,—all these are enjoined by the Sâstras and encouraged by the Mahâpurushas as means to the Sâdhakas' realization of Absolute Truth, Absolute Good, Absolute Beauty, and Absolute Bliss, which characterize the Absolute Reality as experienced by the self-fulfilled Mahâpurushas and the Absolute Ideal as sought to be attained by the aspirant for self-fulfilment. The Mahâpurushas enjoy the various rituals and practices as the particular concrete forms, in which the Absolute Truth—Beauty—Good—Bliss embodies and enjoys Itself, and the Sâdhakas are encouraged to have recourse to them for the culture of relative truth, beauty, good, and bliss, and to cultivate the habit of contemplating them from the viewpoint of the Mahâpurushas for the progressive approach to the realization of the Absolute Ideal-Reality.

It is in this light that Mahâpurusha Gambhirnath viewed and taught the people to regard all kinds of rituals and practices. To disdain them, as many so-called rationalists do, was according to him the sign of our ignorance or partial view of Reality. He did not allow any negligence of the prescribed forms of worship in the temple and he himself took part in them. He went round the temple (Pradakshin) and attended the Ârati (light-waving, etc.) along with the other Sâdhus and Bhaktas (devotees). He had definite instructions to the Pujâri (the Sâdhu in charge of the regular worship of the Deity) and other Sâdhus not to be indifferent to the rituals.

Yogirâj Gambhirnath, though himself always in the meditative mood, offered special encouragement to Jâtrâbhinaya (itinerant religious dramatic performances), Râma-lilâbhinaya (dramatic performances depicting the life-story of Râma, the ideal man-god of India), Kirtan and Bhajan (religious songs), etc. The professional parties that specialized in them used to come to the Âsrama, sometimes on their own initiative and sometimes on invitation, to entertain the Sâdhus and Bhaktas. Yogirâj asked the officers of the temple to make arrangements for their performance and himself encouraged them by his presence and kind look of approbation. He used to explain in a few words to those around him that these were not mere amusements, but national educational institutions which moved from place to place and imparted highly useful education to the mass of people with regard to the various aspects of the domestic, social, political, moral, and religious ideals and duties of the Hindus. Being given in the garb of amusements, the truths appealed directly to the heart and became very effective. The truths discovered and cultured by the highest in the society naturally flowed to the lowest through these institutions. No more effective means for mass education could be conceived.

He also pointed out that these institutions had also a powerful liberalizing influence upon the outlook of the people. They generally based their instruction and entertainment upon the stories of the *Râmâyana*, the *Mahâbhârata* and the *Purânas*. The stringent rules and regulations, the elaborate rites and ceremonies, the distinctive forms of worship and discipline, which were based on the injunctions of the *Vedas*, the *Smritis* and the *Tantras*, represented one side of Hinduism. The lives of Râma and Krishna, the principles illustrated in the anecdotes described in the *Râmâyana*, the *Mahâbhârata*, and the different Purânas, the religious songs composed by the mystic poets, the stories about the ways of conduct of the Jivanmuktas and the Bhâgabatas of different ages, etc. constituted another side of Hinduism. The two sides were complementary to each other. The one side lay greater emphasis upon the discipline and purification of the body and the mind and the necessary segregation of oneself from all possible undesirable influences. This, if not properly understood, might have a tendency to create a narrowness of outlook and an undue attachment to ritualism and mechanical obedience to rules. The other side therefore laid greater emphasis upon universal moral culture, the culture of altruistic feelings and social virtues, the cherishing of humanitarian and cosmopolitan ideals and the breaking of artificial barriers raised through attachment to ritualism. The proper harmony of these two sides, emphasized by the two classes of scriptures and their exponents, was necessary for the entire moral and spiritual character of man being perfectly built up and led towards the realization of Absolute Truth, Beauty, Goodness, and Bliss. The strict conformity to the rules of discipline imposed by the scriptures and the Âchâryas recognized by the society and the community to which one belongs and the spiritualization and universalization of outlook were both necessary for harmonious self-development and self-perfection. The contribution made towards this end by the popular *Jâtrâ* etc., was considerable. It helped greatly also in bringing together on the same level of moral, spiritual, intellectual, and æsthetic culture the high and the low, the rich and the poor, the learned and the illiterate, the Sâdhus and the householders, the followers of different sectarian forms of worship, the men brought up under different social customs, etc., who together constituted the Indian Society. The Mohammedan and the Christian masses also were brought under the influence of Hindu culture to a great extent by the charm of these institutions. Bâbâ Gambhirnath used occasionally to attract the attention of his English-educated and partially westernized disciples and admirers towards the great part played by these instruments of mass education in the development of the moral, spiritual, intellectual, and æsthetic culture of this great country.

Yogirâj Gambhirnath, though himself above all sense of difference between man and man and even between man and insect, free from all prejudices with regard to food and touch and other social customs, and always dwelling in the highest spiritual plane of consciousness, did not approve of the wilful violation of the long-standing social and religious customs and restrictions by the men of ordinary intellectual and moral calibre. He held that such violation contributed little to any desirable reform, but did considerable injury to the transgressors by taking away the social restraint upon their sensuous propensities and capricious desires and the

spirit of indiscipline. Real reform, he taught, could be accomplished by men extraordinarily gifted for the purpose, —by men of true insight into the inner life of the society and the spirit of the age. For leading a well-disciplined life and preparing the body and the mind for the pursuit of higher ideals, an ordinary individual ought to abide by the rules and regulations which the society and the Sâstras as interpreted by the recognized Âchâryas enjoined upon him. These rules and regulations were not of course eternal. They were liable to change, the underlying spirit and purpose were eternal and would remain the same. When in future these present rules would be repealed and new rules should take their place, the future generations of men should, with the same moral and spiritual end in view, follow the new rules and violate the repealed ones.

Though holding such views, with regard to the mode of life of ordinary men, his own catholicity and generosity found expression off and on in his dealings with men and things. Let me give an illustration. One day he was sitting still in his habitual mood on a terrace in front of the main temple. An educated Bengali disciple was by his side. A well-dressed young woman alighted from a carriage, approached the temple, entered into the inner compartment of the temple, bowed down with deep reverence before the altar, came out and made obeisance to Bâbâji and went away. Though her behaviour was in every respect like that of a pious lady, it somehow struck the disciple that she was a prostitute, and he was wondering how she could be allowed to enter into the temple. Yogirâj read his thought and in a tone full of kindness and love said that even she being a Hindu was entitled to enter the shrine. A new truth was revealed to the disciple. Even a prostitute by profession, an outcaste in the eyes of society and kept at a distance by every decent gentleman, was entitled to enter into the inner compartment of a temple, stand in the closest proximity to the Deity, and offer worship to Him, because she was a *Hindu*, because she was a believer in the Hindu Deities, the Hindu ideals, the Hindu forms of worship, the Hindu scriptures and the Hindu manners and customs. On account of her immoral practices her company might reasonably be forsaken by the pious men of the society; but she was not on that account forsaken by the merciful Deity. The Deity accepted worship from and took mercy on, all those who sincerely believed in Him and offered their hearts to Him. All persons, virtuous or vicious, belonged to the Deity; but the Deity belonged exclusively to none. A true believer in the Deity had no moral or religious right to debar another believer from access to the Deity on the ground of the latter's low birth or immoral conduct.

BRAHMACHARYA OR CONTINENCE

By Swami Yatiswarananda

In "Sayings of Brother Giles" it is said.: "He who wishes to move a large stone or any other great weight and carry it to any other place, must try to move it rather by ingenuity than by force. And so, if we desire to overcome the vice of impurity and to acquire the virtue of chastity, we must set to work rather by the way of humility and by a good and discreet method of spiritual discipline, than by a rash and presumptuous use of penitential austerities.

"Every vice troubles and obscures the fair glory of holy chastity, for it is like a bright mirror which is clouded and darkened, not only by contact with impure and defiling things, but by the mere breath of man. It is impossible for a man to attain to any spiritual grace, so long as he is inclined to carnal concupiscence and therefore, whithersoever thou turn thyself, thou shalt never be able to attain to spiritual grace until thou canst master all the vices of the flesh. Wherefore, fight valiantly against thy frail and sensual flesh, thine own worst enemy which wages war against thee day and night. And know that he who shall overcome this mortal enemy of ours has most certainly defeated and discomfited all his other enemies, and shall attain to spiritual grace, and every degree of virtue and perfection.

"Amongst all other virtues I would set the virtue of chastity first, because sweet chastity contains all perfection in itself; but there is no other virtue which can ever be perfect without chastity.

"Chastity is, in strict truth, the careful and continual custody of our corporeal and spiritual senses, in order to preserve them pure and immaculate for God alone."

Brahmacharya is no doubt the first thing required in all spiritual life. And people who are not prepared to observe perfect continence in word, thought and deed will never be able to remain on the higher plane, even if they obtain some glimpses of the higher truths. They will always fall down again, so that the highest realization and the higher forms of spiritual life can never be attained by them.

You should make it a point never to give the enemy a frontal attack. There is an art of fighting the senses which must be learnt. Never be too violent. You see, sometimes without first creating the right mood, we want to overcome the senses by extreme violence. This is very dangerous and should never be attempted. Sometimes, remaining in a lower mood, we try to control ourselves in a most violent manner, without rising to a higher plane. Then, naturally, there come most violent reactions, physical as well as mental, and our whole progress is retarded or even stopped altogether. So, with an effort of the will, we should first raise the mind and create the higher mood, and then with a little force everything is accomplished. We should never court the danger of violent reactions. Just think of the lever-action, the action of the crowbar which enables you to lift heavy weights which you could never have moved without taking their help. The fun is, with reference to the things of the world we are so worldly-wise and careful, so ingenious and practical; but

with reference to spiritual life and practice we are so foolish and careless.

First of all, try to be conscious of the higher centre. Then you will find that you are on a higher level than the thing or person that tempts you. And thus the desire can be very easily controlled. All such thoughts and desires are far more psychical than physical.

We may be very near a bad or impure thing physically, but at the same time very far from it mentally and psychically. In order to remain unaffected, we should raise a strong barrier to insulate ourselves on the thought-plane. But this is not enough. It is a negative process, and we should bring in a positive factor also, i.e. we should think of the Divine or of some Holy Personality most intensely, filling our whole mind, our whole being with that thought. Draw yourself away physically and mentally, and then give your whole mind and attention to the Divine alone and do not allow it to stray away towards the object of temptation. Do not allow yourself to go near it either physically or mentally. Then, in a very easy and natural way, we learn to draw ourselves away from the things and persons that tempt us, to raise a strong barrier between them and us and to remain unaffected.

Physical nearness is not the only danger. The person who tempts us may be far away physically, but we feel a tremendous attraction for him or her on the thought-plane. So even when the person that attracts us or the object that tempts us is only on the thought-plane and not physically near, we should do exactly and scrupulously what we are told to do on the physical plane, i.e. we should in no way communicate with that person, we should dissociate ourselves mentally from him or her, draw our mind away from all thoughts connected with the object of temptation and raise a strong barrier or even a feeling of loathing or disgust for that person. And, after having done that, we should see that we give all our thoughts and feelings to the Divine alone. Creating a strong dislike or disgust for the object of temptation is not the ultimate solution, but in many cases it proves to be very helpful as a stepping-stone on our way to the sublimation of our feelings and desires, and so should be made use of.

It is a very vital point to do this consciously, deliberately, in a systematic way. At the same time, one may do more of Japam, practise a little more of meditation, say some prayer, repeat some elevating passages, even if the mind be divided or in a state of unrest, even if there is a terrible tug-of-war going on in the mind for some time. Somehow or other, in the case, of all aspirants, a strong counter-current of thought is to be raised.

Practically speaking, all our troubles are more mental than physical, and unless there be mental troubles, there can never be any physical ones, unless something in us responds to the outer stimulus, whatever it may be, there can be no object of temptation.

If we are not able to create the higher mood at the time the trouble arises, we should draw ourselves away from the person or object of temptation and then try to create it. There should be a conscious, deliberate cutting off in all such cases. Our cutting ourselves decidedly away from the things that trouble us, to some extent helps us in developing the higher mood and purifying our mind from all the dirt that is lying hidden in its depths.

Mental pictures and brooding over them constantly create even greater troubles and dangers for the aspirant than physical ones. Both strong counter-currents of thought and counter-

feelings must be raised and intensified. We should never allow ourselves to drift in cases of danger.

If one is not able to change the picture, one should drop it for the time being. For some people it is easier to change their thinking than their feeling. Feeling having come, it at once tries to dominate everything and even brushes reason and thought into a corner. The only way of bringing about a change in the feeling is first of all to change the thought and make it very intense.

Really speaking, we all live more in a world of thought than in the physical world. This is a fact. And the outer world, as I said before, could have no attraction, unless there were the corresponding thoughts and desires in our mind. Only when the impure mind receives some outer stimulus in a certain way, can we be affected at all.

We should see to have some ready-made counter-pictures or some ready-made counter-thoughts at hand, so that we can use them as weapons the moment any desirable thought or feeling arises and tries to find some expression on the mental or physical plane.

Suppose a person attracts you. Then what to do? Raise at once a very intense counter-current of thought or some very definite counter-picture. Imagine that person as dragging you down and think at the same time strongly of your Ishtam, setting the picture of your Ishtam against that of the other person. Then it becomes easier to evade the subtle charm of the object of temptation and to change the thought and feeling regarding it.

You see, the whole trouble is this :—The person that affects me I regard as a great reality. So I feel drawn towards that person. Now suppose, I look upon that person as a mere shadow, as something unsubstantial, then he would lose his charm for and his influence on me, and the fight would become a very easy one. But generally the attraction is such and our consciousness is so confused and full of wrong notions that we do not even want to do this in most cases.

Another very psychological way is to think that the person that troubles me is merged in my Ishtam or object of meditation. This is very effective in most cases. Or if anyone meditates on the Impersonal aspect of the Divine, he should imagine that, like the salt-doll, that person is getting lost and dissolved in the Impersonal. You should make it a point to raise very vivid and intense counter-currents of thought, in order to change and purify your feelings completely.

Sometimes, especially in the case of persons tempting us, we must have a little imagination. Instead of this beautiful form that draws me, I should see the skeleton, the bony structure. Nothing is truer than this imagination. So we may look upon that person either as a shadow, something unsubstantial and unreal, or as a skeleton, a mere bony structure, or again we may create a sort of bitterness, disgust or dislike for that person, thinking very intensely that he or she is going to drag us down and is to be strictly avoided as a great danger and hindrance on our path. And really speaking, the fighter should always have all his weapons ready at hand. Just one weapon won't do. But if one weapon fails, then make use of the other.

A great point to note is that we should change our attitude towards ourselves and towards others. We should try to look upon ourselves in a different and truer way :—'I am not a man, I am not a woman, I am not the body, I am the

Self, I am Infinite Consciousness and Bliss, not limited by any Upâdhis, not this physical form with which I happen to be associated for some time. I am sexless, etc., etc.' If we are able to bring about this change in our outlook and really come to feel it, then the position becomes very very secure.

By constant thinking in a certain way, a habit is created, and once this is done, everything else becomes more and more easy. And all this thinking can be done very effectively and without any great strain if one tries to rise to a higher plane of consciousness.

Just take the example of the baby-kangaroo. Whenever there is any danger, it goes and jumps into its mother's pouch. Your centre of consciousness should be like the mother's pouch in the case of the baby-kangaroo. Try to be with your Ishtam the very moment any trouble arises, and then you are safe and do not court any unnecessary reaction by acting in too violent a way. The moment you let go the hold on your Ishtam, you allow your mind to come down and feel the attraction, and then you are gone.

At such times, when we are struggling with our senses and some outward attraction or mental picture, we should have some rhythmic breath, do Japam, repeat some holy passage or prayer or think in a very intense and one-pointed way of a Holy Personality who remained undisturbed and unruffled in the midst of certain similar temptations. And, as I told you, the fighter should always have all his weapons at hand. We should never rely on one weapon alone.

Once Swami Brahmananda told me, "My boy, give your whole mind to God. If you give it to the world, the world will destroy everything." Give all your attainments, your youth, everything, to the Divine. If you give it to the world, the world will spoil it all and leave you empty-handed in the end.

Really speaking, Brahmacharya is absolutely necessary in higher spiritual life, although sometimes people are not told this very plainly, in order not to discourage them at the very beginning. There can never be any real meditation, any higher realization, without unbroken Brahmacharya in thought, word and deed. Without perfect continence and purity higher spiritual life does not become natural. But, as I said, I sometimes manage to talk a milder and less direct way just in order not to upset people.

If the working of the lower centres is not stopped, the person will never be able to keep himself on a higher plane, whatever people may say or think. Really speaking, there can be no spiritual life, if these lower centres are allowed to function. Stop their work. And unless you do this, the higher centres can never work properly.

There are people who may have some glimpses without observing the strictest Brahmacharya, but they can never succeed in remaining on the higher plane, and no higher form of realization can ever be attained by them. Brahmacharya is to be observed under all circumstances if the aspirant wants to attain to any higher life and to any higher form of realization. There is no other go.

The trouble is that here the ideal has been lowered so much and just dragged down to the plane of mere morals. People are so beggarly that they are satisfied with so little. Just a little glimpse is enough for them. And then they go and make much of it. Moral life is not spiritual life, although the really spiritual person would always act in a perfectly moral way. To him that has become natural. In the *Vedânta-*

Sâra we find a passage that says :—"Thus it has been said : 'If a man who has known the truth of Oneness acts according to his whims, then where is the difference between a knower of Truth and a dog as regards eating impure stuff?' Further, 'One who has given up the conceit that he has realized Brahman is alone the knower of the Self and none else.' After realization, humility and other attributes which are steps to the attainment of knowledge, as also such virtues as non-injury etc., persist like so many ornaments."

We follow the moral rules with an effort of the will, but they, the men of realization, simply wear all these virtues as so many ornaments. They have become so natural to them. Merely by leading a moral life, we have not become spiritual. This is a mistake that is very often made by people.

In the higher forms of Christianity, in Buddhism, in Hinduism, everywhere, great stress has been laid on perfect Brahmacharya in thought, word, and deed. The idea is not just to be a moral man as ordinarily understood by the popular mind. Something more is necessary, something far higher than the plane of mere morals, if the aspirant wants to attain to the highest goal.

Christ says : "For there are some eunuchs, which were so born from their mother's womb : there are some eunuchs, which were made eunuchs of men; and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive let him receive."

And St. Paul : "I say therefore to the unmarried and widows, it is good for them if they abide even as I. But if they cannot contain, let them marry : for it is better to marry than to burn."

And in his *Inspired Talks* Swami Vivekananda says :—

"Do not wait to have a harp and rest by and by; why not take a harp and begin here? Why wait for heaven? Make it here. In heaven there is no marrying or giving in marriage; why not begin at once and have none here? The yellow robe of the Sannyasin is the sign of the free. Give up the beggar's dress of the world; wear the flag of freedom, the ochre robe. . . . . . Sacrifice on God's altar earth's purest and best. He who struggles is better than he who never attempts. Even to look on one who has given up has a purifying effect. Stand up for God; let the world go. Have no compromise. Give up the world, then alone you are loosened from the body. When it dies, you are free. Be free. Death alone can never free us. Freedom must be attained by our own efforts during life; then, when the body falls, there will be no re-birth for the free. . . . . 'Blessed are the pure in heart, for they shall see God.' This sentence alone would save mankind, if all books and prophets were lost. This purity of heart will bring the vision of God. It is the theme of the whole music of the universe. In purity is no bondage. Remove the veils of ignorance by purity, then we manifest ourselves as we really are and know that we were never in bondage. The seeing of many is the great sin of all the world. See all as Self and love all; let all idea of separateness go."

One should direct all one's energies, all one's thoughts, all one's feelings and powers to the Divine alone. Without perfect purity in thought, purity in word and purity in deed spiritual life, in the true sense of the term, is not possible.

And here Brother Giles gives a very fine definition of the virtue of perfect chastity when he says :—

"Chastity is, in strict truth, the careful and continual custody of our corpo-

real and spiritual senses, in order to preserve them pure and immaculate for God alone."

To the extent we become pure in thought, word, and deed, we are able to maintain the higher mood. During the period of our Sâdhanâ there is very often a terrible tug-of-war between the lower and the higher centres, but the aspirant should never lose heart, and try to soar higher and higher. And then spiritual life will become something natural without any tension or strain.

THE WANDERER

(After a Swedish poem by Erik Axel Karlfeldt)

By Prof. E. E. Speight

Who are you, and where do you come from, friend?
I cannot tell you; I am no man's son;
No home is mine, nor will be to the end.
I am a stranger till my days outrun.

What is the faith you hold, your trust in whom?
All that I know is that I have not known
As others say they know. It is my doom
To seek the Unsearchable, lost and alone.

How have you lived? What happiness was yours?
Through bitter need, and thunderous ocean-drive
I fought my way. Through sorrow that endures
I have so loved what it is to be alive.

WHAT VEDANTISM IS

By Prof. Sheo Narayana Lal Srivastava, M.A.

(Continued from the last issue)

The Vedantic View of Self

The cardinal tenet of Vedântism is the principle of the identity of the ultimate *self* of man with the foundational Consciousness-Being which as we have explained above is the root Reality. To understand this central principle, we should first ask the question: What does 'self-hood' consist in? In other words, what are the differentiæ of 'self' that distinguish it from everything that could be called the 'not-self'. The Vedântins go into a searching analysis of experience to differentiate the 'self' from the entire region of the 'not-self' (*drg-drsya-vivêka*), and their analysis on this point, I venture to say, is the most remarkable achievement in the sphere of

reflective enquiry. The theory of 'self' is the central pivot round which turn all the special epistemological, psychological, cosmological and even ethical theories of Vedântism.

What, then, is the self? Vedântism answers this question, not by what has been called the *a priori* method of logical deduction, but by an appeal to *the patent experience of self-awareness.* Herein is a clear parting of ways with the Kantian approach to the problem. To Kant, the self is merely a necessary logical *postulate* of experience, an Idea of Reason, a *focus imaginarius*, an object of moral *faith*, and not a determinate *fact*. Now, Vedântism fully conceding that the self is a principle to which none of the logical categories of thought are applicable, yet holds that we have a *direct awareness* of the self, though an awareness of a kind radically distinct from our awareness of *objective* facts.

To every living being, who as such is the percipient of a known or experienced objective world, is indubitably *given* the fact-hood of his own self as a *percipere* distinguishable from the entire totality of known and comprehended things of the world. Such distinguishing awareness of the self is the patent experience not only of human beings, but as Vâchaspati Misra says, of all livings including worms and moths, etc.[8] That such inferior creatures as the worms and moths should have so much discrimination as Vâchaspati credits them with, is, it appears to me, disputable. To distinguish the self as the *pure* subject, transcending everything objective,—even the mind and the body—is, I think, an achievement possible only for man who has the capacity for philosophical reflection. Nevertheless, the fact remains that, any sentient creature if it had the reflective capacity of man, would be aware of 'itself' as the principle of consciousness, transcending all that is objective, its own body and mind included so, over awareness of our 'self' is a veridical awareness of it as an extra-objective, perceiving-something the denial of which would mean the cancellation of all experience itself. Consequently, the question : Is there a self? is as meaningless as it is superfluous. Samkara points out that the existence of the self cannot be refuted; for, that which refutes is itself the essence of the self.[9] No one *can* doubt, says Vâchaspati, "Do I exist?" or "Do I not?"[10] Even Mr. Bradley, for whom the concept of the self "is too full of contradiction to be the genuine fact" is constrained to concede that "the fact of one's own existence, *in some sense*, is quite beyond doubt . . . . We are all sure that we exist, but in what sense and what character—as to that we are most of us in helpless uncertainty and in blind confusion."[11] Philosophies which have attempted a theoretic denial of the self, like those, for example, of David Hume and William James in the West and those of the Baudhhas in the East, have really been speculating in abstraction from facts.

We have, therefore, a direct, intuitive, veridical self-awareness and in this living awareness we can get hold of the criteria of real self-hood which will enable us to distinguish philosophically the self from everything that is not-self. This is the

[8] "स चायमाकीटपतङ्गेभ्य आ च देवर्षिभ्यः प्राणभृन्मात्रस्येदंकारास्पदेभ्यो देहेन्द्रियमनोबुद्धि-विषयेभ्यो विवेकेन 'अहम्' इत्यसंदिग्धाविपर्यस्ता-परोक्षानुभवसिद्ध इति"

—Vâchaspati in *Bhâmati.*

[9] "यदेव हि निराकर्ता, तदेव तस्य स्वरूपम्"—

[10] 'न हि जातु कश्चित् संदिग्धे 'अहं वा नाहं वेति'—

—*Bhâmati.*

[11] *Appearance and Reality*, p. 64.

clue which Vedântism has taken up in its approach to the problem of self.

Now, then, what are the criteria of the self? The self is, firstly, a *percipere per sang.* It is a perceiving, comprehending, witnessing, conscious principle, and never a perceived or comprehended *content.* All that can be characterized as a presented "this" (*idamtayâ*) is for that reason only a not-self, an object, and not the self or the subject. The only consistent view of the self can be to take it as the ultimate subject which for the very reason of its subject-hood is incapable of being presented as an object. A second criterion of self-hood which follows as a necessary corollary from the first is its 'immutable and self-identical persistence'. The self *qua percipere* is and must be ever-the-same witness of all this rolling and changeful pageant of experience. Experience of change presupposes as its inexpugnable basis an experiencer which itself is not subject to change. This is the point where any out and out philosophy of change must come to a sure ship-wreck.

Our deepest veridical self-awareness also, which persists identically through all the changes of body and mind in the successive stages of childhood, youth, and old age, is expressible in some such form as "I am the *same I* that I ever was"; and there is a further ineradicable FAITH that "I shall be the *same I* for all time I exist." Immutable self-sameness and unobjectifiable subject-hood, are, then, the ultimate criteria of self.

Applying these criteria, we can easily see that the body or the mind, each of which is an ever-changing mass and a *comprehended* content, cannot be the real self. Of course, taking the body as the self is too crude a view to be acceptable to men who have even so much as begun to think philosophically, but viewing the self as a psychical mass or entity is a snare which has caught even the philosophers. The Indian view of construing the self as Âtman or the *pure* foundational consciousness presents a conspicuous contrast to the views of many accredited thinkers in the West, who are all in some way or other, inclined to take the self as some central nucleus or part of the psychical stream. We shall consider this point at some length in the following section.

Some Western Theories of Self Considered

Attempts have been made in the history of European thought to show that the psychical series at any moment is itself the self and is aware of itself as such. Hume, for example, resolves the "I" into a bundle of conscious happenings and sees no reason to believe in the self as an enduring entity distinct from them. Little did Hume realize the difficulty of such a view! We cannot understand how there can be *unity* in experience or how the discrete and successive impressions and mental states could be linked together in the unity of the *same man's* experience, unless there were behind them a unifying subject. Similarly William James sought to explain the phenomenon of self-consciousness by making each passing thought the subject of experience. Each thought as it emerges in the mind gathers into itself the whole past experience and passes on or integrates into the next succeeding thought. Thus, says James, the thought is the thinker. James is evidently confusing the process with the subject of the process. The consciousness of the process as such, indispensably presupposes the existence of a subject which itself is not an item in the process but transcends and comprehends it. The subject of successive conscious states cannot itself be a link in the successive series. Further, it is not in the least intelligible how one thought can be the

subject of another thought. Every attempt, therefore, to reduce the self to a momentary bundle of psychical contents, must end in a disaster.

Prof. S. Alexander who occupies an eminent position amongst the realist philosophers of today, holds a view of the mind[12] somewhat similar to that of William James. The mind according to him is "a continuum of mental acts". "At any one moment," says Alexander, "a special mental act or state is continuously united with other mental acts or states within the one total or unitary condition; i.e. perceiving of the tree with the sight of adjacent objects, the sensation of the cold air, the feeling of bodily comfort and the like, not juxtaposed with them but all of them merely elements which can be discriminated, according to the trend of interest, within the whole mass. Moreover not only is the mental act continuous with others at the same moment, but each moment of mind is continuous with preceding remembered moments and with expected ones. This continuum of mental acts, continuous at each moment, and continuous from moment to moment is the mind as we experience it."[13] The untenability of such a view must be clear from what we have said before. Alexander resolves the mind into a running stream of mental events, without accounting for how the awareness of this stream as such is possible without an underlying unifying consciousness.

Bradley also failed to make out the real nature of the self, because he was labouring all the while under the delusion that the self could only be conceived as some cross-section or part or central nucleus of the psychical stream, and failed to hit at the transcendental or GROUND-CONSCIOUSNESS. He very tellingly argues[14] that the notions of the self as (*i*) the momentary psychical contents in the individual's mind or (*ii*) as "the constant average mass" of psychical contents or (*iii*) as an "inner core of feeling" resting on what is called coenesthesia or (*iv*) as "some kind of monad or supposed simple being" or (*v*) as the "simply subjective", meaning thereby that residual portion of the psychical stream which may be thought to stand in the relation of the subject to the rest of it considered as the object. And lastly, Bradley also rejects the notion of the self as the *subject*—and here Bradley is in hopeless confusion and error, for he gives to the concept of subject a meaning which it never can have.

Bradley grossly misconstrues the nature of the subject in so far as he locates it within the orbit of psychical contents. This fatal mistake is palpably evident from his statement that "both subject and object and their relation" are "inside a man's mind."[15] If the subject could be comprehended as *given* inside a man's mind, it would be but the object, a psychical content. We should not say that the subject is inside the mind, but that the mind is inside the subject. The subject construed as the ultimate comprehending consciousness cannot be inside anything, everything being inside it or *within* its comprehension. The subject, as Bradley understands it, is only a concrete psychical content and the "Ego that pretends to be anything either before or beyond its concrete psychical filling, is a gross fiction and mere monster." It may be pointed out that a concrete psychical content presupposes the subject as the transcendental precondition of its apprehension and therefore the former cannot be equated with the latter. To bring

[12] By 'mind' he does not mean anything different from what could be called the self.

[13] *Space, Time and Deity*, Vol. I. Pp. 18-14.

[14] *Vide* Bradley's *Appearance and Reality*, Ch. IX.

[15] *Appearance and Reality*, p. 76.

down the subject to the level of a psychical content, is to assent that it is only a content, and not the subject of a content. The subject is *ipso facto* unobjectifiable, though in all the experience we have, it is necessarily correlated to an objective. To call an empirically observed psychical content the subject is a manifest contradiction. Bradley's empirical bias prevents him from recognizing a transcendental consciousness, without which no knowledge or observation could ever be possible.

We may cite here one more instance *viz*, Prof. Taylor's view of the self which is so typically illustrative of the Western view-point on the question. The self for Taylor is a teleological concept. "The self whose quality is revealed in Biography and History and judged in Ethics, has for its exclusive material our emotional interests and purposive attitudes towards the various constituents of our surroundings; of these, and of nothing else, our self is made. And the self, again, is one and individual, just in so far as these interests and purposes can be thought of as forming the expression, in the detail of succession, of a central coherent interest or purpose where this central interest appears not to exist at all, we have no logical right to speak of a succession of purposive acts as the expression of a single self."[16] Continuity of a central and a pervading purpose is what constitutes the identity of the self. Consequently for Taylor "the self is essentially a thing of development, and as such has its being in the time-process."[17] "It is probable," he tells us, "that there is not a single element in what I call my present self which is not demonstrably the product of my past development, physical and mental."[18]

[16] *Elements of Metaphysics, p.* 335.
[17] *Ibid*: Pages 340-41.
[18] *Ibid*: P. 341.

Now, in the two aspects which Mr. Taylor ascribes to the self, the one that the identity of the self consists in the continuity of a central and unchanging purpose, and the other that the self is subject to a continual development, there is an apparent incongruity; for, will not the central purpose itself go on changing as the self whose index it is alleged to be goes on changing and developing? We cannot make the identity of self rest on a structure which itself is anything but self-identical. In an ever-changing system of interests and dispositions, there can, at best, be only a relatively permanent central interest or purpose. The self which for the practical purposes of History, Ethics and Biography, we take to consist in the system of "our emotional interests and purposive attitudes towards the various constituents of our surroundings" has too mobile an identity to pass for an abiding self in a genuinely metaphysical sense. Evidently, Professor Taylor fails to distinguish from self as an organized system of interests and purposes with an ever-growing and developing organization and structure, the abiding subject-consciousness at the back of it. On Professor Taylor's view we cannot understand how the awareness of the *same* "*I*" all through the changing episodes of life can be possible at all. The continuity of some central attitude or interest in life can hardly account for such awareness. Consider the case of a man who has followed different callings in different periods of his life and has in these different periods pursued widely differing ends and interests. Even such a man, in spite of the discontinuity and utter discreteness of his interests and ends, is aware of himself as the *same* man. The identity of the self, therefore, cannot be accounted for by the continuity of any interest or attitude or

sentiment, but only by positing a deeper unity of consciousness which comprehends the different organizations of the mind as so many moments of its experience. The self as the abiding subject of experience is distinguishable from the growing, developing structure of the psychic make-up of man. The latter by reason of its objectivity and mutability, does not possess the criteria of self-hood, which we have set up.

What, then, is the real self? It is not the body which is objective and ceaselessly changing, passing from one mode of existence to another, different in childhood, youth, and old age; nor is it the mind or any part or cross-section of the mental or psychical stream, which is equally objective and changeful. But deeper down, it is the GROUND-CONSCIOUSNESS, THE ATMAN, the immutably persisting *percipere* of the entire changeful objective order including the body, the mind and the whole world of inorganic objects. In the psychical sphere, we cannot find the marks of genuine self-hood *viz*, unobjectifiable subjectivity and immutable self-sameness. A psychical phenomenon or any aggregation or organization of the psychical phenomena is always, as a matter of fact, a comprehended *content*, and as such, leaves behind the subject as the *condition* of its comprehensibility. A procession of discrete ideas, images and thoughts in the mind obtains a unity of experience simply because there is a transcendental bond of unifying consciousness which itself is not dragged into the procession. The self, then, in the last analysis, is the trans-objective, trans-psychical SUBJECT CONSCIOUSNESS. The Subject and the Objective, are, then, spheres so radically divergent from each other that we cannot speak, as Bradley does, of their mutual interchangeability. If the subject were to degenerate from its subject-hood and become the object, we would have the manifest contradiction of an experience without the experiencer.

DECENTRALIZATION OF SELF, THE BASIC ERROR OF MODERN REALISM

Thus viewed, the self as subject, is unique and foundational in reality and not simply a part or component of reality. It is the CENTRE of reference of *all* objective reality from which at the same time it stands eternally self-distinguished. It is not *in* space, but it is the condition of comprehending all objects as spatially related; it is not *in* time, but it is the condition of there being an order in time. We cannot carry the concept of causation which is properly applicable to the objective order to what is wholly beyond it. The modern realistic philosophers in the West, who attempt to bring down the self or the subject to the status of other objects, are simply blind to the incontrovertible fact that there must of necessity be a *foundational* consciousness *for* which is the entire cosmos of objective reality. The subject *for* which the entire cosmos of relations exists, cannot itself be determinable by those relations; in fact, it cannot be a 'relatum' at all, being that which renders all relations possible. Consequently, the subject-object relationship, the relationship that obtains between the subject and the objective, is the most generic and unique relationship which is presupposed by and is the pre-condition of, every other specific inter-objective relationship. When Alexander speaks of the 'compresence' of the mind and the object on a co-ordinate level, he understands 'mind' simply as the psychological correlate of the object, and not as the epistemological ground of the *entire* objective cosmos. In fact, it is the denial of a

unique status to self in the scheme of reality which is the most objectionable feature of what is known as the modern realist movement in the West. Construing the self, then, as the *percipere* or the ultimate subject of experience, we cannot equate it with anything short of the Basic Consciousness which is the *prius* of the entire objective universe and therefore has a position which is foundational in reality. The trans-objectivity of the subject also makes it indeterminable by any of the categories of thought, which necessarily have an objective reference. Thus, in Vedântism, the 'self' does not mean a finite something encased in or attached to the finite body, but the primal Being, the Infinite Itself.

The Self and the Absolute

The principle of non-difference of the self from the Absolute is the corner-stone of the Vedântic metaphysics. The self *qua* foundational consciousness *is* the Absolute. A distinction is usually made between the self as the individual knower or finite centre of consciousness and the Absolute as the All-knower, the Eternal Mind or God. The All-knower doctrine figures very prominently in the philosophy of T. H. Green. Green construes the individual self as a finite centre of consciousness whose growing knowledge is a gradual 'reproduction' in the human mind of the Eternal Mind or God. This distinction involves the assumption that the subject of our experience is not the ultimate and *originative* source of our knowledge, but merely a conduct or a passive receptacle of knowledge, whose real source is the Absolute behind it. The self, we may say on this view, does not *itself* know, but *receives* knowledge. Thus another entity at the back of the so-called finite knowing consciousness is posited to explain the possibility of knowledge.

Now, the knowing consciousness *qua* knowing, must needs exceed and transcend all that is known or *capable* of being known which is the same thing as saying that it transcends and comprehends *all that is*, and therefore, cannot but be the *foundational* principle in reality. The knowing consciousness, by virtue of its being the *all*-comprehending principle, cannot be equated with anything short of the First Principle. There is an obvious inconsistency in saying that the *all*-comprehending consciousness is not ultimate. To posit another entity in the form of the Absolute behind the knowing subject is to hypostatize an abstraction. There is and can be but *one* knowing intelligence behind the entire intelligible objective reality. The assumption of an All-knower distinct from and other than the knower, is unwarrantable and self-contradictory. The knowing subject *is* the Absolute, if that be our term to designate the fundamental principle in reality.

The *oneness* of the knowing intelligence also rules out the notion of a plurality of selves. Construing the self as consciousness, the question whether there is a plurality of selves resolves itself into a further question as to whether consciousness is divisible into a multiplicity of consciousnesses? And the answer obviously is in the negative. We cannot conceive of a division or limitation of consciousness; all division and limitation being *within* consciousness. Consciousness is *ipso facto* one and infinite. It is important to remember that consciousness *of* finitude is not finitude of consciousness. It is this confusion that we fall into when we construe the conscious subject as a finite centre. It is forgotten that it is precisely because of its infinity or illimitability that consciousness *can* apprehend anything as finite or limited.

Individual Personality and the Theory of "Adhyasa"

An important question now crops up. If the self is nothing but the Universal Consciousness, how am I to explain what in my everyday existence I refer to as my 'individual' personality or as *myself?* The answer of Vedânta is that this individual personality is but an appearance, being the result of a *false* appropriation of or identity with the objective on the part of consciousness. This is what Samkara calls *adhyâsa.* If we look closely into the phenomenon of self-awareness as we experience it, two facts become palpably evident. One, that I am *directly* aware of myself as the conscious *percipere* of the entire objective reality around me from which I stand *consciously* self-distinguished; and secondly, that I am aware of myself as an unchangingly self-same entity which, as pointed out before, is expressible in the formula "I am *the same I* that I ever was." Conscious self-distinction from all objects and unchanging identity are the two directly veridical characteristics of self as found in our patent experience of self-awareness, and therefore, these should be the criteria for determining philosophically what the self *ultimately* must be. Now, applying these criteria to what is usually understood as the individual personality, it becomes clear that it is only a section of the objective, and not the subject that stands in conscious self-distinction to it. What is usually known as the individual personality is the psycho-physical organism of man constituted by his body and his psyche comprising his permanent dispositions, emotional interests and his purposive attitudes towards the various elements of his surrounding; in a word, all that go to make up the identity of his character. Such a psycho-physical system, changing continually and characterized by objectivity, cannot pass for the self in the real sense. But the body-mind complex which a man calls 'himself' *has* meaning for his ordinary experience and in social life is the basis of differentiating one individual from another. A distinction, therefore, between the *apparent* and the *real* self becomes significant; and though in our ordinary experience we are aware only of the former, we can arise to a reflective awareness of the latter. To transform this reflective understanding into what may be called in the phrase of Kant a "perceptive understanding" is the object of all spiritual endeavour.

It is this taking the *apparent* as the *real*, the objective as the subject, something as other than what it is (*atasminstadbuddhih*), which Samkara designates *adhyâsa.* It consists in translocating the properties of one entity to another radically opposed in nature to it. Bondage in Vedânta means just this distemper, this association of the Real with the Apparent; and emancipation is the riddance therefrom, the realization by the subject of its *transcendental freedom.* So Vedântism denies any cleavage between the self and the Absolute. *Ayam âtmâ brahma sarvânubhuh.*

The Status of the Objective or the World in Vedanta

By the objective we are to understand all intelligible or meanable reality, this world and all other worlds included. So the objective will comprise not only all that is actually known or comprehended, but also all that is *knowable* or comprehensible by consciousness. We are not here concerned with specific details about the objective (that is a consideration for science), but for purposes of metaphysical construction, with *what is implied in the notion of objectivity as such.* And one thing is evident at the very outset that the objective as such

has no self-subsistent existence, but is there *for* consciousness. The comprehending consciousness is logically prior to the comprehended objective. Consciousness being there, the objective *is*; and this is a relation which from the very nature of the case is irreversible. So, the very first thing that is evident about the objective is that it has a *dependent* existence, and *has no being in its own right*. As it is, it exists in relation to something else, *viz*, consciousness which is the *ratio cognoscendi* of its existence.

Secondly, consciousness alone is the abiding and unsublatable reality, while the objective is not only changeful in waking experience but exhibits *wholly* changed characters in the other conscious states of dreaming and dreamless sleep. The consideration of the different *avasthâs* or states of experience has a profound significance for the Vedântic metaphysics.[19] We should first make it clear to our minds that the most generic feature of reality (meaning by reality all that exists) is that reality is subject-objective. Next, we have to understand—and this is a principle of paramount importance—that the correlation of the subject and the objective obtains not only in the waking experience but also in the dream and deep sleep states. The Vedânta stands alone amongst all the philosophical systems of the world in reckoning the dream and the deep sleep states as full-fledged states of conscious experience on a coordinate footing with the waking state. Those systems of philosophy which are confined to a consideration of the waking experience alone assume covertly that the dream and deep sleep states are *lapses into unconsciousness or semi-consciousness* and are as such *subjective* states; while the waking alone is the *fully* conscious state of experience wedded to a *permanent* objective. This assumption must be critically examined if the Vedântic view-point is to be properly appreciated.

First, as to the alleged unconsciousness or semi-consciousness of the sleep states. What, we may ask, is implied in a state of experience being unconscious? But, is there not a ring of absurdity in the very raising of such a question? Is not a state of experience *eo ipso* conscious experience? An *unconscious* experience is a pure myth. Is deep dreamless sleep a lapse into unconsciousness? Certainly not. If it were so, no recollection of it would ever be possible. The man, waking from a deep sleep, recollects it and says, "What a happy and blissful sleep I had!" There can be no recollection of a void.

What is true of the dreamless deep sleep state is also true *mutatis mutandis* of the dreaming state. So, consciousness never lapses or never passes into 'unconsciousness'. The notion of semi-conscious state of experience is an equally ill-conceived one. Consciousness as such is never less nor more nor half nor three-fourths.[20] Dream and deep sleep states, are then, full-fledged states of *positive* conscious experience, and the correlativity of consciousness and the objective which obtains in the waking experience is equally present in them. Consciousness is always there and the *objective* also is there as the content of consciousness. But the nature of the objective is not the *same* in all the states of conscious experience. A consideration of the conditions that make the difference throws a rich flood of light on the status of the objective. The *Mândukya Upanishad* gives us an

[19] *Vide* the writer's article on "The Transcendental Approach in Vedantism" in *Prabuddha Bharata*: July and August, 1935.

[20] नोदेति नास्तमेत्येषा न वृद्धिं याति न क्षयम् ।—

—*Drg. Drgya-Viveka* 6.

admirable analysis of the operative conditions underlying the different states of conscious experience. I give below a brief sketch of that analysis.

In the waking state, the objective for us is the gross physical world of common experience which the *Mândukya* metaphorically calls the seven-limbed. (The heavens as its forehead, the sun as its eye, the air as its breath, matter and water its belly and the sky and the earth its feet.[21]) In this state, the experience of the objective is conditioned by the functioning of the psyche and the sensorial apparatus; hence it is spoken of as nineteen-mouthed, the nineteen mouths or channels of receptivity being the five organs of sense-perception, the five organs of motor activity, the five vital forces and the psyche with its four-fold functioning as मनस्, बुद्धि, अहंकार and चित्त Experiencing through the instrumentality of all these, we have in the waking state, the objective as a "world" of gross physical objects (स्थूलभुज्). The dream also is like the waking एकोनविंशतिमुख and we again have the objective as a world of differentiated physical objects, but of a subtler nature (प्रविविक्तभुज्)

In the dreamless deep sleep state, the psyche[22] and the sensorial apparatus completely suspend their functioning, and the objective is there not as a differentiated world but as an undifferentiated continuum—a seamless *totum objectivum*. This state of experience is described as चेतोमुख or one where we apprehend by consciousness itself unmediated by the mind and the senses.

One important fact of far-reaching consequence is brought out by the deep sleep state of experience; and, it is this, that the manifoldness or differentiation which obtains in the waking and the dream states is entirely contingent and conditional upon our apprehending the objective through the psycho-sensorial mechanism. *That ceasing to function, there is no manifoldness.* The differentiated world, in its ultimate nature, is purely phenomenal. The perception of the spatial, temporal, and causal relations are all contingent upon the functioning of the psycho-sensorial mechanism. Our 'time-sense' itself becomes different in the dream and the waking states. Events that would require a considerably long time in the waking world would be done in an inconceivably short time in dreams.

The phenomenality of the world obtaining in the three states cannot entitle it to be called "absolutely real" which should only be sought for in a noumenal state of experience. Vedântism admits of a Fourth (तुरीय) state of noumenal experience, where the objective is entirely sublated and consciousness is left as the sole Real. This is the *ne plus ultra* state of experience where reality is appraised in its ultimate truth, primal homogeneity and undivided wholeness. The world or the objective, then, according to the Vedântic standpoint is phenomenally real and *transcendentally ideal.*

It should be remembered in this connection that when the world is pronounced "ideal' in Vedântism, it means nothing like what is known in European thought as 'mentalism' or subjective idealism or solipsism. Subjective idealism equates the world of outer reality with the procession of momentary psychical states in the individual mind,

[21] This metaphor simply brings out the nature of the objective in the physical shape as we see it.

[22] By the cessation of the functioning of the psyche is here meant the non-projection of its nascent mental vestiges which fabricate the dream world.

thus nullifying the distinction between the act or process of knowledge and the 'objects' of knowledge existing independently of the knowing process. The entire objective order is identified with the pulse of discursive thinking. This is emphatically not the Vedântic position. Vedântism fully retains, for our waking experience, the distinction between the passing course of ideas in our minds and the world of *outer* reality. It is only in the higher wakefulness that the objective world is sublated. The subjective idealism of European thought corresponds to the *Vijñânavâda* of the Bauddhas, of which, as is well known, Samkara was a relentless critic. Epistemological realism has not been ruled out in Vedântic thought.

What Vedântism insists upon is the fact of the 'dependent-being' of the world order. It is in its conception of 'real being' that Vedânta parts company with naïve realism. The world has no being *in itself* or *apart from* its transcendental ground which is *Brahman*.[23] Being of a *real* nature is grasped and realized by me in my own immediate and veridical experience of "*I am.*" It is only in the experience of my *self as the Subject* that I become aware of being at first hand, being which is indubitable (*asamdigdham*) and immutable or which *is* and never *becomes*. Objectivity and becomingness go together; true being is the sphere of the Subject alone. The non-becomingness of the Subject places it beyond all doubt; the becomingness of the world makes it subject to doubt. It is *possible* to raise the question: "Does the world really exist or not?" But the question "Do *I* exist or do *I* not?" is ruled out *ab initio* by the immediate certainty of "*I am*". Objectivity does not carry with it immediate certainty of being. How could we make objectivity the guarantee of reality, for, are not our dreams and even our ordinary illusions and hallucinations objectively realized? The Vedântic argument on the question of 'being' may thus be summarized: What is objective is becoming; what becomes, negates itself; what negates itself can have no 'real' being. Vedântism, therefore, does not accord the same kind of reality or being (*sattâ*) to the objective order as to the Supreme Consciousness or *Brahman*. Brahman has unconditioned and non-negatable reality or *pâramârthic sattâ*; the objective order has conditioned and negatable reality or *vyâvahârika sattâ*. The concepts that are applicable to the objective and the negatable can never be applicable to the non-negatable Being-Consciousness. To seek to apply the concepts that have reference to the order of 'becoming' to the order of 'being' would be what Kant called a "transcendental illusion". Consequently it is impossible to express in any synthetic logical formula or proposition the relation between Being and Becoming, *Brahman* and *jagat*. All the categories of our thinking such as 'causation', 'creation', 'transformation', etc., have reference only to the objective order and cannot legitimately be used in reference to *Brahman*. To say that '*Brahman* is the *cause* of the world' or that '*Brahman creates* the world' or that 'the world is a *transformation* of *Brahman*' is to forget the utter incompatibility between the spheres of Being and Becoming, the Subject, and the objective, the non-negatable and the negatable. A philosophy that seeks logically to harmonize or synthesize *Brahman* and *jagat*, is from the Vedântic point of view only a pseudo-philosophy. That the world is, *in some way*, an expression of *Brahman* may be conced-

[23] सर्वं च नामरूपादिविकारजातम् सदात्मना एव सत्यं, स्वतस्तु अनृतम् ।—

Samkara, Chh. U.P. VI. 8. 2.

ed; but to specify the nature of this expression in terms of categories that have reference to the world alone would be illegitimate. To be more correct, we should say, the world is an *inscrutable (anirvachaniya)* expression of Brahman. By the inscrutable power of *Brahman* (*Mâyâ*) we see this prodigious paradox in experience—the union of Being and Becoming, the Subject and the objective, the non-negatable and the negatable.

The objective order has not the same kind of indubitable and self-subsistent *being* which the Self or Brahman has; they are not *samasattâka*. If "absolute being" be the criterion of our judgment, we cannot say the world *has* being. It is an objective fact of experience; but 'objective facthood' and 'being' are not convertible terms.

The objective facthood (*vyâvahârika sattâ*) of the world is distinguished in Vedânta, on the one hand, from the unsublatable and primal facthood (*pârmârthika sattâ*) of Brahman; and on the other, from the *more ephemeral* grades of objectivity characterizing the *merely* illusory (*prâtibhâsika*) and the dream contents (*swâpnika*). Samkara's distinction of *prâtibhâsika sattâ* or the category of the 'merely illusory' from the *vyâvahârika sattâ* or the standing objectivity of the world of our waking experience, is a clear vindication of the fact that he did not mean to place both on the same level. The world is not an illusion or hallucination in the *ordinary* sense. This is what the adverse critics of Samkara with their half-digested understanding of Vedânta have never clearly realized. When the world is said to be 'unreal' in Vedânta, it is always said so in a relativistic sense, that is, judged by the criterion of Absolute Reality. Vedânta refuses to ascribe *as much* reality to the world as to the Absolute. The world is *less* real than the Absolute, but not on that account on a par with illusions and hallucinations. The greatest injustice that has been done to Âchârya Sri Samkara is that he has been called an illusionist. So much about the metaphysics of Vedânta.

The Ethics and Religion of Vedanta

It would perhaps be in the fitness of things that I should round up this exposition of the philosophy of Vedânta with a word about its ethical and religious import. In the present tangled and divided state of world civilization, we cannot prize too highly the sublimity and redeeming power of the ethical and religious import of Vedântic thought with its insistence on the *oneness* of the Spirit which pervades all existence and which exists as the very 'self' of all living beings. The Divine is not a remote entity, not something 'other than' man, but his very *self*. The Vedânta interprets the religious struggle and endeavour as simply the impulsion of the Spirit in man to come to Itself (*swarupâvasthiti*). Nothing on earth satisfies us because we are dislodged from our real nature. There is a divine discontent in us because we are not of the earth alone. Religion, says Vedânta, is nothing but unlocking the gates of Glory that *eternally* belongs to man. It is the realization of what man himself is *sub specie aeternitatis*. The Vedânta conceives the End not as the *acquisition* in the literal sense of something extraneous, but simply the removal of the ignorance about it. An extraneous something which is merely *acquired* would stand every danger of being lost again, and Emancipation would be a thing of perpetual insecurity. Thus Vedânta alone shows the pathway of real redemption—the realization of the Self as the All. All other doctrines and dogmas of priests and pontiffs are

simply beguiling and hypnotizing traps for the soul of man.

The *oneness* of the pervading Divinity, again, is the foundation of Vedântic ethics, nay, the only tenable foundation of ethics as such. Every system of ethic puts forth as its cardinal principle the realization of "the highest common good" of the social whole, this realization demanding on the part of the individual, love, unselfishness and service of others. But why should I love and serve others? Because, says Vedânta, we are all in reality *one*, though seemingly or through ignorance we appear to be different. "He who sees the Atman in all beings, and all beings in the Atman, cannot, for that reason hate anyone." Thus, oneness of the Self is the bed-rock of Vedântic ethics, religion, and philosophy. To realize this Self in the depths of our being is the highest purpose of our sojourn on this earth.

(CONCLUDED)

REAL SPIRITUAL LIFE

By R. R. Khanna, M. Sc.

The real spiritual life is the life of relationship between a human being and God or, in other words, the relationship of one individual soul with the Universal Soul. Spiritual life presupposes the existence of God, and does not call for any proof through the instrument of reason. Seekers of real spiritual life have no doubt whatever about His existence. What they are constantly longing and labouring for is greater and more increasing contact with Divinity. They know that this increasing contact is obtained through the unselfish service of others. To them, the aim of human life is absorption in God, union with Divine Life, resulting in everlasting peace, bliss, and salvation. They seek to help others also along the same path.

On the other hand, there are persons who have either no time or no inclination to seek or follow spiritual life. They are satisfied with what is commonly known as material life,*i.e.*, with the pursuit of wealth, power, and honour for their own sake. Their energies of youth are focussed on obtaining knowledge and then wealth; and from this source they expect to obtain all comforts, to be able to live in peace and happiness eventually. Some persons add the pursuit of worldly honour, or social distinction to their chase for wealth. There are still others who like to acquire power, so as to be able to rule and dominate their fellow-men. These acquirements are frequently intended for self-glorification, for self-aggrandisement. These are persons who can be said to live for themselves a purely material life. For these followers of pure material life the words "Spiritual Life" have no meaning. Some of them openly declare that religion is a fraud, a hoax practised by clever, unscrupulous men upon ignorant minds or upon gullible fools. For them Avatars (Incarnations), prophets, and sages who lived the life of love, faith, and service, were either mythical characters unknown to history, or absolute frauds.

There is another important section of the human race, whose apparent occupation in life is pursuit of wealth, but whose inner life of worship, faith and devotion remains hidden, even from

their closest friends. According to them inner life is sacrosanct and should be effectively screened from the public gaze. They love and worship God in private, without making a show of it; they take their guidance from Him before the daily round of duties, remember Him in their task during the day and then return to Him for solace, after the day's work is done. An average man only sees their outer life, and wonders if they have any inner life at all. But their actions speak louder than words. Their spirit of service, sympathy, kindness speak out for themselves.

An average man; however, only sees two distinct classes of persons, existing side by side, in this world of strange contradictions. One class attempts to collect all the goods of the world and the other class is contented with what little it has. The average man is, however, not aware of the state of mind of the two different types of men, *i.e.*, of men without any faith in God and of men with faith in God : followers of pure material life and followers of spiritual life. The difference is, however, enormous.

Most of us will doubtless have experienced that there comes a time when one or other of our *ties* of life snaps : a dear one dies, a misfortune overtakes us, or we feel great helplessness in some other way. A sort of earthquake brings down our house of cards, built on insecure foundations; our false values then become too apparent. Then we see Truth in the couplet : "The Great Hunter has His eye on every branch of every tree : It is His Will that I should not build my nest anywhere (except in Him)." We all know that there are occasions when we find ourselves face to face with death, agony, starvation, disease, when only some Higher Power can save us from a critical situation. Even the most confirmed atheist, who proclaims his atheism when he is well off, on such an occasion cries out either aloud or in his heart of hearts, "Oh! good God," and then he checks himself by force of habit and says, "Is there a Power that can still save me from this sudden death, this agony, this disease? If so, let Him come and help me." His agonizing tears shed in secret, his contrite heart are sufficient to move the tender heart of our Great Loving Father. He comes readily to the rescue of the misguided one. The situation is invisibly averted and the agony is spared. A fresh lease of life is thus obtained. For Lord Buddha the sight of one corpse was sufficient to divert his attention from princely life to the life of the spirit. Similarly, for some grateful souls one mild shock is sufficient to give them a permanent awakening to real values. There are, however, others like me upon whom the incident of a critical situation averted through sincere prayer is soon lost and its lesson is quickly forgotten. The same agnosticism starts again. The grateful soul, however, having once seen a situation of complete helplessness of man turns to establish its relationship with the Almighty God on a permanent basis. In our lives many shocks have perhaps failed to rouse us from our slumbers. That is why we ask : "Is there a Creator for this universe? Can His existence be proved with reason? Why should I worry about Him at all?" Apparently we need more shocks; it is a mercy that they don't come more often. Perhaps because the Loving Father cannot see His children suffer. And, yet, we are not prepared to learn without suffering!

While we think seriously of the deeper problems of life, the following questions naturally suggest themselves to us : (a) Is it reasonable to assert that this universe, consisting of the sun, the moon, the stars, the earth, the planets, etc.,

exhibiting such wonderful beauty and clock-work regularity, should be without a supreme controlling Power? (b) Do not the laws known to Science suggest to us that there must be a Master-Mind behind them? Does Science *make* laws of nature or merely *discover* them? (c) Is it right to deny the existence of the Science of Chemistry or Bacteriology, because we have not received any training in these Sciences? (d) Have the atheists definitely made a search for God and failed? Have they followed the instructions of those who know Him? Much has been made of reason in this age. Reason has its own sphere of action but that sphere is limited like the spheres of all other human faculties. The human eye cannot see the infra-red region or the ultra-violet region. Other delicate instruments know these regions perfectly well. The human ear can hear only within a limited range. The "Wireless" shows us the existence of other regions clearly. Similarly the boundary of reason is also limited. For example, reason finds itself bewildered in the region of love. Love is known to be blind. It is not surprising therefore that reason cannot understand faith. The positon of reason is very insecure. Four persons, whose reason is not strongly developed, sitting together will be found at peace with one another—whereas four persons whose reasoning faculty is strongly developed will be found quarrelling with one another in a short time. Each one of them will claim his reasoning to be right. Which one should we follow? You cannot build the house of your life on such shifty, sandy soil. One argument tomorrow may upset all my reason of today. We must look for surer *foundation* to form the bed-rock of our lives.

For the benefit of those of us who have not yet made a beginning in spiritual life, but desire to do so, I would respectfully suggest that they should assume for a time that God exists very near us, that He is all-powerful: also that He loves us. The Creator loves His creation. This is perfectly simple. The Father loves His children. Each of us has a daily task to perform or some difficulty to face. For most of us the load appears to be heavier than we can carry with joy. Let us therefore pray to our Father, to our Master for help, before starting. Let us pray to Him for help, imagining that He is standing before us in human form, listening to all we say. Imagine that He is full of power, full of love, anxious to help us when we ask Him for it. Who would not like the friendship of a powerful being? Then, let us thank Him for what He has given us—for we are better off than many round about us. If we are deprived of any of our present belongings, any of our organs of knowledge, we shall then learn to prize these gifts greatly. Let us express our deep sense of gratitude for all these, because He has given them to us unimpaired. Let us also beg Him for help in our day's duty. I have found that help does come *invariably* and I can now carry my load with joy, because of His help. This is available free, merely for the asking, to everyone of us, provided we are sincere in our asking. Try this experiment and you will like the results. If you find that this prescription works and results are satisfactory then forge ahead. Your assumption with which you started will stand proved. You will find the most difficult task becoming easier. If after sufficient trial you find that the prescription has failed, then either give it up or go to someone who can help you along. He will tell you the cause of your failure. You will find that your faith will grow from strength to strength. Life will become a joy instead of a burden. The language to be used in prayer does not

matter. God knows all languages. The most effective language is the language of the heart. Any time you select for prayers according to your religion is good. God is available at all times. Follow your own religion and carry out the teaching of the Founder of your religion with sincerity and love. But, remember to get down to the *original teaching*. No change of religion will be necessary.

Let me describe to you the state of mind of a man or woman without faith. My observation is that a man without faith is the weakest animate being of all creation. Don't be deceived by his external make-up; don't be bluffed by his apparent bravado. See him when the rude shock of life comes to him. That is the time to test the strength of a man. He is then found unprepared; he will look like a ship without an anchor trying to meet a storm. His reason refuses to help him then. Reason gives poor solace to a man whose heart is broken. Can the pain of the heart be relieved by an appeal to the head? On the contrary a man endowed with faith finds a permanent support for his mind in God. In all such situations, his mind travels back to the feet of his Lord, to whom he presents his afflicted heart for the healing balm—love. He receives internal support and fights his battle again with renewed vigour, and greater faith.

Real spiritual life consists of this relationship of love between human beings and their Creator: call Him by any name you like: worship Him in any form you like: pour out your heart to Him in any language you like: at any time you like. He will respond to all sincere worship, to all true devotion. This relationship is held firmly together by the cement of faith, through all stresses and storms. We observe that the sun, the moon, the earth, the air, the water, belong to all of us. God, their Creator, similarly belongs to all of us. He cannot be the monopoly of any one religion: He belongs even to those who do not seek Him. He loves them even though they do not love Him. A father loves his child even though the child be a truant child: even if he is disloyal for a time. He likes to see us all happy and loving each other truly. Those who strive in this direction obtain joy and happiness in this life; their faces are bright and glowing with radiant joy. This road is open to all.

SWAMI KALYANANANDA: IN MEMORIUM

The news of the sudden passing away of Swami Kalyanananda, a disciple of Swami Vivekananda and the founder and head of the Ramakrishna Mission Sevashrama, Kankhal, Hardwar, on the 20th October last, at 11 p.m., at Mussoorie will be received as a great shock to many. He had been in indifferent health for a long time and had gone there for a change in June last. But no one expected that the end would come so soon. Indeed he was writing to many friends that he was better and would soon return to Kankhal to make arrangements for the Kumbha Fair. His body was brought by car to Kankhal on the next day and was consecrated to the Ganges after due ceremonies.

He was born of poor parents at a village in the District of Barisal. His family name was Dakshinaranjan Guha. His father died when he was young, and he studied up to the Entrance class at the Banaripara High School of the same

District, under the care of his uncle. From an early age he was of a calm disposition and a religious turn of mind, and used to study the teachings of Sri Ramakrishna. He also loved to serve the poor. Though he was the only son of his parents, he left his mother and other relatives to join the Ramakrishna Order at the age of twenty-two.

Shortly after Swami Vivekananda's return from the West, Dakshinaranjan was admitted as a Brahmacharin of the Ramakrishna Order at the end of 1898. He used to go round the village of Belur and help the poor and nurse the sick. Next year he was fortunate enough to nurse Swami Yogananda, a disciple of Sri Ramakrishna, in Calcutta for a month during his last illness. The same year he was initiated into Sannyasa by Swami Vivekananda, who immediately before the ceremony asked him whether he was prepared to be sold as a cooly if Swamiji wanted it to get some money. The young man replied that he was ready to do whatever Swamiji asked him to do. Indeed his whole life showed that it was completely dedicated to his Master.

In July, 1899, he visited Benares and inspired his host, the present Swami Achalananda, and his many friends with his spirit of Seva, so that they started a year later the Ramakrishna Home of Service, Benares. Proceeding next to Allahabad, he helped for some time an institution named the Allahabad Orphanage. In 1900 at the instance of Swami Swarupananda, the first President of the Mayavati Advaita Ashrama, he conducted for a year a Famine Relief centre and a temporary Orphanage at Kishengarh, Rajputana. Before returning to Mayavati, he visited the Belur Math in the beginning of 1901 to meet his Master, who had meanwhile returned from the West.

Swami Vivekananda used to say that Seva work should be started in all the pilgrimage centres. Swami Kalyanananda, who had seen the plight of the Sadhus at Kankhal for want of medical help, was actively encouraged by Swami Swarupananda to start a Sevashrama there. With one or two assistants he rented a house and began to conduct the Seva work, maintaining themselves by begging. Their unselfishness and devotion soon attracted the notice of a number of charitable men, and through their help a plot of land was secured at Kankhal in 1902 and some thatched houses were constructed on it. Gradually men and money began to come. Swami Kalyanananda was joined by his brother-disciple Swami Nischayananda, who was his righthand man till his passing away in 1934. Swami Brahmananda, the first President of the Ramakrishna Order, visited the Sevashrama in 1903 and encouraged the workers by staying with them for a month. From such small beginnings the Kankhal Sevashrama has now grown into a great philanthropic institution.

Swami Kalyanananda was much devoted to his Master Swami Vivekananda and used to serve him heart and soul whenever he stayed at the Belur Math. Once, when Swamiji was suffering from diabetes, Swami Kalyanananda was asked to purchase some ice for him from Calcutta. He returned with about half a maund of it, which so pleased Swamiji that he blessed him saying that in time he would turn a great Paramahamsa. Indeed, in the latter part of his life Swami Kalayanananda was much revered by the orthodox heads of the different Ashramas at Kankhal and Hardwar, and received frequent invitations from them.

Noticing his preference for Seva work Swamiji encouraged him to develop this side of his character. But from the living example of Swamiji, who em-

bodied in himself knowledge, devotion, Yoga and work, and from his desire, once communicated to this disciple, that he wanted to start Ashramas in which both spiritual meditation and its practical application in Seva work should remain side by side; Swami Kalyanananda, towards the end of his life, manifested devotion as well as a spirit of service in his character. In fact, he would point out that the Kankhal Sevashrama practically did both Math and Mission work. He used to invite the brother-disciples of Swamiji occasionally, and serve them with great devotion. In 1912 Swami Brahmananda stayed with him for more than seven months and had the Durga Puja performed in the image—for the first time at Kankhal. Swami Turiyananda, who used to perform Sadhana at different places, was invited during his sickness by Swami Kalyanananda and served with devotion in the Ashrama, which then appeared like a great Vidyapitha where the scriptures were explained by the learned Swami. The monks of the Ramakrishna Order in general also enjoyed the hospitality of Swami Kalyanananda, who arranged for their medical treatment and shelter during their Sadhana.

From 1902, when he came to Belur to consult his Master about the Ashrama work, he practically passed his whole life at Kankhal. In the early years of the Ashrama he came to Allahabad twice to conduct relief work during the Kumbha Mela. Although during the last fifteen years of his life he suffered from diabetes, he would not consent to come to Calcutta or Benares for treatment. Latterly, when the disease took great hold of him, he would occasionally go to some summer resort like Mussoorie, Almora or Kashmir. After recouping his health a little he would return to the field of his work. A few years back he was induced to come and stay once more at the Mayavati Ashrama, where all enjoyed his delightful company. He was a staunch Karma-yogin and a worthy disciple of his Master. His loss to the public in general, and to the Ramakrishna Mission in particular is irreparable. May his soul rest in peace, and may his memory inspire all with his spirit of service!

SIVA MAHIMNAH STOTRAM

THE HYMN ON THE GREATNESS OF SIVA

By Swami Pavitrananda

महेशान्नापरो देवो महिम्नो नापरा स्तुतिः ।
अघोरान्नापरो मन्त्रो नास्ति तत्त्वं गुरोः परं ॥ ३५ ॥

महेशात् better than Siva अपरः another देवः god न there is not महिम्नः better than the hymn on the greatness of Siva अपरा another स्तुतिः hymn न there is not अघोरात् better than Siva अपरः another मन्त्रः sacred word न there is not गुरोः better than the spiritual teacher अन्यत् another तत्त्वं thing to be known नास्ति there is not.

35. There is no god better than Siva, there is no hymn better than the hymn on the greatness of Siva, there is no

sacred word[1] better than the name of Siva, there[2] is nothing better to be known than the real nature of the spiritual teacher.

[1] *'Sacred word'*—which is to be repeated and meditated upon for spiritual unfoldment.

[2] *There . . . teacher*—The spiritual teacher is the channel through which Divine mercy flows ; as such he is one with God. One who has known the spiritual teacher has known God.

दीक्षा दानं तपस्तीर्थं ज्ञानं यागादिकाः क्रियाः ।
महिम्नःस्तवपाठस्य कलां नार्हन्ति षोड़शीम् ॥ ३६ ॥

दीक्षा (initiation) दानं charity तपः austerities तीर्थं pilgrimage ज्ञानं knowledge of the scriptures यागादिकाः like sacrificial rites क्रियाः works महिम्नःस्तवपाठस्य of the merit of reciting the hymn on the greatness of Siva षोड़शीं कलां one-sixteenth part न not अर्हन्ति are not equal to.

36. Getting initiation into the spiritual life, charity, austerities, pilgrimage, knowledge of the scriptures, the performance of sacrificial rites—these do not give one-sixteenth part of the merit that is got by reciting 'the hymn on the greatness of Siva.'

कुशुमदशननामा सर्वगन्धर्वराजः
शिशुशशधरमौलेर्देवदेवस्य दासः ।
स खलु निजमहिम्नो भ्रष्ट एवास्य रोषात्
स्तवनमिदमकार्षीद् दिव्यदिव्यं महिम्नः ॥ ३७ ॥

कुसुमदशननामा Pushpadanta by name सर्वगन्धर्वराजः the Lord of all Gandharvas शिशुशशधरमौलेर्देवदेवस्य of the great god who has got the crescent moon on his head दासः servant सः He खलु indeed अस्य of Siva रोषात् एव from anger निजमहिम्नः from his glory भ्रष्टः fallen सन् being दिव्यदिव्यं very nice इदं this महिम्नःस्तवनं hymn on the greatness of Siva अकार्षीत् composed.

37. The Lord of Gandharvas,[1] Pushpadanta[2] by name is the servant of the great God[3] who has the crescent moon on His forehead. Fallen[4] from his glory due to the anger[5] of the Lord, he composed[6] this very beautiful hymn on the greatness of Siva (to regain His favour).

[1] *Gandharvas*—musician demi-gods.

[2] *Pushpadanta*—literally 'flower-toothed', i.e. whose teeth were like flowers.

[3] *God who . . . forehead*—refers to Siva.

[4] *Fallen . . . glory*—he lost the power of flying through the air.

[5] *Anger of the Lord*—Siva got angry with Pushpadanta as the latter trod on the flowers left after His worship.

[6] *Composed etc.*—It is said that Pushpadanta had his power restored by composing this hymn.

NOTES AND COMMENTS

IN THIS NUMBER

We have attempted to give in our *Editorial* an idea of the highest form of mysticism, as also to indicate in brief the varied spiritual experiences of the great mystics of the East and the West. In *Cross and Eagle* Count Hermann Keyserling deals with the two ideals of humanity—the 'Eagle' stands for the complete apprehension or conquest of the external world which ideal reached its zenith under the Roman Eagle and which spirit rules the world today once more, especially in the West. In contrast to it the 'Cross' stands for being completely apprehended or conquered by the external world—in other words what makes man feel that more important than ruling the world is to transform one's own self in order to grow in spirit. He suggests a return to the ideal of the 'Cross' as the only panacea for the ills of the modern age. Prof. Akshoy Kumar Banerjea in his article on *Absolute Knowledge and Popular Religion* presents some of the teachings of his Master, Yogiraj Gambhirnathji. *Brahmacharya or Continence* is a discourse given by Swami Yatiswarananda of the R. K. Mission in Switzerland, and contains some practical suggestions about the means of attaining perfect self-control and self-purification. Prof. Sheo Narayana Lal Srivastava concludes his article on *What Vedantism is* in this issue. *Real Spiritual Life* of Mr. R. R. Khanna, Registrar of the Lucknow University, furnishes a clue to what affords abiding peace to human life.

TOWARDS A VIRILE NATIONHOOD

One of the most pressing problems which confront the governmental and the educational authorities in India is the physical health of the students. Year after year medical examinations of the university and school-boys continue to reveal a sadder and sadder state of things. Yet, apart from some temporary noise in the press, no serious effort has been forthcoming to arrest the progressive degeneration of the Indian manhood. There are some Provincial Directors of Health entrusted with the responsibility of looking after the physical fitness of the boys. But, due to a multiplicity of reasons, nothing more appears to be done than to make the boys do some physical jerks at odd hours on certain days. A healthy body is an essential condition of mental vigour and alertness. In spite of her huge man-power India lies inert and lifeless, lacking the urge to progress and freedom for want of physical fitness. Our natural tendency is to develop the mind at the expense of the body. We little realize that in the life of a nation strength and vigour count infinitely more than mere fine intellect, and that only 'nerves of steel' can be the fit receptacle of an adamantine will. In this connection it is instructive to learn the great stress modern Germany is laying on the physical efficiency of its youths.

In autumn last, a British delegation paid a visit to Germany to report on the system of physical instruction prevalent there. Among other things, the report remarked that physical education in German schools "had been raised to the importance and dignity of a principal subject in the curriculum; in the universities the student had to reach a degree of efficiency before he could go forward beyond a certain stage; and in industry its value as a corrective,

restorative and alterative was fully realized." Referring to the 'Napoli' schools which are intended to train boys with a natural capacity for leadership for political, military, and other posts of special importance and responsibility, the delegation reported that "the first aim is the cultivation of healthy, hardy bodies, patient of toil and fatigue and heat and cold, and inured to stress and storm. Next comes the development of mental capacity, the formation of character, schooling in the exercise of will-power and determination, and training in responsibility and leadership." Though the delegation felt that physical education was over-emphasized there, it was constrained to admire its "novel, far-reaching, highly interesting and often very instructive" features. This over-emphasis was attributed by the delegation to Germany's desire to build up a nation of giants to be used as cannon fodder in the next war. Quite a different explanation comes from Germany. It is that, "excessive pre-occupation with the affairs of the mind was the prime source of the weakness of Germany in the past and led to mental instability, indecision, crankiness, and ego-centricity and tended to paralyse the national effort at moments of crisis." There is much force in the argument. We know here how poorly are our youths equipped by the educational institutions to face the battles of life. Here is a healthy lesson to learn from abroad. Physical efficiency of the youth in India is largely bound up with the question of poverty. But, much can also be immediately done with the limited facilities at the disposal of those responsible for the welfare of the students. If is now widely believed that the present political atmosphere has placed new opportunities at the hands of the popular representatives to carry out nation-building programmes. Our Provincial Governments should bestir themselves immediately in this direction to lay the basis of a virile nationhood.

THE "NEW LIFE" MOVEMENT IN CHINA

Modern China is just now passing through a phase of social reconstruction. Though many of the old social forms are yielding place to new ones, the Chinese are sticking fast to the fundamental ethical principles of their culture, which have been responsible for the extremely long life that the Chinese civilization has enjoyed. In the course of his lecture on the Modern Chinese History in the University College of Arts, Vizagapatam, on the 10th of September last, Prof. Tan Yun-Shan stressed the ethical basis of the Chinese social structure. He remarked that "Chinese society was based upon ethical principles. Hence it laid much stress on morality. The Chinese sages had set up numerous laws and rules for moral standards." Regarding the "New Life" movement in China, which aims at the remoulding of the Chinese society, he made the following observations which are sure to be of great interest to all those in India, who are engaged in the work of social and economic reforms. "China's", he said, "was the oldest civilization of the world and her people were proud of their own culture and respected it very highly. Only since the nineteenth century when China came into close contact with the Western civilization, the stable foundations of Chinese culture came to be rudely shaken. Since then, the attitude of the Chinese towards foreigners had also changed completely; they were now inclined to imitate and accept foreign ideas more readily than ever before. The movement for new culture was followed by the 'New Life' movement,

started by Marshal Chiang Kai-Shek in 1934. The object of the new movement was to take the Chinese philosophy and ethics as the foundations of the Chinese culture and then to assimilate the Western scientific spirit in order to formulate a new mode of life for the Chinese people."

One of the clearest lessons of history is that the nations which glory in material power and enjoyment are the shortest-lived , and that the longest-lived are those which are based upon high religious and moral principles. While the Egyptian, Assyrian, Babylonian, Persian, Greek and Roman civilizations have become matters of antiquarian studies, the Hindus, the Chinese, and the Jewish cultures still endure from a remote past. The East has to assimilate the scientific spirit of the West, but she must never forget that her very life depends upon spiritual principles.

REVIEWS AND NOTICES

CREATIVE INDIA: FROM MOHENJO DARO TO THE AGE OF RAMAKRISHNA-VIVEKANANDA. BY BENOY KUMAR SARKAR. *Published by Motilal Banarsi Dass, Saidmitha Street, Lahore, 1937. Pp. 714. Price Rs. 15.*

Professor Benoy Kumar Sarkar has been one of the most enthusiastic of the Indian scholars who have tried a good deal to dispel the erroneous notion, generally held by Western savants, that the Hindus of history were given exclusively to supermundane speculations and interests in total oblivion of worldly concerns. He has further the knack of bringing to public gaze things and movements whose significance to the modern mind often escapes the researchers into antiquity. In this work he has tried to exhibit, from this angle, some of the trends in the evolution of Indian manhood and civilization, which are generally overlooked or minimized in the writings of authors who devote themselves to the Indian subjects in all their variety. To convey an adequate idea of the creations of the Hindus in personalities, institutions, movements and theories from the days of Mohenjo Daro to the age of Ramakrishna-Vivekananda "as specimens of human energizing" is undoubtedly an ambitious venture and a fit subject for a co-operative enterprise. For, as the author says: "The Hindus have discussed every subject in the universe from the tamarind to the pole-star. Hindu literature and art are the literature and art of every human passion and activity from sex to salvation." The author's aim has, therefore, naturally been selective and suggestive. He is anxious to impress upon the readers that the place of creative India in the world of values, dynamic as it is, is extensive and varied. "And the problem of the 'revision of values' which has become a vital question of philosophy in post-war Eur-America is no less urgent in the science or sciences bearing on India, the Indian races and the Indian culture-systems, especially in their age-to-age orientations to the rest of the world. A new Indology is a desideratum today in order to help forward the transvaluation of values demanded long ago by Nietzsche."

The past achievements of the Hindus in the various branches of knowledge will redound to the glory of any nation. Their contributions on "pure" mathematics, algebra, arithmetic were far in advance of those of the Greeks. By the discovery of the decimal system they laid the foundation of the mathematical science known to us. They wrote extensively on anatomy, physiology, embryology, politics, government, municipal administration, jurisprudence, warfare, census, and laws of war and peace. In these various fields they anticipated many of the conclusions and discoveries of Descarte, Newton, Vesalius, Harvey, Paracelsus, Aristotle, Machiavelli, Jean Bodin and Grotius. They have produced excellent treatises on literature, painting, architecture, music, irrigation, navigation and town-planning. They excelled not only in theories but also in translating them into efficient and well-ordered social, political, economic, financial, municipal and religious institutions. Many of their contributions travelled beyond the borders of India and went to lay the foundations of or enrich, the cultures of the peoples of Eastern, Central and

Western Asia. "In a sense the geography of creative India is as wide as Asia itself." Nor is the part played by the Indians as creators in the nineteenth and twentieth centuries to be belittled. The Indian races have been exhibiting their vitality during these centuries in no questionable manner. "Creative India's role in technocracy and culture is as much in evidence today as in the days of Mohenjo Daro." The book is a valuable and informative survey of India as the creator and inspirer of values at home and abroad in the various fields of human knowledge and activity.

NEWS AND REPORTS

SRI RAMAKRISHNA ANNIVERSARY, CHICAGO, U.S.A.

The 101st anniversary of the birthday of Sri Ramakrishna was celebrated by the Vedanta Society of Chicago on March 19 and 21, 1937, and an interesting programme was gone through. Swami Akhilananda came from Providence to attend the ceremony. Swami Gnaneswarananda, the local leader, and Swami Akhilananda chanted a grace in Sanskrit, which was translated into English by the former. The speakers of the evening were: Swami Akhilananda, Mrs. Ruth Everett, Prof. Charles S. Braden and Prof. George V. Bobrinskoy. Each speaker touched upon one prominent phase of the life of Sri Ramakrishna. A full house of over 125 guests listened with rapt interest to the inspiring speeches delivered by the distinguished speakers.

On Sunday, March 21, at the regular service of the Society, at 3 p.m., Swami Akhilananda gave a short speech dwelling specially on the love of Ramakrishna for God and also for man. Swami Gnaneswarananda then gave a long talk on the life and works of Sri Ramakrishna, illustrating his discourse with lantern pictures. The spacious auditorium of the Society was full to capacity and everyone enjoyed the talks.

ALL-INDIA EDUCATIONAL CONFERENCE

The Thirteenth Annual Session of the All-India Educational Conference will be held in Calcutta this year during Christmas Holidays. This Conference is held under the auspices of the All-India Federation of Educational Associations. The different Teachers' Associations and Educational organisations in India are affiliated to the Federation, which, in its turn, is affiliated to the World Federation of Educational Associations. For the last twelve years the Conference has been holding its annual sessions in different parts of India under the presidency of distinguished Indian educationists.

India is passing through a stage of transition, and the time is most opportune when those who are engaged in the real nation-building work should come together to discuss the problems of education in all its aspects with special reference to the present exigencies prevailing in India. The future welfare of the nation depends to a great extent upon the proper solution of the educational problems of the country. Bengal, the pioneer of English education in India, will have an opportunity of inviting the educational experts on this occasion to give a lead in this matter, and Calcutta, the cultural centre of the Province, will be the venue of the Conference.

PRAMATHA CHANDRA KAR

On the 2nd of August last Mr. Pramatha Chandra Kar, a sincere devotee of Sri Ramakrishna, passed away at his Calcutta residence. He was well known among the devotees of Ramakrishna and the readers of the famous *Ramakrishna-Kathâmrita* in Bengali as Paltu. As a school-boy he came under the influence of the late Mahendra Nath Gupta, popularly known as Master Mahasaya. In the latter's company he came to visit Ramakrishna and was blessed by the Master's holy contact. Ramakrishna had a great love for him and in one of his ecstatic moods declared that he would also gain the end of human life after a certain time.

In later life he came to be one of the reputed attorney-at-laws of the Calcutta Bar. He spent a good deal of his earnings on philanthropic works of various kinds and was intimately connected with a number of charitable institutions. The Ramakrishna Math and Mission used to count him as one among its sincerest friends and well-wishers. We deeply mourn his loss and offer our sincere condolences to the bereaved family.

PRABUDDHA BHARATA

VOL. XLII *DECEMBER, 1937* No. 12



"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।"

"Arise ! Awake ! And stop not till the Goal is reached."

LETTERS OF SWAMI VIVEKANANDA

CHICAGO,
541, Dearborn Avenue.

DEAR DIWANJI,

Your letter pleased me extremely. I, of course, understand the joke but I am not the baby to be put off with a joke; now take more.

The secret of success of the Westerners is the power of organization and combination, that is only possible with mutual trust and co-operation and help. Now here is Virchand Gandhi, the Jain whom you well knew in Bombay. This man never takes anything but pure vegetable even in this cold terrible climate, and tooth and nail tries to defend his countrymen and religion. The people of this country like him very well but what are they doing who sent him over? They are trying to outcast him. Jealousy is a vice necessarily generated in slaves, again it is jealousy that holds them down.

Here were . . . . . , they were all trying to lecture and get money thereby; they did something but I succeeded better than they—why, I did not put myself as a bar to their success. It was the will of the Lord. But all these . . . except . . . have fabricated and circulated the most horrible lies about me in this country, and at my back. Americans will never stoop to such meanness.

. . . . . If any man tries to move forward, here everybody is ready to help him. In India you may try tomorrow by writing a single line of praise for me in any one of our papers (Hindu) and next day they would be all against me. Why? It is the nature of slaves. They cannot suffer to see anyone of their brethren putting his head the least above their rank. . . . . Do you mean

to compare such stuff with these children of liberty, self-help and brotherly love? The nearest approach to our people are the freed slaves of the U.S.A., the Negroes. Why, in the South they are about twenty millions and are now free, the whites are a handful, still the whites hold them down all the same. Why? Even when they have every right by law, a bloody war between the brothers has been fought to free these slaves? The same defect—jealousy, not one of these Negroes would bear to see his brother-Negro praised or pushing on. Immediately they would join the whites to crush him down. You can have no idea about it until you come out of India. It is all right for those who have plenty of money and position to let the world roll on such, but I call him a traitor who, having been educated, nursed in luxury by the heart's blood of the down-trodden, millions of toiling poor, never even takes a thought for them. Where, in what period of history your rich men, noble men, your priests and potentates took any thought for the poor—the grinding of whose faces is the very life-blood of whose power?

But the Lord is great, the vengeance came sooner or later, and they who sucked the life-blood of the poor, whose very education was at their expense, whose very power was built on their poverty, were in their turn sold as slaves by hundreds and thousands, their wives and daughters dishonoured, their property robbed for the last 1000 years, and do you think it was for no cause?

Why amongst the poor of India so many are Mohammedans? It is nonsense to say they were converted by the sword. It was to gain their liberty from the . . . zemindars and from the . . . priest, and as a consequence you find in Bengal there are more Mohammedans than Hindus amongst the cultivators because there were so many zemindars there. Who thinks of raising these sunken, down-trodden millions? A few thousand graduates do not make a nation, a few rich men do not make a nation. True, our opportunities are less but still there is enough to feed and clothe and make 300 millions more comfortable, nay, luxurious. Ninety per cent of our people are without education—who thinks of that?—these Babus, the so-called patriots?

Now let me tell you—still there is a God, no joke. He is ordering our lives and although I know a nation of slaves cannot but try to bite at the hand that wants to give them medicine, yet, pray with me, you one of the few who have real sympathy for everything good, for everything great, one at least whom I know to be a man of true ring, nobility of nature and a thorough sincerity of head and heart, pray with me:

"Lead us kindly Light
amid the encircling gloom."

I do not care what they say. I love my God, my religion, my country, and above all, myself, a poor beggar. I love the poor, the ignorant, the down-trodden. I feel for them. The Lord knows how much. He will show me the way. I do not care a fig for human approbation or criticism. I think of most of them as ignorant, noisy children—they have not penetrated into the inner nature of sympathy, into the spirit which is all love.

I have that insight through the blessings of Ramakrishna. I am trying to work with my little band, all of these poor beggars like me. You have seen them. But the Lord's works have been always done by the lowly, by the poor,

You bless me that I may have faith in my Guru, in my God, and in myself.
The only way is love and sympathy. The only worship is love.
May He help you and yours ever and ever!

With prayers and blessings,
VIVEKANANDA.

THE LIFE OF THE SPIRIT

By the Editor

I

The meaning of our life is bound up with the meaning of what we are. The materialists mistake for life that which is the limit of the spirit. People ignore the evidence for the real realm of their life. Because the visible and ever-changing world around them enchants their senses, and as such they cannot lift their eyes from the dale of earthly life to the peak of the soul. The *Katha-Upanishad* says: "The Self-existent One has rendered the senses so defective that they go outward, and therefore man sees the external and not the internal self. Only perchance, some wise man wishing for immortality turns his eyes inward and beholds the Self that resides within." The ordinary run of people need to know about the existence of the soul which alone can give their life meaning and direction. That the soul exists and that it is eternal can hardly be proved by means of arguments. Nor can it be defined in terms intelligible to common people. Besides, definitions are powerless to convince any man, however intelligent he may be, of the existence of the soul. Once in one of his private letters Leo Tolstoy pointed out the difficulty of definitions in this connection: "God and the Soul are known by me in the same way that I know infinity: not by means of definitions, but in quite another way. Definitions only destroy for me that knowledge. Just as I know assuredly that there is an infinity of numbers, so do I know that there is a God, and that I have a soul. For me this knowledge is indubitable, simply because I am led to it unavoidably. To the certainty of the infinity of numbers, I am led by addition. To the certain knowledge of God I am led by the question, 'Whence come I?' To the knowledge of the soul I am led by the question, 'What am I?' And I know surely of the infinity of numbers, and of the existence of God, and of my soul, when I am led to the knowledge of them by these most simple questions."

The questions—'Whence come I?' and 'What am I?' may be simple to those whose hearts are exceptionally pure and who are by nature spiritually inclined. But what is the way for the ordinary people who are engrossed in the fleeting pleasures of the world? The *Gitâ* advises such people to approach those persons who have realized the Truth. Those who have only theoretical knowledge of the soul are not meant here, but those who are seers and not mere thinkers. A sharp line of demarcation is always drawn between seers and thinkers. The seers are those who have realized the ultimate truths much more intensely than ordinary people realize

facts around them in their waking state. They are spiritual discoverers to whom the spiritual life is not merely book-learning but coming face to face with the truths that transcend the senses. The mere thinkers are more or less philosophers and metaphysicians who are occupied with subtle ratiocination and are satisfied with it. In one of his essays John Ruskin brings out the difference between the two classes of men: "The more I think of it I find this conclusion more impressed upon me, that the greatest thing a human soul ever does in this world is to *see* something and tell what it *saw* in a plain way. Hundreds of people can talk for one who can think, but thousands can think for one who can see. To see clearly is poetry, prophecy, and religion all in one."

Now, before an aspirant approaches a seer, he must possess certain qualities of the head and heart. The *Gitâ* says: "Have the knowledge, by prostrating thyself, by questions, and by service; the wise, who have realized the Truth, will instruct thee in that knowledge." The first thing is humility, without which an aspirant can hardly be fit for acquiring self-knowledge. Sri Ramakrishna used to give some very apt examples showing the need of humility in one's spiritual life. The first example is that of rain-water; the second, that of the nest of the sky-lark; and the third, that of iron. Rain-water will never stand still on high ground, but will run to the lowest level. The nest of the sky-lark is on the earth below, but it soars high into the sky. Iron must be heated several times and hammered a hundred times before it becomes good steel. Then only it becomes fit to be made into a sharp sword and can be bent in any way one likes.

It is said that Sankarâchârya had a disciple who served him for a long time, but he did not give him any instruction. Once when he was seated alone, he heard the foot-steps of some one coming behind. He called out, "Who is there?" The disciple answered, "It is I." Then Sankara said, "If the word 'I' is so dear to you, either expand it indefinitely or renounce it altogether."

The second qualification needed for an aspirant is questioning. One must have a strong yearning for the knowledge of the soul and put the question to a seer. As the child beseeches its mother with importunity, so an aspirant must be very earnest to know the Truth from a wise man.

The third qualification is service. Personal services to a preceptor constitute the holy company of a wise man and implicit obedience. Holy company sanctifies the heart of a neophyte, and implicit obedience trains his body and mind making them fit to receive the knowledge of the soul.

These three things, namely, humility, questioning, and service go to show that a spiritual aspirant cannot serve two masters in the very beginning of his career. The two masters are: the ego of the aspirant and the instructions of a genuine preceptor; the aspirant must choose the latter so long as his mind is not trained and his heart, purified.

In this connection it may be interesting to give an incident from the life of Jesus, which shows the spirit of a good teacher. One day Jesus said to his disciples: "Tell me, how do people understand my teaching?" And they answered: "Some think that you teach the same that John taught; others say that you teach what Isaiah taught; and others say your teaching is like Jeremiah's and that you are prophet."

"Yes," said Jesus, "but how do you understand my teaching?" And Simon Peter said: "I think you teach that the spirit of God lives in every man,

and that therefore every man is a son of God." Jesus said to him: "You are happy to have understood this, Simon. No man could have shown it to you, but you have understood it because God dwells in you. It is not I by my words that have shown it to you, but God, my Father, has Himself shown it to you." This is what Sri Ramakrishna used to say only in a different language. He used the similes of the gas-light and the rain-water. The gas-light shines unequally in different places. But the life of the light, namely, gas, comes from one common reservoir. So the true religious teachers of all countries and ages are like so many lamps, and through them is emitted the life of the spirit, flowing constantly from one source—God. Then, again, the rain-water, falling from the roof of a house, flows down to the ground through pipes having their mouths shaped like the head of a tiger or a bull, and appears to come out of a tiger's or a bull's mouth, but in reality it descends from the sky; even so the eternal truths that come out of the mouths of godly men are not uttered by those men themselves, but in fact, descend from the Kingdom of Heaven.

This is why the Hindu scriptures of all sects strictly enjoin the spiritual aspirants to look upon their preceptors as veritable representatives of the Divine Person.

II

All the great teachers of the world have stressed the point that those who wish to follow their teachings must do so not in words but in deeds. Those who seek after the life of the spirit must be ready to give up any clinging to their bodily life and undergo infinite toils and troubles to save their true life. The best way to the spiritual life is to live in the world in a spirit of detachment. Because attachment to the things of earthly life is the source of all our pleasures and pain. This does not mean an escape from the problems and dangers of our life in this world, nor does it mean a slinking away from our duties and responsibilities thereof.

Men get attached to the things other than those of the spirit due to their expectations. Therefore the *Gitâ* again and again asks the spiritual aspirants never to expect rewards of their actions. It points out that the secret of true success in one's spiritual endeavours consists in cultivating the virtue of unselfishness.

Once the disciples of Jesus said to him, "Your teaching is hard. Increase our belief that it will be well with us if we live as you teach us." Jesus understood that they wanted to know what reward they would win for living the life of the spirit, and he said to them, "Faith is not the belief in rewards; it is a clear understanding of what life is. If you clearly understand that your life is in the spirit of God, you will not expect any reward. A master does not thank a servant for doing his duty. And a servant, if he understands that he is a servant, is not offended at this, but does his work and knows that he will receive what is due to him. So you too should fulfil the will of the Father and understand that you are servants; and do not expect reward for doing your duty, but be content with what you get." Then Jesus told them a parable to show how seekers after the life of the spirit should live in the world: "A master planted a garden, and dug it and arranged it and did everything to make it yield as much fruit as possible. And he sent labourers into the garden to work, gather the fruit, and pay him according to agreement. And when the time came, the master sent a servant to

receive the payment; but the labourers had forgotten that the garden had not been planted and arranged by them and that they had come when it was ready; and they drove away the master's messenger empty-handed and lived in the garden as if they were the masters, not considering that the garden was not theirs and that they lived in it by permission of the master. Then the master sent his steward to remind the labourers that the payment was due, but they drove him away too. Then he sent his son. And the labourers thought that if they killed the son they would be left to themselves. So they killed him. What was the master to do? He could only turn out the labourers and send others in their place.

"The master is the Father; the garden is the world; the labourers are men; the payment is the life of the spirit; the messengers from the master are holy men who remind people that they should live, not for their bodies, but for the spirit. People who have gone astray imagine that life is given them for bodily welfare, and not for the fulfilment of the will of the Father, and they kill in themselves the life of the spirit and so lose their real life." This single parable of Jesus, self-explanatory as it is, speaks volumes to show clearly what the life of the spirit is and ought to be. The Father, spoken of in the parable, is the Supreme Soul and is the self-existent Principle dwelling in all beings and ruling them from within. The souls of all beings are just like the bubbles in the vast expanse of water. If a timber be thrown across the flowing Ganges, one side of the water will appear to be separated from the other. In the same manner, the ego makes the individual soul seem different from the Supreme Soul. In fact, there can be no division between them. To live in the light of the Supreme Self constitutes the real life of the spirit.

III

The Vedânta lays stress on three great requisites for the attainment of the life of the spirit. Firstly, a human body, since the human mind residing in the body is the nearest reflection of the Supreme Self. Novalis said: "There is but one temple in the Universe and that is the Body of Man. Nothing is holier than that high form. Bending before men is a reverence done to this Revelation in the Flesh. We touch Heaven when we lay our hand on a human body!" While commenting on this holy utterance, Thomas Carlyle remarked: "This sounds much like a mere flourish of rhetoric; but it is not so. If well meditated, it will turn out to be a scientific fact; the expression, in such words as can be had, of the actual truth of the thing. We are the miracle of miracles,—the great inscrutable mystery of God. We cannot understand it, we know not how to speak of it; but we may feel and know, if we like, that it is verily so." The mystics and seers of all times and countries bear testimony to the greatness of the human body as being the greatest sanctuary of the Supreme Soul.

The second requisite is the intense desire to be free from births, deaths, and so forth. This desire is the holiest of all human desires and is held by the Vedântists to be very essential in the life of the spirit. In this connection, Swami Vivekananda observes: "Though our means of realization vary according to the difference in sects and individuals,—though different individuals can lay claim to their special rights and means to gain knowledge, which vary according to their different stations in life,—yet it can be said in general without fear of contradiction, that

without this *Mumukshutvam*, realisation of God is impossible."

The third requisite is the coming in direct contact with the great-souled men. This point we have already touched upon in our drawing a distinction between seers and thinkers.

IV

The life of the spirit is an art inasmuch as it aims at striving to attain the Beautiful which is latent in every man. In this sense, mysticism is an art which promises the unfoldment of the Beautiful. The unfoldment of the Beautiful follows the art of life, because living in the plane of the spirit constitutes mysticism. Living the life in complete harmony with the transcendental order is the goal of the spiritual life. The true art of life culminates in the life of the spirit, the latter again consists in the conquest of nature by the spirit so that an aspirant may have the greatest chance of growing inwardly, and inner growth is the real growth of man.

SRI RAMAKRISHNA*

By Swami Premananda

In this incarnation the keynote of the Master's life is the complete absence of the expressions of supernatural powers or lordly qualities. In the life of all the previous divine incarnations we find, more or less, this expression of supernatural powers. As for instance, feeding five thousand people with only five loaves of bread, making rivers obey, going through the air, creating mango trees all on a sudden and feeding the fruits thereof to people, and the like. But this time we find their complete absence. It is a very interesting feature of this incarnation. Then again all the other incarnations "illumined the world with the lustre of their beauty"; but this time the physical beauty is conspicuous by its absence. Girish asked, "Why, sir, there's no beauty this time?" When the Master was engaged in spiritual practices, a unique lustre would emanate from his body, at which he implored the Divine Mother, "What need have I of physical beauty, Mother? Give me spiritual beauty." Then most incarnations were great scholars, well-versed in all the scriptures; but here is a different case. Sri Chaitanya defeated the all-conquering Pandits of the day and became famous as the foremost savant. What to speak of Sankaracharya? Having learned all the Sâstras, Buddha despaired of Mukti (salvation). No doubt, he, like Sri Krishna, was the milker of all the *Upanishads*. But our Master? It is a wonderful affair—he could read and write somehow, that's all. But in philosophical discussions with him Pandits were confounded. How is that? There is a world of difference between understanding through discussion and knowing through direct perception or realization. How much knowledge of Benares can be gathered from a map? People hear him who had been to Benares. The Master had intuitive knowledge of even the innermost chamber of Truth. Once Swamiji was highly praising a man. The Master heard him a little and then passed his judgment on him, which, to the sur-

* Translated from the original Bengali by Swami Satswarupananda.

prise of Swamiji, came out to be true. Our Master had a unique insight into things and persons.

Other Avatâras or incarnations have preached their philosophies and doctrines. But he has never done it himself openly. He would talk of them to those who had contracted a love for him and would go to him for the purpose. Sri Keshab wrote about him in his paper; at that he said, "If you do like that, don't come to me." One night I woke up at midnight and found him walking in the room in a semi-ecstatic state and making sounds of spitting and saying, "Don't, Mother, don't give me that hellish fame." It appeared to me, as if the Divine Mother was following him with a big basket of fame and saying, "My child, I have brought name and fame for you; do take them"; and the Master getting excited was walking about in the room and making sounds of spitting more and more loudly. And what signs of disgust did I notice in his face! He used to say, "Let the bud open, bees will come of themselves. Let character be formed, the world will be attracted by its beauty."

Everyone has said that his own doctrine is the best; and some have gone so far as to say that there is no salvation except through their religions. But our Master used to say, "There are infinite ways of reaching the Infinite and the doctrines are but the ways and not the goal." A blind man touched a leg of the elephant and at once jumped to the conclusion that the elephant is like a pillar; another felt its ear and concluded that it is like a winnowing fan. Both were right and again both of them were wrong. All quarrels were due to this. None felt the whole of the creature. The Master demonstrated it by his life that Truth can be reached through all the religions, which are but ways, and that there is no necessity for quarrels—all religions are right. Then again he used to say, "The end of human life is to realize God." Failing to realize Him, life is all misery. So we must get Him—anyhow. What is the use of being conversant with all religions and doctrines? "You have come to eat mangoes, take them. What is the use of counting leaves and branches? What will it avail, except loss of energy?" Dry ratiocination, endless discussions as to whether the Lord has forms or not, whether rebirth is true or not! If you want to know what road leads to Benares, you must have faith in the words of those who have gone there. Then you will have to go there yourself and see things there with your own eyes. But instead of that if you shut yourself up in a room and make your brain dizzy with constantly thinking that Benares is such and such, you will have no real conception of the holy city. And what is that to me if there be any rebirth or not? My business is to realize God in this very life.

"If anyone knows the Âtman properly (i.e. realizes It), then the true significance of life is attained; if It is not known, then great indeed is the loss. Having realized the Âtman in each and all beings, the truly intelligent become immortal by transcending this world (of Avidyâ)". So to realize God in this very life is the aim of human existence. Doctrines and churches are no real helps in our spiritual life, rather they bring in fanaticism and retard progress. Know Him by knowing Whom all else is known. That's all.

"That by hearing which everything unheard is heard, by discussing which everything undiscussed is discussed and by truly knowing which everything unknown is truly known." Having realized God, having realized Âtman, the book of infinite knowledge opens to

one's view. For He who is knowledge itself is seated there in your heart. The Master became one with this Infinite Knowledge. Of what avail was book-learning to him?

He would say, "What is required is heart, intense hankering, sincere longing for Him. When, without Him, life would become quite unbearable, then alone, He will reveal Himself to such a soul." This is the essence of his teachings. During his Sâdhanâ days, when the day was drawing to its close and the sun was sinking down the western horizon he used to burst out in an agony of soul, "Oh! Thou art going away, what hast Thou done for me; I remain as the same unaltered man." And in this intensity of his agony he would draw out his tongue perforce and used to rub his face on the ground. This life appeared to him to be quite useless, because Âtman could not be realized. At the indefinite absence of the Lord, he experienced the burning pain of a venomous snake-bite. Just imagine the intensity of his dispassion; some grains somehow getting into the mass of his long matted hairs germinated, so oblivious was he of his body.

Other Avatâras were the incarnations representing particular ideals. Not that other ideals were absent in them; they had all the ideals in them but they publicly gave expression to particular ideals. Lord Gaurânga was the incarnation of Divine Love. He was love crystallized. So also Sankara was Knowledge itself, Buddha was the embodiment of renunciation, Sri Krishna was of selfless work. Sri Krishna synthesized all religions and philosophies. He showed that Karma, Yoga, Jnâna, and Bhakti were components of the great Sâdhanâ. To demonstrate this, he formed his life on the basis of selfless work. Selfless work purifies the heart, and in the pure heart comes renunciation. With this renunciation came Buddha. Nothing he did for himself, not even for his own salvation; but everything for the good of others, for the suffering humanity. He would weep because he failed to discover the path to humanity's salvation. After renunciation comes Jnâna or Knowledge. Knowledge is followed by Love Divine and this Love was distributed broadcast by Lord Gauranga who was all love. But people came to think that all these paths were mutually contradictory. This apparent contradiction has been dispelled and all are brought under one grand synthesis by Sri Ramakrishna. The one grand austere Sâdhanâ of India throughout the ages has thus fructified, has thus reached its highest fulfilment in this ocean of synthesis, which is Sri Ramakrishna.

He was mercy incarnate. I cannot conceive the limit of his mercy. On his way to Benares on pilgrimage he, seeing the poverty and distress of the people, said to Mathur Babu, "Feed and clothe them well or else here stops my pilgrimage, I am not going to leave these people." Ill-treated and humiliated he did not give up showing mercy to all who came sorely distressed. If a day were about to pass without bringing in any new seeker after Truth, he would anxiously say, "How is it? No one has come today to seek Truth!" and cast longing looks over the road. Once Hazra took him to task and said, "Why are you mad after Naren, always enquiring about him? What necessity have you of him and his ilk? You are not of this earth. Why should you bother yourself about them?" Like a simple child he believed Hazra and thought he was wrong. Then he went to the Panchavati, the place where he had most of his visions. The Divine

Mother said to him, "What a fool are you! Have you come to the world for your own enjoyment? Shame!" Then replied the Master, "What do you talk, Mother? If for the good of humanity I am to suffer million times greater misery, that will I do most gladly." Six months hardly passed when he contracted cancer, he could not talk in whispers; he was suffering from hunger, but could not take anything. He felt no ease either in sitting or lying down. Day and night he felt a burning sensation all over his body. But in spite of all these terrible sufferings, this ocean of selfless mercy never stopped conferring his grace on whoever cared to come. This went on for a year and a half. If this be not crucifixion, I do not know what it is.

Now we find people whiling away time by sitting idle in the name of meditation and counting beads. That is surely of Tamas. He used to do much work. We have seen him with our own eyes doing the work of a gardener. Again he could not tolerate doing work in a slipshod manner. He himself used to do every work with a nice precision and gracefulness and taught us to follow him. He did all these, but how inward was he all the time! If any one of us got cheated when buying articles he ridiculed us and said, "I have asked you to be pious and not to be fools." We have heard him repeating many times, "Yoga is the skill in action."

He undertook all kinds of Sâdhanâ or spiritual practice and was blessed by realizing God through all forms of Religion. Seeing God in all creatures he was above all aversion or hatred. He was always beside himself with Divine Love, he was possessed with it, so to say. He had not the slightest desire of founding a sect or the like. What need has he of a wall or a fencing—he, who has transcended the bondages of conventional religions, who has realized the Âtman, who is a paragon of Divine Love? Do you know when sects are created? It is when the heart is full of weakness, fear, and hatred. Know it for certain that the fate of our organization will be sealed when the idea of forming a sect will have crept into it. India has come to such a pass because of this sectarianism. The waters of little ponds and puddles become dirty but the flowing waters of rivers are never polluted. Beware of fanaticism. It must not enter our organization. "We are the followers of Ramakrishna", "There is no salvation except through Ramakrishna", "Hence you should worship Ramakrishna", "Ramakrishna is the greatest of Avatâras"—never lay hands on another's faith by such nonsensical talks.

He did not have the slightest touch of egotism in him. Only Mother made him keep the pious 'I'. We have seen with these eyes of ours the incarnation of perfect humility. Just hear, the Master took away the leaves, from which the beggars had taken food, on his own head. With his long locks he cleansed the filth of the servants of the temple. And all these, to drive away the least vestige of egotism from himself. Let this be an object-lesson to you to learn humility. One of his parables is: "The Guru asked the disciple: fetch the thing which you think is worse than you. The disciple resolved within his mind and finding nothing but filth worse than himself was about to pick up some filth when it rebuked him saying, 'Dont, don't touch me, you man; it is my contact with you that has made me so much degraded.' Hearing this, whatever little egotism the disciple had was gone. He came to know that there was nothing worse

than he." By telling such parables he used to teach us humility.

The scriptures speak of "absolutely unbroken continence". We would not have believed it, had we not seen the Master. By it, he came to have wonderful control over every nerve and muscle of his body. He suffered terrible pain from cancer, but when the time for washing it came, he simply asked us to wait a little and the next moment said, "Now wash". Then he felt no pain at all. Do you know how is that possible? The Yogins can, at their will, have absolute control over the whole body; they can even stop the action of the heart. At their will they can take away Prâna or vital energy from any part of their body. Then that part of the body becomes dead to all practical purposes—it becomes dull to all sensations. If you drive a knife into it, it will not feel. These are not cock-and-bull stories, we have seen it with our own eyes.

But the incarnations, even though they always abide in the Self, keep a little portion of their mind on the body. Even that too they can take away whenever they like. But this is necessary, otherwise the body will cease to be. The Master used a simile: The copra gets separated from the rest of the cocoanut; but so long it is not broken open, it must be somewhere in touch with its outer covering.

He would say about the caste system: "The devotees form a caste by themselves; they need not observe the rigidity of the caste-system among themselves. He could take food from men of pure heart even though they were born of low castes; but could not do so from men of bad character, though born of high castes—so much so that he could not use a seat if it were spread by one of the latter class. Once he took food of the same dish with another. The latter cried out, "Hold, sir, what are you doing? I have eaten today what the orthodox would not touch." The Master replied, "What does it matter? Your mind is pure." We have heard him say, "The man who takes the purest food sanctioned by the scriptures but has no love for the Lord and is worldly to a degree—that man's food is as good as pork and beef. And the food of a man who has devotion for the Lord and has faith in Him, even if that be not sanctioned by the scriptures, is as good as the purest food praised by the scriptures."

He was very strict regarding taking food from anyone and everyone. If anybody brought him food with any selfish desire, he could not take it. If the food were touched by a man of undesirable character or if a portion of it were given to some one else before it was offered to him, he would at once detect it and could not take such food. Again he would not allow devotees to take such food as would intensify desires or make for dulness. But he would add, "It would, however, not affect the Jnânins; still the novice in spiritual practices must be very particular about it."

The Master would poke fun at persons obsessed with a morbid mania for physical purity. He used to say that such persons, in their very attempts to keep themselves off from all impurity, live in a constant fear of being contaminated and thus get their minds enmeshed in impurity. So it is very difficult for them to think of God." From this you are not however to jump to the conclusion that by flinging all rules of cleanliness to the winds one realizes the highest spirituality.

The Master lived the life of complete consecration at the feet of the Divine Mother, and as he used to say, he gave

the power of attorney to the Mother. Girish Babu did it to the Master—he lay the whole burden of his spiritual progress on the Master's shoulders. It is a very difficult affair. One having the least touch of egotism cannot thus give a power of attorney to another. The Master used to say, "By this one is to live like a dry leaf at the mercy of the wind, or like kittens who remain wheresoever their mother pleases to keep them, sometimes on a bed, sometimes near the hearth, sometimes again on a heap of straw." He who can keep his devotion fixed like the pole-star in weal and woe, who in the midst of the most cruel heart-rending discharge of duty, can say calmly, "I do, O Lord, that which Thou residing in my heart, dost engage me in"—he alone has consecrated his all and taken shelter in Him; He too takes the responsibility of such a soul and frees him from all sins.

The Master encouraged us to read scriptures and books dealing with holy topics. He kept some books such as *Mukti O Tâhâr Sâdhan* with him and asked us to read them to him. This is because so long as we read or hear them, our minds dwell in Him. One cannot be meditating all day long. But then such studies are but secondary. What is of primary importance in spiritual life is the descent of His grace. "This Âtman is not to be attained by mere hearing or committing to memory the *Vedas* or (by their understanding) with the keen intellect. It is realized by him whom It chooses —to such this Âtman reveals Its real nature." With the descent of His grace infinite knowledge opens before the mind; then books are redundant. There is a great difference between realization and mere book-learning. The Master would say, "So long as the southern wind does not blow, there is need for fan."

Pilgrimages stimulate holy thoughts. We are reminded of the Lord. It is true, but the Master used to say, "Whoever has not here (i.e. in the heart), has not there (i.e. in holy places); whoever has here, has there too." Holy men impart holiness to those places. It is the good-will of these great souls that the atmosphere of these places is filled with heavenly purity which soothes the contrite hearts. It is man who makes places holy, and not *vice versa*. Again with the increase of the current of evil thoughts there, their holiness decreases, just as easy conveyance has polluted the atmosphere of many places of pilgrimage. When their accessibility was very difficult, the devotees alone used to frequent them; but now whoever has money, goes there, whether for a change or for any other trivial reason.

So forget everything else and completely immerse yourselves in the thought of the Master. The Lord is not a subject for idle talks. He is to be realized. We must get Him anyhow. He must be made our own in this very life, at any cost. There is no other way to permanent peace for the suffering humanity except through God-realization. He alone is the solace of our burning heart.

THE NATURE OF AESTHETIC EXPERIENCE

By Prof. Jadunath Sinha, M.A., P.R.S., Ph.D.

There is an elaborate treatment of the nature of æsthetic experience (rasa) in Sanskrit Poetics (Alankâra). Here we shall briefly refer to it. Visvanatha defines rasa as an æsthetic sentiment experienced by persons of taste as identical with the emotion of the person represented on the stage by an actor, or depicted in a drama and the like, owing to the predominance of sattva (purity) in them. It is experienced as an emotion, entire or indivisible (akhanda), self-luminous (svaprakâsa), made up of cognition and bliss (ânandachinmaya), free from cognitions of other objects (vedyântarasparsasûnya), akin to the realization of Brahman (brahmâsvâdasahodara), and of the essence of transcendental wonder (lokottarachamatkâraprâna).[1]

(*i*) An æsthetic sentiment (rasa) is experienced as an indistinguishable mass of feelings, emotions, and sentiments. When it is actually experienced by a person he cannot distinguish the psychical elements involved in this unique and indivisible psychosis (akhanda).

(*ii*) An æsthetic experience (rasa) is not purely an affective state. It is a cognitive-affective experience since it is made up of cognition (chit) and bliss or joy (ânanda).

(*iii*) An æsthetic experience (rasa) is self-luminous (svaprakâsa) or self-aware. It is experienced by itself, and not by any other psychosis.[2] It contains an element of cognition (chit) which is self-conscious. So the æsthetic experience is self-luminous.

(*iv*) An æsthetic experience (rasa) is free from the touch of cognitions of other objects (vedyântarasparsasûnya). When a person actually experiences an æsthetic sentiment he becomes unconscious of all other objects and is lost in his own æsthetic enjoyment.

(*v*) An æsthetic experience (rasa) is similar to the realization of Brahman (brahmâsvâdasahodara). The person of taste experiences an æsthetic sentiment even as the Yogin experiences Brahman.[3] Like the direct and immediate experience of Brahman the æsthetic experience is the direct and immediate experience of rasa free from cognitions of all other objects. In both the kinds of experience there is immediacy. Just as in intuitive realization of Brahman the subject is lost in Brahman, so in æsthetic enjoyment of rasa the subject is lost in the enjoyment. In both there is an ecstasy of joy (ânanda) in which the distinction of subject and object is lost.

(*vi*) Transcendental wonder constitutes the essence of an æsthetic experience (rasa). It is different from the ordinary sentiment or permanent emotional disposition of wonder (vismaya). It is extraordinary or transcendental (alaukika) in character because it is felt by the appreciative spectator (sâmâjika) who identifies himself with the person whose emotion is represented by the actor on the stage. Wonder is of the nature of expansion of the mind (chittavistâra). It always

[1] Sâhityadarpana (Jivânanda), p. 50.
[2] Sâhityadarpanavivriti, p. 59.
[3] Sâhityadarpana, p. 52.

constitutes the core or essence of an æsthetic sentiment. Only it is not ordinary surprise but extraordinary wonder.[4] Dr. S. K. De says, "This châmatkâra which has been compared to the 'wonder-spirit' of the modern critics, is described by Visvanâtha as a kind of expanding of the mind, of which another name is 'surprise', implying that the marvellous always underlies the rasa."[5]

(*vii*) An æsthetic sentiment is experienced when rajas (energy) and tamas (inertia) of the mind are suppressed, and its sattva (purity or essence) predominates over them. Rajas causes restlessness. Tamas induces unconsciousness. Sattva manifests conscious experience.

(*viii*) An æsthetic experience is distinctive in character. It is different from conation (kriti) and cognition (jñapti). It is a certain function of the mind called svâdana or realization.[6] Rasa is of the nature of realization or actual æsthetic experience (âsvâda). It is nothing but this realization.[7] It is chiefly an emotional experience.

Vasana—A Condition of Aesthetic Enjoyment

Visvanâtha points out that there can be no æsthetic enjoyment without the latent impressions (vâsanâ) or emotional dispositions like love, anger, and the like.[8] Vâsanâ is a particular psychical disposition[9] or emotional complex.[10] These vâsanâs, either innate (prâktana) or acquired (idânîntana), are conditions of æsthetic enjoyment. The philosophers are incapable of æsthetic enjoyment since they are devoid of innate emotional dispositions (vâsanâ). Some affectionate persons also are incapable of æsthetic enjoyment since they are devoid of acquired emotional dispositions (vâsanâ).[11] Dharmadatta has truly said: "Only appreciative persons of taste endowed with emotional dispositions can experience æsthetic emotions. Those persons who are devoid of these dispositions (vâsanâ) are as good as the wood, the wall, and the stone in the theatre hall."[12] They are dead to all æsthetic enjoyment. Nothing can evoke æsthetic emotions in them. There must be an innate capacity for æsthetic enjoyment. It cannot be created but evoked.

The Pramatri of the Rasa—The Experiencer of Aesthetic Sentiments

Only persons of æsthetic taste are the experiencers (pramâtri) of æsthetic sentiments (rasa). Just as the ecstatic bliss of realization of God is given only to the Yogins or adepts in divine contemplation, so the ecstatic joy of æsthetic enjoyment is vouchsafed only to persons of taste on account of their accumulated merits.[13] Persons devoid of æsthetic taste are incapable of æsthetic enjoyment.

The Pramana of the Rasa—The Proof of Aesthetic Sentiments

Visvanâtha points out that an æsthetic sentiment (rasa) springs from the bliss of the Self (âtman) when it realizes the meaning of poetry and enjoys it. It is not distinct from this æsthetic enjoyment.[14] It can never be made known to others (jñâpya) because it can

[4] Sâhityadarpana, p. 51.
[5] *The Theory of Rasa in Sanskrit Poetics*, Sir Asutosh Silver Jubilee Volumes, Vol. III, Calcutta, 1925, p. 234.
[6] Sâhityadarpana, p. 53.
[7] *Ibid*, p. 52.
[8] *Ibid*, p. 55.
[9] *Ibid*, p. 56.
[10] A. B. Keith: *The Sanskrit Drama*, 1924, p. 318.
[11] Sâhityadarpana, p. 56.
[12] *Ibid*, p. 56.
[13] *Ibid*, p. 52.
[14] *Ibid*, p. 52.

never exist apart from its being experienced by a person of taste.[15] It is incapable of proof because its existence is inseparable from its experience. The only proof (pramâna) of its existence is its experience by persons of æsthetic taste.[16] In other words, æsthetic enjoyment by appreciative persons is its own proof. It cannot be proved by any other kind of knowledge or experience. It is *sui generis*. It is unique and underived.

The proof of an æsthetic sentiment (rasa) is charvanâ or æsthetic enjoyment. It is not different from charvanâ. It is its own proof. Charvanâ, svâda, and âsvâda are synonymous terms. They mean actual enjoyment of an æsthetic emotion. An æsthetic emotion (rasa) is identical with its actual enjoyment (âsvâda). It is an actual concrete emotion. It is not a capacity for experiencing an æsthetic emotion. Nor is it a latent impression (vâsanâ) or emotional disposition. It is a concrete actualized emotional disposition felt by a person of taste as an æsthetic emotion.[17]

Vyapara—The Activity Directly Producing Aesthetic Emotions

Visvanâtha holds that the various conditions which produce an æsthetic emotion in a person of taste (sâmâjika) can do it only through an activity (vyâpâra) which is known as sympathetic identification (sâdhâranîkriti). The appreciative spectator experiences the emotions which were actually experienced long ago who are represented on the stage by actors owing to the peculiar power (prabhâva) of the activity of the various conditions of æsthetic experience (vibhâva or determinant cause etc.) which is called sympathy (sâdhâranîkriti). This sympathy enables him to identify himself with the represented persons and experience the same emotions in himself. Sympathetic identification produced by various conditions of æsthetic experience (vibhâva etc.) in the appreciative spectator of the dramatic performance enables him to experience the very same emotions of the persons represented transformed into transcendental (alaukika) æsthetic sentiments (rasa) the essence of which is a thrill of joy and wonder. If the conditions of æsthetic enjoyment fail to produce this sympathetic identification in the spectator they can never evoke an æsthetic emotion in him. There must be an illusory sense of identity (sâdhâranîkriti), a feeling of 'at-one-ment', projection and identification on account of which the pramâtri or experiencer feels an æsthetic emotion in himself as identical with the emotion of the person represented on the stage.[18] The permanent emotional dispositions or sentiments of energy (utsâha), love (rati), and the like are evoked in the appreciative spectator owing to this illusory sense of identity and they are experienced by him as æsthetic sentiments.[19]

In æsthetic enjoyment there is a peculiar sense of make-belief on account of which the emotion felt by the spectator is realized as his own and yet not quite his own, and as another's and yet not quite another's.[20] In this condition of the mind there is not a complete identification but an illusory sense of identification which is vaguely felt as illusory at the time. This is the characteristic of 'make-belief'.

[15] Sâhityadarpana, p. 61.
[16] *Ibid*, p. 54.
[17] *Ibid*, p. 64.
[18] Sâhityadarpana, p. 56.
[19] *Ibid*, p. 57.
[20] *Ibid*, p. 57.

BENEVOLENCE

(Diary Leaves)

By Prof. Nicholas de Roerich

When one remembers Bhagawân Sri Ramakrishna, Swami Vivekananda and all the leaders of the Ramakrishna Mission and its centres, there always comes to mind the concept of Benevolence. Benevolence is a powerful word. Both its constituent parts presuppose an accumulation of blissful force. *Bene* means the Good in its entire constructive sense. *Volence*, volition, is the power of thought and will. And when this immense high might is directed towards the upliftment of humanity, it represents the true essence of the Sri Ramakrishna movement. In this movement there is revealed so much of direct self-sacrificing labour. Precisely there is a constant benefaction, untiringly and gloriously penetrating into the hearts.

All these good words are easily pronounced but for the ordinary person it is not easy to manifest them in life. The very thought, the art of thinking, requires education and training. And only in the process of good-doing does Benevolence receive its vital significance. In the same good-doing is created a better future. This is not a truism, on the contrary, at present all nations should exercise the art of thinking in this direction. Let us beware that somewhere instead of benefaction there should not appear the ugly grimace of malefaction.

People sometimes think about the future, yet very often it does not enter at all into vital deliberations. Indeed, it is not entirely within human forces to determine the future, but each one should strive for it with all his consciousness. And not to a beclouded future should one aspire but to precisely a better future. In this striving will already be the pledge of success.

On days of solemnity prayer is uplifted about the future. No misty abstractions does it affirm. In it are expressed three principles; realization of that which is most Lofty, building of world peace, and benevolence, as the fundamentals of existence. Without these three bases, construction is impossible; yet they must not be promised abstractly, but in their full and indeferrable reality. It would seem that the third mentioned principle ought to be the most ordinary feature of every day life. Only benevolence! Only good-will and altruism! For whom? Why, for people themselves. For those with whom the task has been set to pass over this field of life.

It is a fact that no deep studies and instructions are needed for benevolence. It would seem that it is already presupposed at each human encounter. Can it be possible to draw near to any human being without fundamental good-will? How, is it possible to meet the neighbour with hatred or suspicion, even with plotted villainy? Where then, in what sort of Covenants, written or unwritten, have malice and suspicion been ordained?

"Man is a wolf to man". Surely this is one of the most malignant aphorisms. For, so much results from auto-suggestion. If one hears from the cradle about good, then it too will surely

remain a guiding principle. Even all the confusions of corrupted life will not eradicate the concept of good. Where man has been accustomed to live in good, there he values all the remarkable significance of the word benevolence. Surely this word is very imperative. Volition, formulated will . . . this is already something accomplished, done!

Volition cannot be only instinctive. It is prompted in full consciousness, in full responsibility. Perhaps each state council ought to be opened with the important question: "Is there benevolence?" And he who remains silent should take no part. It will probably be said that precisely the malicious will themselves cry out about benevolence. And here too an imprint of the human radiations would show the truth.

Heart radiations will show the true feelings, without the mask of insincerity. How mottled will be the radiations of the false, the insincere! The man who has not pondered upon the deep significance of benevolence will not often understand in general what is being spoken about here! Why underline words known to all and which moreover have never improved anything? Of course such monstrous opinions are possible.

Not seldom a vendor cries out something very useful, absolutely without thinking about the meaning of the words uttered by him. Does a scribe often know the contents of what he has copied? Sometimes even one who reads aloud to another thus frees himself, as it were, from understanding of what he reads. In such a manner, often the most valuable and urgent considerations become meaningless words.

Is a better future possible without benevolence, without benevolence in all its solemnly imperative meaning? What sort of peace will there be on earth without benevolence? And where will be the "glory in the highest" without profound and unceasing desire for good?

A better future. You must be better today than yesterday. If there is no longing for this, then surely from that which is most important and already ordained only a negligible fraction remains. All the great signs may be in readiness. But if there be no desire for the sake of good to follow them, then what part of them will be perceptibly carried out? Who then has the right to vitiate or belittle that which has been composed by great paths? Surely this is no empty dreaming but the responsibility of the messenger.

Even a simple postman, in twilight and in darkness proceeds with caution in order not to stumble, in order that a branch may not lash him in the eye, in order to avoid wild beasts. Yet, he bears someone else's letter about which he knows nothing. When, then, man thinks about the future, when he takes into consideration all its conditions and all good wishes, how much more strivingly and carefully does he proceed, ready and alert. He proceeds vigilant and imbued with feeling. He makes haste in order not to pilfer an ordained hour, and in his heart sound glory in the Highest, and peace on earth, and benevolence for his neighbour.

Benevolence needs to be taught. Peace needs to be established. With every palpitation of the heart one should be enraptured by glory in the Highest!

Examples of the creation of a better future may be drawn from various domains. One of them has remained in memory from early school years.

We were all tremendously impressed by the story of Schliemann—the noted investigator of Troy. We were all entranced by how he from early years set

himself to the task of future researches and how he began to prepare himself in all branches of learning. How he tenaciously enriched himself with knowledge, yet at the same time and just as perseveringly, he amassed a fortune. Of course he maturely thought out all the resources which he would need.

After many years of conscious labour, he brought to science his precious offering, and remained the forefather of many brilliant investigators coming after him. One can imagine how in his time the business men shrugged their shoulders at the scholarly tasks of Schliemann. Likewise one can see how other scholars probably not once labelled him as an amateur, and made fun of his undertakings. Yet with originality and persistence he composed his own scientific future.

That which for another would have been attainment was for Schliemann only a means which had an applied relative value. In so many years of conscious labour is a large share of selflessness.

One can find in the history of the world many examples of such self-sacrificing attainments. But why dig in ancient annals, when in our age we have the glorious examples of the lives of Bhagawân Sri Ramakrishna and Swami Vivekananda. In them is manifested the highest blissful benefaction and a lionlike striving into a better future. And in what simple all-penetrating words were expressed their outlines of spiritual unfoldment. May everyone be blessed, who can speak of the Good in simple words. All the heaps of evil thoughts have deviated humanity from simplicity and constructive work. Every day people are accustomed to witness destructions and murders. It is shocking with what indifference people imbue the abhorrent stories, which altogether do not befit humanity. With every day these horrors and cruel-heartedness grow. Every place, where the word Benevolence is affirmed, becomes a true shrine and stronghold of a better future.

Thus again let us recall the beautiful word Benevolence. Verily, the conscious creators of a better future are filled with true Benevolence.

RICHARD MULCASTER AND HIS CONTRIBUTION TO THE PHILOSOPHY OF MODERN VOCATIONAL EDUCATION

By Dr. Debendra Chandra Das Gupta, M.A., Ed.D. (California)

Richard Mulcaster, an Englishman, lived about 1582 to 1611 A.D. Scion of an ancient and honourable border family he was educated at Eton, Cambridge, and Oxford. He was appointed the first Headmaster of the famous Merchant Taylor's School in London. Here he carried on a successful work for twenty-five years. Later he was made Headmaster of the equally famous St. Paul's School, in which position he continued for upwards of twelve years or until a few years before his death. Due to his work in these schools and to his educational writings Mulcaster came to be regarded as one of the foremost educators of his day.

Mulcaster's fame as a writer rests chiefly on two educational works the first of which, his *Positions*, appeared

in 1581, and the second, the *Elementarie*, was published in the following year. The former work is a comprehensive treatment of the principles which Mulcaster believed to be fundamental to an efficient educational progress. The latter deals with the correct use of the English language and constitutes an ardent plea for the use of the vernacular as opposed to a slavish adherence to Latin. "I honour the Latin tongue," he wrote, "but I worship English. I wish everything were in our tongue."[1]

In 1903 Mulcaster's educational writings were collected, arranged, and published in Glasgow by James Oliphant. This publication has proved an invaluable aid in the present study of Mulcaster's views with respect to vocational education.

Before passing to an account of Mulcaster's educational philosophy with respect to vocational education it may be well to state briefly something of his attitude toward the educational ideals and practices in vogue in his day. The age in which Mulcaster lived was characterized by the Renaissance movement in its decadent form. The formalized conception of education and life which had developed neglected the child and emphasized subject-matter. It was the custom among school-masters to exalt the classics. They sought to adjust school children to the curricula rather than the curricula to the children. It was against this practice that Mulcaster revolted with all the fervour of a crusader. He considered that before all else there should be respect for the individuality of the child on the part of both parents and teachers. He believed that education should be adjusted to the natural growth of the minds of children.

[1] James Oliphant, *The Educational Writings of Richard Mulcaster*, pp. 183-184.

Although he revolted against the practices of the formalized Renaissance, Mulcaster was still in full accord with the ideals of humanism. He adhered to the conviction of other scholars of the time that the purpose of education was (1) to supply the commonwealth with a limited number of thoroughly trained gentlemen who should be the administrators of law and order in the state, and (2) to train by means of the apprenticeship method the poorer classes in the necessary trades and industries. In both the cases the ultimate end in view was the preservation of the state and the maintenance of the existing social and political order. This theory reminds one of the educational philosophy of Plato. Like Plato, Mulcaster attempted to insure the preservation of a political and social autocracy. To accomplish this he proposed to give the gentlemen or philosophers a thorough training in the liberal arts, and to give the labouring classes a training in trade and industry after they had obtained some familiarity with the three R's.

Concerning Mulcaster's theory of vocational education one may say that in general it is a continuation of the philosophy of Vives. Mulcaster and Vives both aimed at preserving the commonwealth through giving the upper classes a thorough, liberal and professional training. Both accepted individual differences in mental ability and wealth as the criteria for determining the type of education to be imparted. However, Mulcaster differed from Vives in that he made no provision for the informal training of gentlemen in a knowledge of the trade and industrial occupations as a part of their liberal education. Furthermore, Mulcaster made no provision for highly gifted poor people proceeding to the higher callings such as teaching and the ministry.

From this general statement of Mulcaster's educational philosophy in its relation to the educational situation of his day we may now pass to a consideration of certain educational principles advocated by Mulcaster which relate directly or indirectly to vocational education. In this connection it is necessary to note first the paramount importance he assigns to the state. Mulcaster regarded the interest of the individual citizen as always subordinate to the interest of the state. He believed that the individual existed for the state. Hence the education of children should be made subservient to the interest of the state. "Everyone," he wrote, "desires to have his child learned, yet for all that every parent must bear in mind that he is more bound to his country than to his child."[2] Even the number of persons to be educated was to be determined by the needs and demands of the state. If there should be an excess of learned men it would lead to discontent and perhaps to political uprisings. Therefore for the sake of the peace and safety of the state there must never be too large a number of persons allowed to proceed beyond the elementary stages of education: "I consider that it is a burden to a commonwealth on the one hand to have too many learned, just as it is a loss on the other hand to have too few, and that it is important to have knowledge and intelligence well adapted to the station in life, as, if these are misplaced, it may lead to disquiet and sedition."[3]

With this principle of the supremacy of the state in mind Mulcaster made the preservation of the state, the ultimate purpose of all education, vocational and cultural alike. Gentlemen were to receive a training in the liberal arts and professions not only for honour and credit for themselves but also for the purpose of serving the state. Similarly, the common people would be moved by economic necessity to gain such education as would enable them to support themselves, and in thus preserving themselves they would be contributing to the preservation of the state. Concerning this Mulcaster said, "As I have already said, I know no better training for the gentleman than that which is provided under the proper conditions for the ordinary man; but while the latter learns first for necessity, afterwards for advancement, the greater personages ought to study for their credit and honour as well. For, what are gentlemanly accomplishments, if these be not—to read, to write, to draw, to sing, to play, to have language and learning, health and activity, nay, even to profess divinity, law, medicine or any other worthy occupation? These things a gentleman hath most leisure to acquire, and not being too much under the spur of necessity he can practise them with uprightness."[4] And again, "I do wish then that well-disposed young gentlemen would be pleased to betake themselves betimes to some kind of learning that is indeed liberal, seeing that their circumstances protect them from interested motives, and enable them to serve their country honourably."[5] According to Mulcaster then the education of a citizen, whether the gentleman philosopher or the commoner, was to be undertaken with a view to the preservation of the state.

Although Mulcaster limited the opportunities for professional and higher education to the aristocratic few, he

[2] James Oliphant, *The Educational Writings of Richard Mulcaster*, p. 21.
[3] *Ibid.*, p. 19.

[4] James Oliphant, *The Educational Writings of Richard Mulcaster*, pp. 72-73.
[5] *Ibid.*, p. 77.

recommended that opportunities for elementary education should be provided for all classes of people, poor or rich, and for both sexes. He considered an acquaintance with the rudiments of the tool as an essential preparation for one's life work whether one be a peasant or noble. "Children, therefore, are to be trained up in the elementary school, for helping forward the abilities of the mind, in these four things, as recommended to us both by reason and custom: Reading, writing, drawing, and music.

Now, what quality of learning is there, deserving of any praise, that does not fall within this elementary course, or is not furthered by it, whether it be connected with the higher professions, or occupations of lower rank, or the necessary trades of common life?"[6] Moreover he was an ardent advocate of education for women, cultural, professional or home economics education according to social rank and need.

Mulcaster's theory of vocational education is seen most clearly in those passages in which he touched upon the various social aspects of education. For example, he maintained that each person was in duty bound to be a self-respecting and active member of society. He held also that each person had a right to earn a decent living at some trade. Moreover, each person, poor as well as rich, was endowed with some ability to do this, and it was the duty of the commonwealth to give to each person such opportunity as his ability could profit by. However, the poor people were to consider their first duty to be loyal to their country and were not to be too ambitious for themselves. Because they possessed ability was no reason why they should not be satisfied with their humble position. A proper performance of even the humblest trades would require ability. "As for pitying the poor, ye need not wish a beggar to become a prince, though ye allow him a penny and pity his necessities. If he is poor provide for him, that he may live by trade, but let him not idle. Has he talent? Well, are artificers fools? And do not all trades require ability? But is he very likely to distinguish himself in learning? I do not reject him, he has his chances of being provided a public help in common patronage. But he does not do well to oppose his own particular will against the public good; let his country think enough of him, but let him beware of thinking too much of himself. Because God has often shown himself bountiful in conferring talent on the poorer sort, that does not prove that he has not bestowed great gifts on some of the upper class, though they may have failed to use them. The commonwealth, it is urged, must be prepared to give scope for ability, in whatever class it may be found."[7] In all of this Mulcaster was thinking of vocational education as something to be based upon the rigid caste system of his own time. He made social rank the primary criterion in occupational selection and ability a secondary one. The poor man, even though he had great ability, must remain forever in his humble status and was expected to be content with earning the bare necessities of life by means of some trade. He had a right to expect the state to supply the opportunity for doing this, but more than this he must not hope for. In the elementary schools he should secure a command of the fundamental tools of knowledge, but beyond this his education would consist of learning a trade under the apprenticeship system.

[6] James Oliphant, *The Educational Writings of Richard Mulcaster,* pp. 42-44.

[7] James Oliphant, *The Educational Writings of Richard Mulcaster,* pp. 22-23.

The higher places in the state were reserved for the members of the aristocratic classes. In order that these might become efficient leaders in society they were to receive a thorough training in languages, mathematics, and philosophy, after which a further training in some specific profession such as medicine, law or divinity, might be undertaken. He who will be perfect in his profession ought at least to have a contemplative knowledge of all that goes before.

From the foregoing remarks it is evident that Mulcaster had little to add to the theories of vocational education already developed by the educators of his time. He was a firm believer in the political and social feudalism prevailing in England in the sixteenth century and advocated a system of education that would preserve this. Each person was to receive an education suited to his social rank. Mental ability was to be taken into consideration, but it was not to be the plea for any one to overstep the bounds of his caste. Gentlemen were to be trained in the professions, and the commoners in the trades. In all cases the welfare of the state was the supreme end in view, and the individual must be subordinated to that. It was, however, the duty of the state to educate all members of the commonwealth, whether rich or poor, according to their rank and ability.

ON CONTEMPLATING THE PICTURE OF SRI RAMAKRISHNA

By Dorothy Kruger

This is the wonder: that a picture can
Reveal such Godly peace, it lifts a man
From bestial grovelling to eagle flight
In search of Truth. That mirrored liquid light,
Some choose to call a smile, can burn to ash
The ageless growth of greed, in such a flash
It is unseen, and so free man of all
The weight of living, too, is wonderful.
But that a likeness can so touch a heart,
Under the brooding mind a counterpart
Evolves, to move outside oneself and be
A living Presence, there eternally,
Who is all things to man, who fills each need—
This is of wonders, wonderful indeed.

UNITY IN LIFE

By Haripada Ghosal, Vidyabinode, M.A., M.R.A.S.

"What is Truth?" asked the jesting Pilate and would not stay for an answer, —Bacon writes in his essay on Truth.

This great question assails the mind of every man worth the name and disturbs from time to time the placid contentment of his mind. But such questions come and go, and the busy man of the world, distracted by mundane thoughts, has no time to wait and see where lies the golden key that opens the beautiful palace where Truth shines enthroned on its high pedestal.

Man has been on this great quest from time immemorial, and, ever since the dawn of recorded history, seekers have not been wanting to start on the great voyage. In some cases the voyage has ended in disasters and shipwrecks, but in others, it has landed ardent souls in El Dorado—the land of silver and gold, making posterity heirs of rich spoils, opening up new vistas before humanity and expanding its outlook on life and thought and ideas.

It is an admitted fact that the race-mind and race-culture of India attained a high pitch of excellence at a time when other races were grovelling in the darkness of ignorance. But even in India this culture was not brought into being in a day. It has a background of gradual growth and development through stages. This evolutionary process in the advancement of ideas cannot be rebutted, if we look on it with the eye of a historian, though there are others of the orthodox school whose Chauvinistic ideas lead them to contradict such a view.

In reply to the question which Pilate put two thousand years ago, the definition of the author of *Panchadashi* may be put forward in the apothegm : सत्यत्वं बाधराहित्यं—that which knows no negation is Truth. Truth or Absolute Truth is above any possibility of being ever contradicted. Appearance is not the ultimate reality, for appearance is and is not. Yet it can be given an amount of being or reality as it exists in relation to its beholder. As the appearance can be thought away, it cannot be called Absolute Truth. But we cannot think away Being or Existence in all states and circumstances, at all times and in all conditions. So Being or Existence is Truth. And as Existence is Consciousness, Truth is Consciousness. It excludes all relativity, for relativity presupposes subjectivity and objectivity.

The philosophic minds of India soared high in the sphere of transcendentalism and instead of flapping their wings in the empty void of the high elemental region of thought, have brought down ideas of ultra-mundane existence.

The permanence of Indian civilization through the disintegrating and convulsing forces of foreign invasions, raids, and domination, which have been India's sad lot for more than one thousand years, is due to the fact that she recognized, in the heyday of her metaphysical speculation, this great Truth—this essential unity of Man, God, and the World in all departments of life. Her seers never segregated society from religion, religion from philosophy, and philosophy from life. Religion, philosophy, and life were not regarded as separate departments but were harmonized with one another, and fused into Unity which lies at the root of all our experience.

The Vedânta preaches Unity, and the attainment of this sense of Unity is the *summum bonum* of life. This teaching of the most sublime philosophy in the world runs through all strata of the Hindu society. It has saved the nation from catastrophes in the most trying circumstances in its history. It has enabled her to keep her soul unsoiled and undefiled in the midst of military aggressions and revolutionary changes in her political history. Nothing has been able to crush it. The super-imposition of an alien civilization and culture by force of arms has been resisted in spite of temporary lapses. It has assimilated and absorbed races and cultures which, ladled in the mighty cauldron of Hindu culture, have been metamorphosed into something "rich and strange."

Society or state is not a mere conglomeration of independent units through ties of material interests as taught by our political historians and materialistic sociologists. If communities and men are considered to be mechanically united by material ties of self-interest, they are sure to be disunited and disintegrated when these artificial bonds are snapped asunder, when that loose cement of self-interest is slackened. But the higher pantheism of Vedânta has bridged the gulf between God, the soul, and the world by teaching that Âtman, through all the temporary aberrations of our earthly existence, is the sole Reality that upholds them all, sustains them all, and merges them all into one great Unity which is Life. Here science and religion do not stand apart, religion and philosophy are not antagonistic. Here the state and the individual are not categorical imperatives defying unification, but shake hands on the high table-land of thought, of the Ideal, where God or Bliss is the ultimate principle of life itself.

The recognition of this ultimate principle of life, of Unity, of Truth, prevents any conflict between science, philosophy, and religion on the one hand, and the state, the society, and the individual on the other. The satisfactory solution of these apparently conflicting entities is the greatest contribution of India's most sublime philosophy of the Vedânta to the world. That the whole world of men and things is upheld by the knowing subject—the Âtman in us, that the selfhood of man is identical with the selfhood of God, that the existence of the object is only in relation to the subject, have been delineated in endless dissertations with all the wealth of similes and anecdotes in the Upanishads and with marvellous logical acumen and metaphysical insight in the system of the Vedânta. Here science, philosophy, and religion have not been departmentalized into water-tight compartments as in the West. For the Vedânta is as much science as it is philosophy and religion, but in the West, philosophy is busy with speculations, and religion has dwindled into theology.

Modern science is in search for unity, but this sense of unity is far from being realized in the affairs of men. But it is alone in the Vedânta that the demands of the head are as much fulfilled as the requirements of the heart. The keen razor of discrimination dissects and analyses the apparent incongruities in the phantasmagoric raree-show of the world. It differentiates between a God of popular religions and the all-embracing Âtman or Self. The theistic conception of God who receives our worship and adoration is contradistinguished from the Self—the ultimate religious experience—of a truly wise man, where the object of knowledge, the subject of knowledge and knowledge itself—where the known, the

thing to be known and knowledge—the seer, the sight, and the object of sight —are fused into Absolute Unity; where all discordant notes and jarring sounds are merged into one universal harmony without restraint, without beginning, and without end.

It has been said that a man may gain the whole world but may lose his own soul. So Maitreyi asked her husband, "What shall I do with all these riches?" What good is it for a man if he religiously avoids and is afraid of advancing a step further and transcending the last duality? How useless is human life, if a man fails to attain the Anandam, the Immortal, the Blissful, if he does not feel a deep longing for deliverance, if his heart does not become the flute in the hands of the Master Musician of the universe?

This Ātmaṇ or the Self is a positive experience and knows no contradiction. It is not non-existence, nor annihilation, nor voidness. It is felt in the heart-cave. It is too deep, too profound for words. The necessity and universality of the conception—its all-embracing nature provides no room for discrepancies. It is the Truth—the whole truth and nothing but the Truth. It is wholeness, for Truth is wholeness. It is identical with Itself. It has no parts. All its parts are harmonious with Itself. Thus the theistic conception of a personal God viewed in this light falls below the standard, and though it may be of some use from the utilitarian standpoint for satisfying the apparent needs of suffering humanity, it lacks a positive background of rational explanation for the proper solution of this great mystery of life.

FRAY FRANCISCO DE OSUNA AND HIS "THIRD SPIRITUAL ALPHABET"

By Wolfram H. Koch

Fray Francisco de Osuna, the Franciscan monk, who like Diego de Estella and many of his contemporaries took his name from the place of his birth, is one of the outstanding figures of Spanish mysticism. Scarcely anything is known of his life. He is believed to have died about the year 1540, the date of his birth being unknown. Part of his life was spent in France, in Paris and also probably in Toulouse. Like most of the Spanish mystics he did all he could to papularize the practical aspects and means of mystic theology, and this even to such a degree that Juan de Aila warned people against studying his "Third Spiritual Alphabet", saying, "One should not permit the third part to be generally read, for it will harm people, tending, as it does, to suppress all thoughts entirely, and this is not suited to everybody."

In spite of this warning the success of the "Third Alphabet" was very great during his days and later. It contains so many practical hints and such sound advice for the beginner that many an aspirant might study it with considerable profit even in these modern days of ours if it were better known in Spain and abroad, and more readily available for people not familiar with the Spanish language.

It is interesting and at the same time highly significant that the great Spanish mystic and reformer St. Teresa took this

book as her spiritual director, recognizing it to be a splendid introduction to the practice of contemplation and true recollection, one in which she found better advice than that given her by any of her confessors. She herself wrote the following lines about the effect, the study of this book had on her :—

"When I was on my way to Becedas, my uncle, who lived at Hortigosa-Farm about three miles distant from the town of Avila, gave me a book which is called 'Third Alphabet', dealing with the teaching of recollected prayer. But having read so many good books in my first year (i.e., of her novitiate) I did not wish to read more because of the harm they had done to me. Yet I did not know to proceed in this prayer and how to recollect myself. So I was very glad of it and determined to follow that path with all my strength. And the Lord having granted me the gift of tears and a liking for reading, I began to have periods of solitude and to confess frequently and to begin following that path having the book as my teacher, for I did not find a teacher, i.e., a confessor, who was able to understand me."

The copy of the "Third Alphabet" that was given to St. Teresa can still be seen in the Monastery of San Jose de Avila.

Fray Francisco de Osuna wrote six treatises on the same subject which were published between 1525 and 1554, the last two after his death. Of these the "Third Alphabet" is of the greatest interest. It was published at Toledo in the year 1527. The author himself says about its contents :—

"In the Alphabet alone, without the commentary, the doctrine of recollection is abbreviated with great lucidity according to the opinion of men highly practised therein, but in the commentary you will find many things which could not be explained in the brevity of the text itself."

The text of the Alphabet is found in the headings or titles of the different chapters, using a letter of the Spanish alphabet for the beginning of each. The commentary is the explanation the author gives, and forms the major and most important portion of the work.

Although the whole book is written with a view to teach the earnest devotee the way to real contemplation, the subject, as such, is only fully taken up from the sixth treatise onward.

Fray Francisco de Osuna was a mystical writer who had personally practised what he wrote. Being a true son of his country and race, he was not given to theoretical speculations or fine theological distinctions, nor did he care for them. And this fact gives a greater value to his instructions. It must have been the inner warmth, this actual experience, as opposed to the empty words of those writers who only refer to the experiences of others, that had so marvellous and lasting an effect on the mind of St. Teresa, revealing to her things and truths of spiritual life which she had never thought of before.

Spanish mysticism has ever been eminently practical, and that is one of the reasons why even today those who really seek union with the Divine or some real progress in spiritual life can still profit by the hints and suggestions given in the works of its most prominent representatives. There is no doubt that this "Third Alphabet" by Osuna is one of the most important practical treatises on the mystic path ever published in Spain and even in the rest of Europe, and those who really take pains to study it thoroughly and reverently, will find many a valuable suggestion and get a clearer conception of spiritual life and of the ways and means advocated by those monks and writers who had them-

selves successfully practised them and attained a personal knowledge of the obstacles to be overcome and of the help to be found on the path and made use of, until the intellect gives way to true intuition. And as soon as this is attained there can be no real ultimate difference in the highest realization of the Westerner or of the Easterner, whatever religious fanatics may say and however hard they may fight against this truth.

Besides complete detachment from all earthly things and relationships Fray Francisco de Osuna very much stresses the point that we should bring God into everything; that we should let Him take part in all we do, give Him the honour in our honours, give Him the enjoyment in our enjoyment, call upon Him to help us in our work, have Him alone for our nearest and dearest comrade and friend, make Him the one and only end of all our actions and desires, the one target at which all the arrows of our thoughts and deeds are to be aimed, for then only shall we attain a state in which our hearts are lifted up to Him and resting in Him at all times and under all circumstances.

It is the attitude Sri Krishna teaches Arjuna when He says :

"With the heart serene and fearless, firm in the vow of a Brahmachari, with the mind controlled, and ever thinking of Me, let him sit in Yoga having Me as his supreme goal. Thus always keeping the mind steadfast, the Yogi of subdued mind attains the peace residing in Me,—the peace which culminates in Liberation."

And further, reminding us of the attitude we find in Jesus Ben Sirach when he teaches : "Good is set over against evil, and life over against death; so is the sinner over against the godly. And thus look upon all the works of the most High; two and two, one against another," and again : "Good things and evil, life and death, poverty and riches, are from God. Love and the ways of good things are with Him". Fray Francisco de Osuna asks us to attribute everything to the will of God alone, whatever happens, taking Him to be the only agent in all that takes place in us and around us. He says, "I do not find a single thing thou mightest hear of, which thou couldst not attribute to God in some way or other."

"Thou shouldst bring God into everything, receiving all things as from His hand, believing that all comes to thee by special permission of God. And this faith will enable thee to suffer all things with a balanced heart, be they prosperous or adverse."

"Even with evil things thou shouldst mingle God, recognizing how it is He who permits them to happen so as to see whether thou lovest Him more than the delights and sins that tempt thee, which thou must conquer with God Himself, for with the help of the zeal of His Holy Love thou must guard thy person without the smallest stain of sin for Him and Him alone."

In this way Fray Francisco de Osuna tries, as it were, to answer the desperate cry coming from the lips of the Sage when he says :—"O evil tendency, wherefore wast thou created, to fill the face of the world with deceit?" (Eccl. XXXVII, 3).

Now we shall begin quoting some passages which, in their incomplete way, may help the reader to form an idea of his teachings and thought.

"The first thing necessary is friend ship and communion with God which are possible in this very life and exile. And not in a small measure either, but more closely and securely than bond ever was between brothers or even between mother and son."

"Thou shouldst know that it is possible, and not very difficult in this mortal

life to attain to communion with the Immortal God, to a closer and more intimate communion between God and the soul, than ever was between one angel and another, however high they may be."

"Brother, if thou wishest to succeed, seek God in thine own heart, do not go out of thyself, for He is nearer to thee and more in thee than thou thyself art."

"There is no person whom earthly things vanquish less than one who most desires heavenly things."

"The heart of the righteous is a terrestrial paradise into which the Lord comes to enjoy Himself, for He says that His delights are to dwell among the sons of men. And to us, too, it is a paradise of delight, for in our heart we begin to taste the delight of paradise, and more so if God dwells therein, and this delight, which is tasted in the heart, as the Sage says, is greater than all worldly pleasure."

Fray Francisco de Osuna again and again stresses thought-control and the stopping of the random activities of the mind as the necessary preparation for communion with God, going even so far as to advise complete suppression of all thought which, as has been said before, Juan de Avila, his compatriot, found so dangerous in Osuna's treatises. For Osuna the first thing to be aimed at is the emptying of the heart not only of unnecessary anxieties and objects but of all that is not God, to make it become a fit dwelling-place of the Divine, as, in his opinion, neither our thought nor our heart may be given to two things at once, to God and to the world or worldly relationships, if we really wish to reach the summit of contemplation and real communion with the Divine. All outer things and every purely human love are but stumbling blocks which should be removed and avoided by all earnest aspirants. In this there is much in common between him and Angela of Foligno, as both never grow tired of stressing the harmfulness of purely human love and purely human relationships. So Fray Francisco de Osuna says, "The Sage orders a threefold guard on our heart: as to actions: we must guard it by not doing anything contrary to its progress, as to words: if the heart is to keep silence, the tongue should do so first, and in the third place, we must guard our heart as to thought, and according to what the Sage says, this guard has to be general and with all watchfulness, emptying the heart of all that is created, so that from it may proceed all that life which is God. He does not come except only to give life to the soul and to unite it with Himself, just as the life proceeding from the heart vivifies and joins the body to the soul, according to which it is written, 'Thou must bind thyself to God, for He is thy life.' The life of the body lies in binding itself to the soul, and that of the soul in binding itself to God. And as such a life is the most necessary thing for us, the Lord said that the fountain should be in us, and it is the heart of which it can truly be said in the words of the Psalm, 'With thee is the fountain of life.' The fountain of life being so close to us that we need not go outside, it would be good if we entered into ourselves and cleaned this fountain of the heart, emptying it and after that guarding it with every care, so that from it may proceed life. This emptiness of the heart which must be brought about, as our letter says, in order to make room for the fullness of God, is shown in those empty vessels which were offered to the woman who represents Eternal Wisdom, and to Her we must offer our hearts empty of all creatures and of all that is created, so that She may put into them a drop of Her grace, which

will continue to increase there, till they are filled with it to the utmost. And this is what the Sage meant when he said, 'Write Wisdom in thy heart at the time of emptiness. He whose offices have decreased shall receive Wisdom to the full.' "

"This, thy body, is the garment of the soul, which suffers from a vague and volatile leprosy when it is full of random fancies and imaginations that trouble the soul, for which, if it be negligent in expunging them, God will permit it to be burnt in the fire of evil cravings."

"The vessel which has no cover or is not tied up will be dirty. It is necessary to put on the cover of thy heart—which means separating thyself from all vain and superfluous pursuits—a strong cord which is the firm intent to persevere in thy concentration. Thou wouldst think him who rode an unruly horse without reins to be very unwise, for they must be short and strong to remedy such a defect. Thy fault, however, is worse, for if the other man endangers his body, thou art endangering both thy body and thy soul if thou dost not hold in the hand of discretion the reins of warning with which to pull up thine unruly heart, controlling its impetuosity and bridling its bad habit. Therefore the Sage admonishes thee, saying, 'He who but follows the words shall have nothing, but he who has full possession of his thoughts loves his soul, and he who is the keeper of prudence shall find treasures.' That man but follows the words, who runs after every fleeting thought which is but a word unspoken, and he shall have nothing, for the vessel of his heart is broken. But he who possesses his thinking, using the reins of prohibition for his thoughts, that man indeed loves his soul, for by this he seeks much good, which is expressed in what the Sage adds, saying, 'He who is the keeper of that prudence which is acquired by calmness shall find many treasures,'—which he asserts somewhere else, saying, 'The certain memory is, as it were, a daily banquet which does not cease.' "

"Him thou canst call fortunate indeed who guards his heart with the same care and wisdom in the spiritual chase of which God is the quarry, as is bestowed upon a hawk, merely trained to catch birds."

"Ezekiel says, 'And when the cherubims went, the wheels went by them: and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them. When they stood, these stood. And when they were lifted up, these lifted up themselves also: for the spirit of the living creature was in them. And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also were beside them.' 'Wheels' are our hearts which can scarcely find rest, which, if they desire to rise so as to be more secure than the cherubims, which are the high thoughts of God, must lift themselves up from the earth in order to place themselves in the place of the most High so as to survey and watch better, like a wine-grower who places himself in an elevated spot to be able to survey his vineyard."

"To follow the spiritual path thou must needs do away with all superfluous cares and obstacles, and must mortify thy passions which grow wings and gain a new life from the affairs and anxieties with which thou art occupied. For this reason thou art admonished to expunge all occupations and quarrels in order that thou mayest have less cause for dissipating thine heart."

"For those who make themselves blind in order to behold God, God Himself is the eyes, and it is He Who teaches them not to err; and hereby

their success is the greater, for God leads them where they could not go even if they had their eyes. Therefore the Lord speaks through Isaiah, 'I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.'"

"As harm may come to the heart from all sides, the Sage admonishes us to guard it well with every care, conformable to which the scripture admonishes us, in different places, to guard all the limbs of our body, because thus the heart is better guarded and more secure. The Sage says that our eyes should guard their ways, and this so that our heart may not err; and the Prophet Isaiah tells us that fortunate is he who guards his hands, and this, so that the heart may not commit any evil; and elsewhere we are told that we should guard our tongue, so that the heart may not feel the bad taste of gossip; and again elsewhere it is said that we should guard our feet, and this, so that our heart may not fall by the wayside; and St. Paul says that we should guard our body in chastity, and this, so that our heart may not become sullied; and Moses tells us that we should guard our souls in virtue, and this, so that our hearts may not be condemned with them."

"If we wish to engender in our souls the grace of the Lord through His favour, and to know how to speak gloriously of heavenly things, we must first be silent, as Gerson says, even in the interior of our heart, according to Jeremiah's words, 'Good is the Lord to those who wait in their souls that He seek them'. And in order to teach us how to seek Him, he proceeds, 'It is a good thing to wait in silence for the salvation of the Lord.' And to show how steady they should be in this, he adds, 'A good thing it is for a man if he bear his yoke from the days of his youth; he must sit down solitary and be silent and raise himself above himself.'"

"All these words admonish us to be silent in our heart and to keep it in perpetual silence if we desire to climb to the summit of contemplation. That is why the commentary on this word says, 'Wait in silence.' And so greatly did the prophet benefit, that excluding and putting away all things appertaining to the world, he passed on beyond the angelic dignity so as to be able to find Him Whom he loved."

"It is well-known that we cannot put any liquid into the broken vessel of which every piece is separate, and that we consider it to be wholly useless for keeping anything in. Thy heart is divided into as many parts as thou hast cares. Every thought carries away its piece, and thou thinkest that God will put His grace in so useless a vessel? Ask the Sage about it. He says, 'The fool's heart is like a broken vessel which cannot contain any wisdom.'"

"In order to seek this Divine communion, by any means whatever, a great longing in the soul is necessary, one which does not give it any rest or respite, and which sets itself wholly to seek God. This intensity of longing cannot be well understood without similes taken from outside. We see that he, who has lost something, anxiously goes and searches for it, searching every place again and again, and not taking notice of anything which does not look like that which he has lost. He who is on his way to some goal, if he travels wisely, carries in his heart a great longing to come to the end of his journey and will plan everything accordingly. All the way he still goes walking on in his heart,

and his longing makes him rise early and dream at night that he has reached his destination. If he grows tired, the thought that he must arrive gives him new strength. He who digs for gold is so full of desire that every clod of earth seems to him to contain gold. At every thrust he expects to find something, and through his covetousness he does not stop till all luck leaves him. He who is fishing pays great attention to his bait to see whether any fish bites, not thinking of anything else but of those he has caught and those he hopes still to catch by great care. Without this intent and solicitous care I do not believe anybody to have found God by whatever way it be."

"Those who dwell in the region forsaken by God, which is Vice and Sin, never say 'It is enough', nor do they ever put an end to their evil deeds, for in that region there always reigns hunger and there the evil desire of the human heart is never satisfied."

"The more thoughts thou hast the hungrier and the more desirous for diverse things thou wilt be. This is affirmed by the Sage who says, 'The unbridled soul will hunger.' Dissolute and unbridled is the soul when it gives free rein to its thoughts and memory, so that they may go wherever they like with a wrong license. And if it so happens that they come back, they come already tired out and dead from hunger, carrying with them newly begotten desires and evil cravings."

"Scrutinize this fact closely, for thou thyself wilt confess it to be true if thou payest attention to thy vanity and thy loose-mindedness. From these follows a distrust of spiritual truths, so that it seems to thee that they do not exist in the world, but are a mere mockery, and that reading or hearing of them is tedious or an empty joke to thee. All this comes, believe me, from the looseness, dissoluteness or weakness of the thoughts and the vagaries of thy memory, for as saith the Sage, "He that walketh uprightly, walketh surely: but he that preserveth his ways shall be known." While thou art far away from cares and thoughts, it is evident that thy mind will be more upright, and it is a matter of experience that then thou wilt have greater confidence in the things of God."

The infinite, the perfect, being the very breed of our soul, Fray Francisco de Osuna gives the most prominent place to the practice of contemplation and prayer coupled with perfect detachment from and dispassion for all that is created. In his eyes, the aspirant who is not ready to detach himself from the sway of the phenomenal world, realizing its true nature of unending change, can never take to any higher form of life, nor can he ever reach a state of true meditation and communion with the Divine. And this detachment can only be attained through an act of the will, by being dead to our little self and renouncing all those worldly relationships, which used to occupy our mind and heart, so as to give these to God alone.

We generally fill our soul with human affection and love and feel attracted by persons and objects, instead of keeping it free for God and expanding it with the help of the presence of the Divine. There is no impediment greater than that of filling our mind and heart with creaturely love which makes our soul shrink and prevents us from reaching perfection or union with God, and none can progress in the spiritual path who is not ready to sacrifice his petty human attachments.

Here it is interesting to note the great similarity of the teaching of Christian mystics to that of the great masters of the East, so far as the preliminary conditions for the practice of meditation

and prayer are concerned. Both tell the aspirant again and again to become non-attached to worldly affairs and individuals, in order to be able to become united to the Divine and henceforth to be an instrument in His hands. Osuna very much stresses the point that for true contemplation and prayer three things are necessary: a place which is secluded, healthy, and quiet; holy company and holy conversations; and more than anything else the right disposition and preparation of the will that is continually to be kept open for the grace of God. He says, there are people who can be compared with bee-hives without honey, whereas the truly contemplative should always hold his heart and will as the spouse of the Canticle of Canticles did, who said, "My soul melted when my Beloved spoke." So in his eyes all our spiritual progress lies in the right disposition and preparation of the will and in detaching ourselves completely from all worldly concerns and relations. Summing up his instructions on what is most necessary for leading a life of prayer and contemplation, he says :—

"These three things are of great profit to the soul to approach God quietly, but the most essential one is the third, and of it one might say with the Psalmist, 'Life is in his good will.' The place, too, is of great importance, not that it suffices alone, for Lucifer fell down from heaven and Adam sinned in Paradise ; and in the house of God people do many evil things; and Job was not impeded by the lack of a good place, for he could be holy on a dunghill. Company is very good, but it also is not sufficient, for Judas came to grief among the apostles, and Satan found himself among the sons of God, nor did the lack of good company disturb the spouse, and she is compared to the lilies of the field. So there are many who, having well prepared their will, as is most needed, can live among bad people even as a rose among thorns or as a chestnut in its thorny cover, without having in themselves any thorn of sin."

"This I say in order that, if thou findest thyself in surroundings or scenes disturbing to the contemplative life, thou dost not think this a sufficient excuse for thee, because thou canst have the good will which none can take from thee if thou humble thyself, lowering thine eyes and acting as Saul did, of whom it is said that he dissembled as though he heard not the insults, nor gave them any importance."

"The door of Wisdom is Recollection, for we see that the student who is most recollected in the physical and in the spiritual, attains greater knowledge. And in all the things they learn, those men come out best instructed who by nature are silent and not occupied with other things."

"We who do not possess the eyes of an eagle that can look at the sun without blinking, must fix our bodily eyes on the ground, so that those of the soul may rivet themselves on God. In order that contemplative men may better understand the advice that is given in this letter, they should know that so as to profit most they must have two manners of recollection : one should be general, the other special. The first consists in the watch which a man should always have over his heart, like a person who continually holds the reins of an unruly horse firmly in his hands so as to curb it. Similarly, this general recollection makes a man continually watchful, keeping his heart pacified and enclosed, without human cares or anxieties, the first stone to be laid in building the house of true recollection being a spiritual emptying in which we recognise that our heart should do nothing but bind itself to God." . . .

"And if thou dost manual work thou shouldst not cease from contemplation, but continue in it as much as possible both inwardly and outwardly, keeping in thee a perpetual mortification. Even if it sometimes happens that thou findest thyself wholly unfit for outward things, so that thou seemest to have lost all human skill as thou canst no longer light fire or a candle, or even cut a few slices of bread, but must depend on others to do what thou hast been asked to do, thou must not be dismayed nor cease from keeping up that general recollection. This is a state through which the soul passes, so that later on it may be wise in all things."

"Special recollection is when thou withdrawest thyself in secret to pray fervently to the Lord in silence, leaving entirely all other occupations and business to give thyself solely to recollection without giving part of thy care to anything else. Then thou shouldst think thou art dead to all other things, and that they neither belong to thee nor thou to them. And ask them all to leave thee as if they had never known thee, saying to them all, "Go away from me, for I am not he whom you seek, neither do I love you nor do I wish to be loved by you all. You have given me troubles enough in bygone days, so, now, leave me completely." "

"In this special recollection thou must withdraw thyself into thy heart and separate thyself from all created things for at least two hours: one before noon, and the other at the most quiet time thou canst find. And if it be possible for thee to withdraw secretly in order to pray longer, all the better."

"The two manners of recollection that have been spoken of are very necessary if thou wishest to profit in this path. Some say that the special recollection is more necessary, but to me it seems that thou shouldst practise both with great care and assiduity, although first the general one, because it is a preparation for the special one. Thou thyself wilt find thyself at special prayer in that very state in which thou hast kept thyself when out of it. And in order that thou mayest guard general recollection, pay attention to the advice of our letter, which tells thee to remove all disturbance, showing thee the manner how to do this, saying that thou shouldst fix thy gaze on the ground, because as the eyes are the most used doors of the soul, a stricter watch should be kept on them."

Of course, Francisco de Osuna did not believe that by merely fixing our gaze assiduously on the ground, the task of removing all disturbances and obstacles to contemplation could be successfully accomplished knowing full well their number and varied nature. He himself says that they are like arrows flying lightly in the air to hit and injure us in all possible ways. We are so full of illusions and so little on our guard against the delusive charms of personal affections and of the created that we go on deceiving ourselves ceaselessly. Generally human love, worldly prudence and timidity become inseparable companions in our lives and help us in finding plausible reasons to justify our conduct with. All such worldly considerations take us more and more away from the Divine, making us lose His grace and fall into greater and greater misery. Innumerable disturbances and distractions prevent us from following the path of true recollection which is so narrow that only one thing can be in it at a time, and that is why, in Francisco de Osuna's opinion, we should struggle and fight all the more to gain the passage by removing the obstacles with great care and discernment. And for this, he says, greater discretion and circumspection are required than for anything else, what-

ever it be, fools being quickly troubled and swept off their feet like drunkards, so that the little wisdom they possessed before is lost. He goes on to say that the two other most important disturbances arise from food and from sleep, asking the one who wants to be contemplative to curb the cravings of his palate, and never to take more than is absolutely necessary for the proper nourishment of his body, and also to avoid all superfluous sleep which only tends to make him indolent and heavy.

"This mystery of recollection is so notable, excellent and Divine that it serves for all good things and is profitable for all, and there is nothing hidden from its heat. It is like the sun that shines on all and that is necessary for the generation of all good. For without recollection there is no one who can do anything well that is good. If a writer stops being attentive and absorbed in what he is writing, he will write many lies, and the same holds good of the reader. If the carpenter is not concentrated on what he is doing, he will injure his hand. And it is the same with all artisans; if they be not recollected and absorbed by what they are doing, it will not be well done. So all other things being equal, he who is less distracted by what does not pertain to the work he has in hand, will do any work, even manual work, better. And the more the painter has his mind absorbed in the picture he has before him, the more perfect this will be. Thus, if he wishes to paint a picture representing cheerfulness well, he himself should be cheerful. And if he desires to paint a sad one, he will be greatly helped in doing so by being sad himself, for thus he is more absorbed in what he is doing and almost transformed into it, recollectedness being a manner of transformation into that in which we are absorbed. That is why greater recollectedness is necessary for the interior actions, because they are more excellent than the exterior ones, so that we may become all the more transformed into them. Thus those who wish to contemplate the passion of the Lord must withdraw themselves from all other things and transform themselves into it alone as if they were personally standing before the mysteries of that of which they are thinking."

"And if some one wished profoundly to investigate any mysteries with his intellect, he should recollect himself entirely for that which he desires to know, separating himself from all other cares as if there were no other thing to be done or seen but that with which he must be wholly occupied without giving any attention to other things. And he should never separate himself from what he wishes to know."

"He walks in the paths of his heart who endeavours to walk recollectedly, carrying his heart in great calmness with himself, acting like a snail that takes its house wherever it goes, or like a tortoise that walks under its shell. But when such a man has to speak or to negotiate with someone, he should pay attention to the focus of his eyes, keeping them well fixed on the ground, his whole mind riveted on God and His love so as to remove disturbances that come to him from the other person, for thus may be said of him what the Sage says, 'The king that sitteth on the throne of judgment, scattereth away all evil with his look.' 'King' or ruler, according to the explanation of this word, means a person who rules, and such is every recollected man who rules his inclinations and desires so as to bind himself to God. He should remain seated in the chair of judgment, which is discrimination and watchfulness. These he should always carry with him; and walk with his gaze fixed on the ground which, as I said,

dissipates and destroys all evil that might come to him through the eyes. This is much as the things most harmful to reçollection enter by the eyes, and the soul becomes scattered through them amidst outside things."

"In this world the practice of contemplation cannot be brought to its end, but it can at least be begun. And that which induces man most to persevere in it is the love and holy fear of God, according to what the Sage says, 'The heart of him who fears God must become converted.' "

"If from pure love thou canst not persevere in the practice of contemplation, force thyself with holy zeal to enter through the narrow door of recollection, for God gives him the grace of power who has courage to persevere. I urgently advise thee to put away all things which impede thee, for then thou canst persevere with greater calmness. Do not be less careful in praying than thou art in sleeping. If thou makest all noise and occupation to cease in order to sleep, shutting thyself in and remaining alone, losing all the cares of the world, thou shouldst do the same in order to pray, turning wholly to spiritual things. Think that God did not create thee for anything else but to pray, nor does He ask of thee any other thing except that thou prayest to Him in spirit and in truth, because thus the wish to do thy duty will become vivified, and thou shalt become a master therein."

Side by side with the strenuous practice of contemplation and the steady and sincere withdrawal of the heart of the devotee from all created beings and things, Osuna stresses the constant remembrance of God, a practice taught by many mystics which greatly helps the birth of true detachment and prevents dispassion from becoming something purely negative. These mystics may not have been as definite in their teachings on this important point as Sri Ramakrishna who taught that true *vairagya* is dispassion for the world and for the things of the world and love for the Divine, but the experience underlying such instructions must have been a similar one in all cases. As this great God-man of India taught, we shall attain to a state of blessedness and peace if we can somehow or other offer everything to the Divine, if we come to think of Him as our dearest and nearest, think every thought and do every action for His sake alone, or in the words of Sri Krishna, 'He who does work for Me alone, and has Me for his goal, is devoted to Me, is freed from attachment and bears enmity towards no creature, he entereth into Me, O Pandava.'

In Osuna's comparison of the soul to a bird in a cage which we wish to tame, we find another point of contact between the practical instructions of the Eastern teachers and some Western mystics. Just as the experience of the Eastern teacher showed him that the aspirant should be careful to treat his restive mind in the proper way, avoiding all violence, and rather resorting to kindly persuasion, cajoling it back to reason, as it were, Osuna says that no harsh words should be used when speaking to one's soul, as this would never produce the desired effect, and only tend to make the soul all the more restless and fluttered, whereas by being kind to it, it might easily be 'tamed' and become more drawn to its 'tamer'. Considering the rather loose and indefinite way in which the term 'soul' is used by Western mystics, we find that such teaching exactly corresponds to those of the East regarding the proper treatment of the unruly mind on the part of the beginner who is taking his first insecure and vacillating steps in the spiritual path.

The more we succeed in seeing the truth underlying such practical instruc-

tions, putting aside all doctrinal bias and all feeling of superiority in our own creed and way, the more shall we be benefited by our studies and the nearer shall we approach truth instead of allowing ourselves to become bound by a name or by a particular orthodox conception. These in most cases are nothing but fossilized relics of something that is no longer really alive in our hearts, but to which we cling all the more desperately because of that very petrifaction. They are, no doubt, important and interesting sign-posts leading to the past, but they can never be infused with a new life, so their inordinate admirers only run great risk of becoming petrified and lifeless themselves, desperately clinging to what is dead, and killing the life and light that are in them.

"Taking the example of a bird in a cage, it is clear, that it can be better tamed and domesticated by love than by rigour, and it is easier to pacify with kind words than harsh ones that terrify it. It is better to pass one's hand lightly and lovingly over its feathers so as to make it feel safe than to wound it or to make it afraid. Thus if thou feelest that thy soul becomes scattered in diverse and confused thoughts, do not make it more restless and afflicted, but correct it lovingly with a few short and affectionate words, as if thou wert saying to it, after feeling the distraction of its thoughts, 'Where hast thou gone flying, O my soul? What dost thou bring from where thou hast gone except half-heartedness? Knowest thou not that the Lord comes to those who stay with themselves, and separates Himself from those who separate themselves from their hearts? Do not be an idler roaming about the streets, but if thou wishest to be the spouse of the most High, thou must be very indrawn so that from this can be presumed thy honesty."

"In saying similar words to his soul a man will be kind, as a person of knowledge should be. And cloaking the past distractions he must remedy what might follow, removing every single thing which is the cause of its becoming distracted and scattered, and this he should do with the greatest possible love, for there is nothing which attracts us more to the object we are seeking than the love we cherish for it."

"The perfect remembrance of God is a practice of the greatest importance and is very much needed by those who follow recollection, for recollection presupposes this."

"This remembrance should be deep in the mind, seated in the heart, for if one is to have the remembrance of God, this should be as of our most special friend who is dearer to us than our brother or father, and only in this way will it be an easy thing to have Him always in our memory, for this close and intimate friendship will make His memory become deeply rooted in our heart and to continue in it. Then we shall offer Him all our works, remembering Him in them and doing them for love of Him, offering them as fruits emanating from the root, which is His Holy Remembrance."

"The reason why recollected men fear to go out of themselves, leaving recollection, is because they know from experience that God is the refuge against all evils, and that they go as far away from God as they go from the recollection of the heart in which our Lord truly dwells, and that that which the Lord values most under heaven is the approach of the soul which centres itself solely on Him. And thus it follows that nothing should be feared more by a man, if he be wise, than abstaining from that which is so pleasing to God."

"He who does not strictly follow the advice to guard his heart all day, or the greater part of it, should not say that he

follows recollection, and he who becomes distracted and drawn away from God on the very slightest excuse and occasion, should not pretend to be practised in recollection, for those who are practised therein are as much absorbed in God while doing some manual work in the house, as the novices are when kneeling in a secluded place."

If we try to sum up the teachings of the "Tercer Abecedario Espiritual" we might say they are : Detachment from the objects of the world, emptying the heart of all worldly affections, longings and concerns, and constant remembrance of God as the most efficacious means for leading our mind on to higher forms of prayer and contemplation. These naturally help each other, growing, as it were, along parallel lines. And with all other great mystics, Osuna sets forth the necessity of the destruction of vices and earthly attachments and of the elimination of desires for created things. This feature marks off true mysticism from its counterfeits and from the ideas formulated by all would-be mystics possessing only some theoretical knowledge of the subject, but who have never cared to follow the path themselves. Both in the East and in the West it has been the constant endeavour of all great teachers to stress the point that there can never be any real and lasting progress in spiritual life without some asceticism and mortification on the part of the aspirant. These, coupled with true inner detachment from worldly things and from all forms of worldly relationships, strengthen and greatly facilitate the steady remembrance of the Divine, and this again brings about a greater and greater detachment from all that belongs to the world and to merely human forms of love. And when the highest form of Divine Love is attained in this way, the aspirant reaches his goal and becomes united to Him Whom he loves and Whom alone he desires. So the Hermit of Hampole, that great singer of the love of the Lord, says in one of his beautiful prayers :

"Lord Jesus, I ask Thee, give unto me movement in Thy love withouten measure; desires withouten limit; longing withouten order; burning withouten discretion. Truly the better the love of Thee is, the greedier it is; for neither by reason is it restrained, nor by dread thronged, nor by doom tempted. No man shall ever be more blest than he that for greatness of love can die. No creature truly can love too mickle. In all other things all that is too mickle turns to vice, but the more the strength of love surpasses, the more glorious it shall be."

Osuna, with most Western mystics, is a Bhakta and knows and teaches only the path of single-minded devotion to God and to a great extent to a personal Christ on Whom every thought and every single action of our life are to be centred, an attitude which has found one of its best interpreters in the great sage Narada when he describes the true nature of Love, saying, "Narada says that Love begins when all thoughts, words, and actions are surrendered and given to God, and when one feels the greatest misery in forgetting God," for the religion of Bhakti is eternal and universal as soon as it is freed from the many doctrinal bonds with which ardent devotees of a particular Divine Name and Form try to bind and limit it in all countries and ages.

Real Divine Love is freedom and bliss unchanging as opposed to all other forms of love, which are self-seeking personal claims and thus mean bondage and misery and change. And Osuna as well as all other great mystics knew well that in these there is no happiness or liberation, but only pain again and again to the end.

May the Lord Who is the one Source of our being fill us with true renunciation, discrimination, and perfect dispassion for all things worldly and all worldly attachments, so that we may long to find shelter and rest at His Holy Feet alone.

THE IDEAL OF SOCIAL SERVICE IN INDIA

By Swami Sambuddhananda

Man is a social animal. Ever since the dawn of his consciousness he feels and finds himself planted in a social environment. With the advance of his age and wisdom he appreciates the benefits and privileges of social life. A rational being as he is, he soon realizes that he too has something to do in return for the society. And the time comes when he considers social service to be the birthright of every man.

In a word, social service means labour of love. It is an act of philanthropy when accomplished without any motives and desires. Literally, a service is called social when it is meant for any particular society, national when it is done for all the societies belonging to a nation, and humanitarian when it is rendered to humanity at large without any distinction whatsoever.

Social service is one of the best means of self-evolution. Human life is an effort for the attainment of all-round perfection. Every effort, when true and sincere, soon transcends the social and national limits and finds its highest culmination in universalism.

Social service in India is not without its speciality. "The term has a somewhat different meaning in Great Britain and America." In India it is absolutely shorn of the sense of superiority and arrogance that are often the inevitable accompaniments of such acts of charity, and implies a spirit of love and reverence. The keynote of social service is selflessness or sacrifice. In all acts of social service the spirit of selflessness must predominate; otherwise it is a positive disservice. Service without sacrifice is unthought of and unthinkable in India. It is inseparably or indissolubly combined with renunciation. Service and renunciation do not exclude each other but like body and soul are interdependent. Renunciation is the very soul of all kinds of service, in and through which it manifests and shines.

Social service, as such, should not be confused with socialistic service of the modern age. Socialism which is "essentially a doctrine and a movement aiming at the collective organization of the community in the interests of the mass of the people by means of common ownership and collective control of the means of production and exchange" has been invading country after country and influencing more or less the whole world for many decades. Modern socialists do neither support nor oppose religion. But social service in India is regarded as solemn and sacred as religion. Nay, it occupies an important place in every walk of religious life and is considered a part and parcel of religion itself.

Vast and various are the needs of this world. It stands in need of different kinds of service to fulfil the demands of different ages. That is why we find different kinds of duties enjoined in our scriptures for different Yugas. Manu while determining the Yugadharma says,

"The practice of penance is for the Satya, cultivation of knowledge for the Tretâ, sacrifice for the Dwâpara, and charity alone is to be performed in the Kaliyuga." So the acts of charity, better called service, according as they minister to the physical, intellectual, moral or spiritual needs of the suffering humanity, may be classified as (i) material, (ii) mental and (iii) spiritual.

Every nation has an ideal of its own. "The national ideals of India are service and renunciation. Intensify her in these channels and the rest will take care of itself," says the great and illustrious Swami Vivekananda. Service and sacrifice are the very backbone of India and her people. Her hopes and aspirations, peace and prosperity—all are based upon this lofty spiritual ideal. It is with this ideal that India once established her unique position in the world. It is now impossible for her to change it. Even if it be possible to change the course of the Ganges and make her travel back to her sources, it is not possible to change the hoary national ideal of India. With India it is as old as humanity. To say that the ideal of social service in India with its sparkling variety of forms is found to be in existence from the prehistoric period down to the present day is not an exaggeration.

If we look back to the Upanishadic age, of which the other subsequent ages are but echoes, we come across many a glowing reference to service. The *Chhândogya Upanishad*, which is regarded as one of the oldest of the Upanishads, declares in its first verse of Ch. XXIII of Bk. II: त्रयो धर्मस्कन्धा यज्ञोऽध्ययनं दानमिति प्रथम. :—"Three are the branches of Dharma. Sacrifice, study, and charity are the first." Another Sruti maintains: एतत् त्रयं शिक्षेत् दमं दानं दयामिति :— "One should learn the triad—self-control, charity and compassion." Mere inculcation of charity has not been the only function of the Srutis, but they have laid down sufficient hints for its proper execution.

Charity and compassion were also extolled in the age of the *Mahâbhârata* although some limitations are found to have been put upon them. Sri Krishna in the *Bhagavad-Gitâ* (Ch. XVIII. 5) says, "Sacrifice, gift and austerity are purifying even to the wise." He also makes a glowing reference to the ideal of service and sacrifice where he makes a clean distinction between the "divine and devilish attributes" (*Bhagavad-Gitâ*, XVI. 1—5). Though charity has its own restricted sphere, (*Gitâ* XVII. 20—21), the Lord speaks also of saints whose love carries away all in its sweep and who realize God and attain to absolute freedom. He says, "With the imperfections exhausted, doubts dispelled, senses controlled, and being engaged in the good of all beings, the Rishis obtain absolute freedom (*Gitâ* V. 25). Verily they only who having subdued all the senses and remaining evenminded everywhere are engaged in the welfare of all beings, reach Myself." (*Gitâ* XII. 4).

From the age of the *Mahâbhârata* if we come down to the age of Buddha we find how the same national ideal of India was presented to the people with a new life and in a new garb. In this period we find the children of the soil, high or low, rich or poor, imbued with a higher moral principle. Of course, it is certainly in consideration of the demands of the days that Lord Buddha did not care to preach the theistic part of the Indian philosophy but laid great stress upon the ethical side. His powerful and passionate appeal touched even the hearts of mighty monarchs. The eminent emperors like Asoka, Kanishka, and Harshavardhana did not hesitate to lay their life and wealth, power and property, at the altar of the welfare of their

country and countrymen. The whole of the Indian empire, as a result, was ennobled and uplifted. And India once more rose to the highest pinnacle of glory in this period which forms one of the best and brightest chapters in the history of our country.

In later ages too we do not miss this golden link. Even the great Sankara whose massive intellect is adored and worshipped by all the savants of the world and who preached monism in its highest form did not fail to pay an eloquent tribute to the inestimable selfless services of those good souls who 'do good to others as does the spring, and who having themselves crossed this dreadful ocean of birth and death, help others also to cross the same, without any motive whatever.' What then to speak of the still later ages when we meet such a personality as that of Sree Chaitanya who was selfless love personified and who with a view to ennoble and elevate the masses broke down the barriers that had been gathering round the different sects and societies of his time.

The present day social service movement which was initiated by the illustrious founder of the Ramakrishna Mission, the great Swami Vivekananda, during the closing years of the nineteenth century, has already made its mark in the world. The marvellous growth of the Institution within so short a time is no doubt due to its harmonious adjustment to the needs of the age. The service, which it inculcates, has also special characteristics of its own. The Upanishads teach : मातृदेवो भव, पितृदेवो भव, आचार्यदेवो भव—"Let thy mother be to thee like unto a god! Let thy father be to thee like unto a god! Let thy teacher be to thee like unto a god!" To these the great Swami added, दरिद्रदेवो भव, मूर्खदेवो भव—"Let the poor and illiterate be to thee like unto gods." This is certainly not a departure but a development of the ideas imbedded in the scriptures.

Selfless service is a great unifying factor in human character. It unites men of different classes and communities into a brotherhood. It is not only a man-making but a nation-building power, particularly in a land which happens to be the home of a number of different sects. The very soul and secret of such service is sacrifice. To infuse this idea into the hearts of all the spiritual aspirants, the Hindu scriptures in all their different aspects, philosophical, mythological, and ritualistic, have never failed to reiterate its need and importance in every walk of life. They provide sufficient scope for selfless work even in personal affairs with a view to expand our limited vision. For "all expansion is life and all contraction is death." While one prays to the Almighty, we find how one prays for the expansion of his love to all beings. Every auspicious work of a Hindu family is preceded by a 'Tarpana' or offering of libation to the departed dear. And in the Tarpana or a Srâdha ceremony in which libations are offered to the departed relatives, the prayer not only breaks down the barrier of the world of relatives but includes the whole existence from the highest to the lowest when one has to chant :

आब्रह्मस्तम्भपर्यन्तं देवर्षिपितृमानवाः ।
तृप्यन्तु पितरः सर्व्वे मातृमातामहादयाः ॥

—"Let the Devas, sages, the manes and men and also my relatives both on the father's and mother's sides—all beings from Brahman down to the blade of grass be appeased."

Selfless service, if rightly rendered, is a double blessing. It benefits both the person that serves and the person that is served. It not only saves human society from all evils that are found to

eat into the vitals of the institution but ensures its growth and development.

But to the great saints with whom sacrifice has been the motto of their life nothing is greater and better than absolute denial of the self. They outgrow all limits of life and find the same Divinity everywhere. The prayer of Prahlada, when he offered all that one can possess and enjoy in this ephemeral world—

न त्वहं कामये राज्यं न स्वर्गं न पुनर्भवम् ।
कामये दुःखतप्तानां प्राणिनाम् आर्तिनाशनम् ॥

"I do not want any kingdom, nor worldly happiness, nor escape from rebirth; what I want is the cessation of the affliction of all beings tormented by the miseries of life"—is undoubtedly edifying to all. The great Swami Vivekananda who was ready to suffer thousand miseries and die hundreds of deaths also said, "Where dost thou seek God? Are not the poor and miserable gods?" Indeed this noble ideal of service, as expressed in the glowing words of the great patriot saint of India, is to be pursued by all social workers, in the interest of individual spiritual growth and also of the common good of humanity.

SIVA MAHIMNAH STOTRAM

THE HYMN ON THE GREATNESS OF SIVA

By Swami Pavitrananda

सुरगुरुमभिपूज्य स्वर्गमोक्षैकहेतुं
पठति यदि मनुष्यः प्राञ्जलिर्नान्यचेताः ।
व्रजति शिवसमीपं किन्नरैः स्तूयमानः
स्तवनमिदममोघं पुष्पदन्तप्रणीतम् ॥ ३८ ॥

स्वर्गमोक्षैकहेतुं giver of heaven and liberation सुरगुरुं the Adorable of gods i. e. Siva अभिपूज्य worshipping नान्यचेताः with one-pointed mind प्राञ्जलिः with folded palms (सन् being) मनुष्यः a person यदि if पुष्पदन्तप्रणीतं composed by Pushpadanta अमोघं unfailing इदं this स्तवनं hymn पठति reads (सः he) किन्नरैः by Kinnaras स्तूयमानः worshipped शिवसमीपं to the presence of Siva व्रजति goes.

38. After worshipping Siva, who is adored by gods and who grants heaven and liberation, if one with single-minded devotion and folded palms reads this unfailing[1] hymn, composed by Pushpadanta, one goes to Siva, being worshipped by Kinnaras.[2]

[1] *Unfailing*—sure of giving result, i.e. leading to Siva.

[2] *Kinnaras*—a kind of beings who have got a human form but whose head is like that of a horse.

आसमाप्तमिदं स्तोत्रं सर्वमीश्वरवर्णनम्
अनुपमं मनोहारि पुण्यं गन्धर्वभाषितम् ॥ ३९ ॥

गन्धर्वभाषितं composed by the Gandharva Pushpadanta ईश्वरवर्णनं describing the glory of god अनुपमं unparalelled पुण्यं sacred सर्वं all स्तोत्रं hymn आसमाप्त from start to finish इदं this मनोहारि fascinating.

39. This unparalleled, sacred hymn composed by Pushpadanta, and describing the glory of God is fascinating from start to finish.

इत्येषा वाङ्मयी पूजा श्रीमच्छंकरपादयोः ।
अर्पिता तेन देवेशः प्रीयतां मे सदाशिवः ॥ ४०

एषा this वाङ्मयी of words पूजा worship श्रीमच्छंकरपादयोः to the feet of Siva अर्पिता offered इति तेन at this सदाशिवः ever propitious देवेशः the Lord of gods मे to me प्रीयतां may be pleased.

40. This hymnal worship is offered to the feet of Siva. May the ever-propitious Lord of gods be pleased with me at this.

तव तत्त्वं न जानामि कीदृशोऽसि महेश्वर ।
यादृशोऽसि महादेव तादृशाय नमो नमः ॥ ४१ ॥

महेश्वर Oh Great Lord तव thy तत्त्वं the true nature of thy being—कीदृशः of what sort असि thou art न जानामि I do not know. महादेव Oh great Siva यादृशः of whatever sort असि thou may be तादृशाय to that sort नमो नमः salutation again and again.

41 Oh Lord, I do not know the true nature of Thy being—of what kind Thou art. Oh Great God, my salutation again and again to That[1] which is Thy true condition.

[1] *That . . . condition*—implying that God will accept the worship of a devotee, though he may not know the real nature of the Lord.

एककालं द्विकालं वा त्रिकालं यः पठेन्नरः ।
सर्वपापविनिर्मुक्तः शिवलोके महीयते ॥ ४२ ॥

यः which नरः person एककालं once द्विकालं twice वा or त्रिकालं thrice पठेत् reads, (सः he) सर्वपापैः from all sins विनिर्मुक्तः free शिवलोके in the abode of Siva महीयते is glorified.

42. The person who reads (this hymn) once, twice or thrice is[1] glorified in the abode of Siva, being free from all sins.

[1] *Is . . . Siva*—i.e. after death goes to the abode of Siva and remains there in great glory.

श्रीपुष्पदन्तमुखपङ्कजनिर्गतेन
स्तोत्रेण किल्बिषहरेण हरप्रियेण ।
कण्ठस्थितेन पठितेन गृहस्थितेन
सुप्रीणितो भवति भूतपतिर्महेशः ॥ ४३ ॥

श्रीपुष्पदन्तमुखपङ्कजनिर्गतेन coming out of the lips or Pushpadanta किल्बिषहरेण destroying sins हरप्रियेण dear to Siva स्तोत्रेण by hymn कण्ठस्थितेन committed to memory पठितेन read गृहस्थितेन kept in the house भूतपतिः Lord of the creation महेशः great god सुप्रीणितो greatly pleased भवति becomes.

43. If a person learns[1] by heart, reads or keeps in the home this hymn, which came out of the lips of Pushpadanta, and which destroys sins and is dear to Siva, Siva, the Lord of creation, becomes very pleased.

[1] *Learns . . . home*—Three stages are mentioned—namely, committing to memory, reading from books and keeping the book in the home. Simply keeping the book in the home has some importance inasmuch as it will occasionally remind one of Siva.

इति श्रीपुष्पदन्तविरचितं शिवमहिम्नः स्तोत्रं समाप्तम् ।

Here ends the hymn on the greatness of Siva composed by Pushpadanta.

NOTES AND COMMENTS

IN THIS NUMBER

In the *Editorial* we have stressed the essential requisites of spiritual life and shown that the realization of complete harmony with the cosmic order is the ultimate end of human existence. The article on *Sri Ramakrishna* by Swami Premananda, one of the monastic disciples of the Master, presents a realistic picture of the distinguishing traits of Sri Ramakrishna's synthetic personality. Prof. Jadunath Sinha, M.A., P.R.S., Ph.D., of the Meerut College, discusses in *The Nature of æsthetic Experience* the various phases of æsthetic bliss (*rasa*), experienced by an aspirant at the different stages of his psychic unfoldment. The article on *Benevolence* by Prof. Nicholas de Roerich deals with the true spirit of blissful benefaction and heroic striving, which is nobly manifested in all the conscious creators of a better future. *Richard Mulcaster and His contribution to the Philosophy of Modern Vocational Education* by Dr. Devendra Nath Das Gupta, M.A., Ed.D. (Calif.), throws light on the educational views of Richard Mulcaster of England. Mr. Haripada Ghosal, Vidyabinode, M.A., M.R.A.S., shows in his article on *Unity in Life* that the realization of unity in the diversity of phenomena is the actual message of the Vedânta. Mr. Wolfram H. Koch's article entitled *Fray Francisco de Osuna and His Third Spiritual Alpha-*

bet gives a graphic account of the teachings of a Spanish mystic, incidentally showing their similarity to the universal gospel of the Gitâ. In *The Ideal of Social Service in India* Swami Sambuddhananda of the R. K. Mission points out the real spirit that underlies all social service in India.

IS PATRIOTISM IRRELIGIOUS?

The Christian moralists have often found themselves in a quandary in reconciling the dictates of patriotism and the profession of religion. While religion teaches love, peace, and charity, patriotism, which is almost universally recognized as a virtue, is commonly supposed to sanction hatred, war, and violence of all kinds for the sake of one's country. Quite naturally, therefore, a few have come to regard them as incompatible. Many pacifists are inclined to endorse Johnson's celebrated definition of patriotism as "the last refuge of a scoundrel". Tolstoy sincerely believed that religion precluded patriotism and that patriotism precluded religion. But, do they really conflict? It does not need any great penetration to see that the word patriotism has taken on a bad odour in the modern age because it has almost become a synonym for large-scale brigandage.

Mr. Louis L. Mann, who sometime back wrote on the subject of patriotism and religion in the *Unity*, considers that notwithstanding the denunciations of the moralists patriotism is one of the loftiest sentiments of mankind. "Naturally," he writes, "there is patriotism and patriotism. There is the patriotism that is true and the patriotism that is false." Though the right kind of patriotism does not preclude religion, there are types of it, he points out, which are incompatible with religion. The latter embrace chauvinism, jingoism, *Decaturism*—by which is meant: "My country right or wrong"—, imperialism, and nationalism conceived not as a *means* but as an end. Our generation, he complains, has been wrongly 'conditioned' upon the subject of patriotism. We are totally blind to its 'peaceful' implications. Whenever the word is uttered it at once calls up the picture of war in our mind. "As if," he continues, "peace did not have her victories no less renowned than war! As if peace did not have need of patriotism as demanding and exacting as that of war! . . . . As if those great souls who struggle to abolish poverty, to alleviate disease, to reduce crime, to eliminate ignorance, to free schools from the control of politics, who fight against graft and corruption and dishonesty in government, to say nothing of the 'microbe hunters' and the 'death fighters,' and the Red Cross and the Salvation Army who struggle to redeem the victims of misfortune from their lowly estate, are not patriotic!" The writer concludes his admirable essay with the following noble sentiments, with which every reasonable person will agree: "Patriotism must not be defined as a love for one's country in terms of a willingness to die for one's country. It must be redefined as a love for one's country expressed in a willingness to live for one's country—to live for one's countrymen—so that one's own country, one's national love, might contribute to all mankind that for which one's own country is best fitted mentally, morally, physically, and spiritually, to the interests of all men, everywhere. Such a patriotism would not be incompatible with religion. Such patriotism would be religion itself."

Epictetus, the stoic, remarked that everything has two handles by which it can be taken hold of. He meant that there is a point of view from which

almost everything can be justified and that there is another from which it can be condemned. We can use and abuse the same thing. Patriotism is such a virtue. Real patriotism teaches men not to love one's own country and to hate another's. It teaches the love of one's country first, because our immediate neighbours are the first claimants on our attention. As Ramakrishna used to say, love which is confined to a family, a group, or a country is infatuation, but the love which embraces all is the real stuff.

YOGA AND REPRESSION

The unconscious is daily assuming more and more importance in the investigation of the psychologists. Psycho-analysis has undergone many changes of detail at the hands of both the originator of the theory and his followers. In all of them, however, the unconscious persists as the most powerful determinant of our conscious processes and activities. It is a kind of dark subterranean region into which all our desires upon which society frowns with disfavour find their way. Our desires are repressed and not killed. They hide themselves from our view and continue to exert their malignant influence on us in a still more ruinous way. There is no escape from the tentacles of this tyrant. It is unreasonable in the sense that conscious reasoning has no power of thwarting its activity. It is clear that such a theory aims a fatal blow at all our moral and spiritual ideals. For, if all our endeavours for self-discipline and purity only help to create an unhealthy background for our mental life and fail to eradicate the animal impulses, what good is there in the pursuit of virtue? Religion then really becomes an 'illusion' as Freud believes it to be.

The force of the unconscious has long been recognized in India. The Yoga psychology paid great attention to it. This is also admitted in all the practical religious systems of the Hindus, which take for granted the Yoga psychology. Psycho-analysis has just re-discovered in this an old truth, which it has stated with a scientific clarity and precision. It is, however, yet to arrive at a further truth which Yoga has already found out. It is true that, when we deny our violent and impetuous desires their normal outlets of expression and harbour them inwardly, they recoil on us with all the malevolent power of an obstructed mountain stream. But there is such a thing as substituting one passion by another, impure thoughts by holy ones. Mind, like nature, abhors vacuum. You can no more take up a purely negative attitude in life than you can live on air. If we are anxious to escape the bonds of our worldly cravings, we must cultivate holy thoughts in their place. As Ramakrishna has said, our sincere cravings for a noble ideal eat up all our animal impulses. This is what Yoga says and what psycho-analysis has to learn. Yoga admits that our unsatisfied cravings go to form the fine Sanskâra-vâsanâ complex which is equivalent to the psycho-analyst's unconscious. But it further states that the steady arrest of a particular vritti (modification of the mind-stuff, i.e. thought) on the conscious plane has a subversive and annihilating effect on the heterogeneous Sanskâra-vâsanâ complex accumulated for a long time. The steady cultivation of a holy thought washes away all the accumulated dirt from the mirror of mind, which then images the Truth without any distortion.

REVIEWS AND NOTICES

LECTURES ON THE BHAGAVAD GITA. By D. S. Sarma, M.A. *Published by N. Subba Rau Pantulu. Rajahmundry. Pp. 213. Price Re. 1-4-0.*

This book is a collection of six lectures on the *Gitâ,* which were delivered by Mr. D. S. Sarma at the request of the Hindu Samaj, Rajahmundry, with a view to instilling into young minds a love for that scripture. It also contains an English translation of the work. Mr. Sarma has already acquired a reputation for his lucid and commonsense exposition of the message of the *Gitâ.* By this present and admirable publication he has put the public under further obligation.

The series begins with a discourse on the way in which to read the *Gitâ.* There are so many ways of approaching the *Gitâ,* ritualistic, theological, scholarly, and the fault-finding way of the missionaries. These are rightly condemned. The *Gitâ* has to be approached in an intensely religious and practical spirit. Only then it would bind in a common unity of purpose the manifold activities of our life. He is far from taking any sectional view of the work. The appeal of the *Gitâ* is to the whole man and not to his isolated logical understanding. "The *Gitâ* touches our hearts, convinces our minds and shapes our will. It covers the whole way of man's pilgrimage to the feet of God." He does not believe that the *Gitâ* emphasizes any one path at the expense of the others. Rather, it maps out a graded and harmonious course of spiritual discipline for the entire humanity according to its need and development. Yoga or spiritual life as depicted in the *Gitâ* "is like a hill whose base is action and whose top is contemplation. It is through right kind of action that we rise to contemplation." He dismisses the idea which is entertained by some that the *Gitâ* is merely a gospel for social service or humanitarian work or a gospel of duty for duty's sake. It is absurd. "The *Gitâ* no doubt, in a famous phrase, insists on the importance of work for the good of the world. But it insists much more on finding God who is the source of all goodness."

The author's observations on the attitude of the *Gitâ* to spiritual life and to contemporary thought are illuminating, and his exposition of the Svadharma doctrine in the *Gitâ* is eminently reasonable. The *Gitâ,* he says, "recognises the force of natural disposition in man and teaches that every man should first be true to himself and should make the best of his natural gifts and utilise them for the service of God." In the last lecture he refutes the charge commonly levelled against Hinduism that it is other-worldly and apathetic to the idea of progress. He believes that the *Gitâ* teaches us, in the words of Vivekananda, to steer clear of the Scylla of old orthodoxy on the one hand and the Charybdis of the mad career of modern Europe on the other. The excellent Foreword written by Sir S. Radhakrishnan has enhanced the value of the work. There are also three appendices containing the views of Tilak, Gandhi, and Malaviya on the *Gitâ.*

FRENCH

(1) JNANA YOGA ; (2) BHAKTI YOGA : (3) KARMA YOGA ; (4) RAJA YOGA ; (5) ENTRETIENS INSPIRE'S. Traduits de l'anglais par Jean Herbert. *Depositaires Generaux: pour la France: Adrien Maisonneuve, 11, rue Saint-Sulpice, Paris ; pour la Suisse: Delachaux et Niestle, Neuchâtel ; pour l'Inde: Bharata Shakti Nilayam, Pandichery.*

The interest in Vedânta philosophy is steadily growing in the continent of Europe. But, it was a pity that while the valuable works of Vivekananda, which contain the most authentic and popular exposition of the principles of practical and theoretical Vedânta in the modern times, have long been available to the English-speaking public, no translations of his works appeared in the principal continental languages until a short time ago. It is not a day too soon, therefore, that Mons. Jean Herbert of the League of Nations has undertaken to translate them for the benefit of the French readers. Mons. Jean Herbert has long taken an active interest in Hindu religion and philosophy and is, for that reason, eminently fit to grasp the significance of terms and view-points which often elude the subtle skill of otherwise learned translators. These translations of the four Yogas and the Inspired Talks cover the most important

portions among the works of Vivekananda. This rendering into French has been extremely faithful and lucid. We wish their wide circulation and feel little doubt that they will be eagerly welcomed by all who want to acquaint themselves with the real message of Vedânta.

HINDI

KALYÂN, SANTÂNK—IN 3 PARTS. VOL. 12. NOS. 1, 2 AND 3. *The Gitâ Press, Gorakhpur. Price inland Rs. 3-8 as.; foreign 7s. 6d. and 8s. 6d. (bound).*

The special numbers of the *Kalyâna* have already achieved a wide celebrity by reason of their rich and instructive contents. The present number which deals with the lives of saints in India from the remotest period of her known history down to the recent times fully maintains the usual standard of excellence. There are 825 articles on saints and holy men belonging to the different creeds and ways of life, which prevailed and prevail in India. Besides these, quotations from the sayings of many saints and four hundred and thirty illustrations of different kinds have greatly increased the attractiveness of the issue. The number is sure to form a valuable companion to all devotees.

THE KALYANA KALPATARU. SRI-KRISHNA NUMBER. VOL. 4, NO. I. *Gita Press, Gorakpur. Pp. 280. Price Rs. 2-8-0. Foreign 5s.*

Like all the previous special numbers of the *Kalyana Kalpataru* the present one also contains a feast of informative articles ranging over a wide area. There are over sixty contributions from the pens of different Indian writers of distinction upon various aspects of the life and teachings of Sri Krishna. The volume is also enriched by a number of coloured and silhouette illustrations.

GITÂ DHARMA, VISVA DHARMÂNK. GITA DHARMA KARYALAYA, BENARES. *Price Rs. 2-8 as.*

This special number of the Gitâ Dharma on religion contains 157 contributions on the various branches and aspects of the Hindu Religion. There are also 24 coloured illustrations in the issue. This will serve as a compendious guide-book to those who wish to be acquainted with the various schools of Hindu religious thought.

BHAKTI-YOGA. BY CHAUDHARI RAGHUNANDAN PRASAD SINGH. *The Gitâ Press, Gorakhpur. Pp. 699. Price Re. 1-2 as.*

The author has lucidly discussed all the different aspects of the practice of devotion in this elaborate work. Thanks to his remarkable acquaintance with the scriptures, he has been able to illustrate his topics which are over seventy in number by numerous quotations from the *Sruti*, the *Smriti*, the various *Purânas*, the *Bhâgavat*, *the Gitâ* and the writings of great commentators like Ramânuja and others. It is a very thorough piece of work and should be in the hands of every aspirant after devotion.

MARATHI

MAJHE GURUDEV. TRANSLATED FROM ENGLISH BY S. B. THOMBRE. *Published by Swami Bhaskareswarananda, Sri Ramakrishna Ashrama, Nagpur, C.P. Pp. 97. Price 4 as.*

This is a faithful and clear translation in Marathi of Swami Vivekananda's well-known work in English, *My Master*, which deals with the life of Sri Ramakrishna in brief.

NEWS AND REPORTS

SRI RAMAKRISHNA TEMPLE AT THE BELUR MATH

AN APPEAL TO OUR COUNTRYMEN

Readers of the Life of Swami Vivekananda are aware that when he succeeded in finding a permanent home for the sacred remains of his great Master Sri Ramakrishna at the Belur Math, near Calcutta, in the year 1899, he heaved a sigh of relief as having discharged a heavy responsibility. It was his firm belief that the Master would live in that sanctuary for ages to come, "for the welfare of the many, for the happiness of the many"; for did he not say to his beloved Naren, "I will live wherever you will carry me"? That the place has a peculiar attraction for men and women from all parts of the world holding diverse beliefs, is patent even to a casual observer who watches the ever-increasing crowds of visitors that gather there every day, parti-

cularly on festive occasions. A large percentage of these people come with sincere religious hankerings in their hearts, and never fail to experience an inward peace and blessedness. All this is attributable to the divine presence of Sri Ramakrishna, who was the embodiment of purity, love and spiritual power.

Swami Vivekananda had dreams of erecting a temple of Sri Ramakrishna on the grounds of the Belur Math. He had even prepared under his directions a plan and design of the temple, which was to be an imposing stone structure with a spacious Natmandir or prayer-hall capable of accommodating a thousand devotees. But he did not live long enough to carry out his project. The cruel hand of death cut short his eventful life in its very prime. The plan and design he left for his proposed temple remained a sacred heirloom with his brother-monks, who could not get together the necessary funds for such a big undertaking. Recently, however, an offer of help came from an unexpected quarter. Some self-sacrificing Western devotees proposed to contribute Rupees six lakhs and a half exclusively for this purpose, with a request that the temple be completed as early as possible. Accordingly, a plan and design of a part-stone structure consisting of a Garbhamandir (main shrine) faced with Chunar stone and a Natmandir (prayer-hall) partly faced with it, were prepared on the basis of the plan and design left by Swami Vivekananda, and construction started under the supervision of Messrs. Martin & Co., Calcutta. The edifice, when complete, will be a unique work of beauty and grandeur, which will harmoniously blend some of the salient features of Oriental and Occidental architecture, and be strong enough to withstand the ravages of time for centuries to come. It will certainly be the first one of its kind in Bengal, which possesses no stone temple worth the name.

But the promised donation from the West, although princely, has proved insufficient for the purpose, and needs to be supplemented by other contributions to the extent of at least Rupees one lakh and a half to finish the temple and to construct other necessary works connected with it such as a kitchen and store-rooms, a landing ghat and a protective embankment. The construction will be finished by March next. So the above sum has to be collected forthwith. It occurs to us that there may be thousands of devotees and admirers of Sri Ramakrishna all over the country who sincerely feel that the temple erected in his honour at the Belur Math must be as strong and imposing as possible, and they would naturally like to contribute their quota in materialising the cherished project of Swami Vivekananda. We therefore consider it our duty to acquaint the public with the present situation regarding the temple and invite their kind co-operation. Our reticence in this matter has led many to conclude that the whole of the estimated cost has been subscribed and that consequently no further help is necessary. But it is not so. Now is the time for our countrymen to demonstrate their admiration and regard for Sri Ramakrishna according to their means. Here is an opportunity for them to join hands with our Western friends, so that both East and West may unite in paying homage to this great Prophet of the Harmony of Religions, whose advent was for the good of the whole world. Any contribution sent to the President, Ramakrishna Math, P. O. Belur Math, Dt. Howrah, mentioning the Temple Fund, will be thankfully received and acknowledged by the undersigned.

SWAMI MADHAVANANDA
Acting Secretary,
Ramakrishna Math, Belur.

1st November, 1937.

SWAMI SOMANANDA

It will be a painful shock to many to learn that Swami Somananda, one of the disciples of Swami Vivekananda, suddenly passed away at Bangalore on the 4th of October last. Inspired by the lectures of Swami Vivekananda, he first left his home in 1898 and went to Almora to sit at the feet of the great Swami. But when, on reaching the place, he came to know that the Swami had already gone to Kashmere, he, being penniless at the time, covered the whole distance from Almora to Kashmere on foot. Swami Vivekananda was highly pleased at his spirit of renunciation and intense yearning for God-realization, and sent him after some time to the Belur Math where he was admitted as one of the members of the Order. His silent and unostentatious life soon made him one of the most popular figures in the Math. After the passing away of Swami Vivekananda, Swami Somananda went to Bangalore, where

he lived almost a secluded life till the end. During the closing years of his life he undertook the moral and spiritual training of the convicts of the Bangalore Jail, and his inspiring teachings brought about a complete reformation in the lives of many of these criminals. Needless to say the R. K. Order has lost one of its most earnest souls in his passing away.

SWAMI GNANESWARANANDA

We record with a heavy heart the sudden passing away of Swami Gnaneswarananda, Head of the Vedanta Society, Chicago, U. S. A., from heart failure on the 14th of November last. For some time past he had been ailing from heart troubles, but none dreamt that the end of a life so full of youthful vigour and liveliness of spirit was so near. He was only 44 when he died.

Swami Gnaneswarananda, known in early life as Satindra Nath Chakravarty, came of a middle-class family in the village of Shekhernagar in the district of Dacca, Bengal. His zeal for all kinds of creative and philanthropic activities, which found so abundant an expression in his later years, was in evidence quite early in his life. Most of his time as a student was spent in nursing the sick, relieving the poor and the needy, organizing centres of physical culture and in learning music. In 1914 he graduated from the Jagannath College, Dacca and came into contact with Swami Premananda, one of the direct disciples of Ramakrishna. This proved a turning-point in his career, and his zest for work discovered a new channel of fruitful endeavour. And though he continued his post-graduate studies for two years more, they lost then flavour for him, and he was drawn more and more to the activities of the Dacca centre of the Mission, which came into being about that time. In 1916 he was initiated into real spiritual life by Swami Brahmananda, the then President of the Mission, and in 1917 he renounced the world for joining the Order. After staying a year at Dacca, he came to Benares, where he spent four years, devoting himself to the service of the sick and to study and meditation. Meantime he was initiated into Sannyasa in 1919 by Swami Brahmananda. From Benares he went to Patna at the request of a number of devotees and opened a centre there. By four years of strenuous and pioneering work he put the Ashrama on a stable basis and came to command the great love and respect of the people there. Heavier responsibilities, however, called him to the Math, in 1926, from where he was sent to New York in 1927 for the work of preaching Vedanta. A couple of years after, he went to Chicago and organized a centre in that historic city where Swami Vivekananda first delivered the message of Vedanta to the American audience in 1893. There, by his patient labours, his kind heart and suave manners, his manifold accomplishments and talents, he drew round himself a band of sincere aspirants for spiritual life. Apart from the usual routine of a religious preached, his rich personality enabled him to instruct his students in various aspects of Indian art and culture. In the unbounded enthusiasm for his cause which he prized so much he taxed his energies too much and developed symptoms of heart trouble which eventually proved fatal. The tragic end of such a talented life full of the aroma of a kindly and genial soul has come as a great shock to all his friends, admirers, and devotees. May Lord kindly take unto Himself a soul which dedicated itself to His feet.

RAMAKRISHNA MISSION HOME OF SERVICE, BENARES CITY

Report for 1936

Since its inception the Ramakrishna Mission Home of Service has been rendering medical and other forms of general service to one and all, irrespective of age, sex, caste, creed or colour. The steady expansion of the work of the institution is a tribute to its usefulness. The activities of the Home during the period under report can be divided as follows:—

Indoor General Hospital: There are 145 beds in all the wards together. The total number of cases treated during the year was 1,437. Of these 980 were cured and discharged, 113 were relieved and discharged, 124 were discharged otherwise, 106 died and 114 remained under treatment at the end of the year. The total number of surgical cases in the Indoor Hospital was 215, of which 73 were major cases.

Refuge for the aged and invalid men: Three permanent inmates were accommodated during the year.

The Refuge for the aged and invalid women contained nine inmates during the year.

The Refuge for paralytic patients accommodated eleven paralytic cases.

Chandri Bibi Dharamsala Fund: Under this head 118 men and women were given food and shelter.

Outdoor Dispensaries: The total number of new patients treated at the outdoor Dispensaries of the Home of Service was 61,206 as against 51,846 of the previous year and the total number of repeated cases was 1,12,225 as against 93,473 of the previous year.

Outdoor help to poor invalids and helpless ladies of respectable families: Under this head 184 persons received weekly and monthly outdoor relief in cash and kind.

Special and Occasional Relief: Under this head 11,416 persons were given help in the shape of either books for students, food for stranded travellers or similar relief as occasion demanded.

PRIZE-DISTRIBUTION CEREMONY AT THE RAMAKRISHNA MISSION INDUSTRIAL SCHOOL, BELUR

The Prize-giving Ceremony of the above School came off on the 18th September, at 5 p.m., with the Hon'ble Justice Mr. C. C. Biswas in the chair.

There was a select gathering and amongst those present were Messrs. H. P. Bhowmik, retired P.M.G. (Madras), Kumar Bishnu Prosad Roy (President of the Managing Committee), Babu Annanda Gopal Mukerjee (Chairman, Bally Municipality), S. N. Chakrabarty (Secretary of the Medical College), Swami Sankarananda (Acting Secretary of the R. K. Mission).

The meeting began with devotional music. The Secretary's report of the work done in 1935 and 1936 was read on his behalf by Swami Gambhirananda, a member of the Managing Committee.

The Chairman then gave away the prizes to the respective winners and in the course of his address he paid a warm tribute to the work of the Mission in general and that of the Industrial School in particular.

Swami Ghanananda of the R. K. Mission thanked the Chairman and the audience on behalf of the management.

SRI RAMAKRISHNA ASHRAMA, MYSORE

REPORT FOR 1936

The activities of the Ashrama are mainly social and educational. During the year under report the Swamis of the Ashrama took weekly classes on religious and moral subjects at nine different places in the locality. Besides these, every Sunday a class for a large group of students was held at the Ashrama on the teachings of Sri Ramakrishna. During the year the "Study Circle" which was inaugurated in 1934 contained five members of the Order.

The Ashrama also maintains a Students' Home. The strength of the Home at the end of the year was eight, of whom one was given free board and lodging and another, free lodging only. The Ashrama also helped the social welfare work started in an adjacent village by the villagers themselves. It also observed the birthday celebrations of numerous saints during the year. The Sri Ramakrishna Centenary celebrations which were held in January, 1937, were a great success. The Ashrama also maintains a library for the use of the inmates and the members of the "Study Cricle". There were a few additions in the number of books during the year.

THE RAMAKRISHNA MISSION VIVEKANANDA SOCIETY, JAMSHEDPUR

REPORT FOR 1935 AND 1936

The activities of the Vivekananda Society, Jamshedpur, during the period under report were as follows:

Preaching Work: Several members of the Mission paid visits to the centre during this period and delivered lectures and held discourses on various religious subjects. The birth-day anniversaries of the various saints were celebrated. The weekly religious sittings were also continued as usual.

Educational Work: The Society maintained two free reading rooms and libraries and four free schools in 1935 and six in 1936. The total number of boys in the schools at the end of the period was 301. The Society also runs a Students' Home whose strength at the end of the period under report was 9. Of these five were free and four concession-holders.

Social and Philanthropic Work: During the period the Society nursed a number of patients, cremated some dead bodies and gave help in kind and cash to stranded and indigent people. It also co-operated with other welfare departments and philanthropic organizations whenever such co-operation was needed.

Receipts and expenses during the years were Rs. 10,994-1-6 and Rs. 10,932-14-8 respectively.

THE RAMAKRISHNA MISSION INDUSTRIAL HOME AND SCHOOL, BELUR

REPORT FOR 1936

The Industrial School trains students in (1) cabinet-making, (2) weaving together with dyeing, and (3) tailoring. The courses are of different durations. After the completion of their respective courses, efficient boys are allowed further workshop training. With the exception of an admission fee of Rs. 5/- and a game fee of Re. 1/-, no other fees are charged for tuition in the school. The indigent among the scholars are also helped with stipends.

The number of students in the school at the end of the year was 40. Of the 8 students who appeared for the final examination of the school, all came out successful during the year under review. The students undergoing training in the Industrial School also put in some hours of training in the Agricultural Section to equip themselves thoroughly for a career in rural areas.

The strength of the boys in the Home at the end of the year was 23. The younger boys are imparted some general education in the morning and evening. The religious atmosphere of the Math also tends to benefit the boys morally and spiritually. Regular classes in the scriptures are held every evening. The boys are also taught devotional songs in groups. The boys are further encouraged to take part in various kinds of social and recreative activities and to take regular physical exercise.

SRI RAMAKRISHNA MATH AND MISSION, BANKURA

REPORT FOR 1936

During the year under review, the centenary birth celebration of Ramakrishna was celebrated with great success by the Bankura Ramakrishna Math. As usual, regular classes on the scriptures were held in the Math premises. Several members of the centre also went to different places during the year for the purpose of propagating the message of Sri Ramakrishna.

The activities of the Bankura branch of the Mission during the year were as follows:

(1) *Education*: Seven students were learning homœopathic medicine at the Mission dispensary, of them five were living at the Math. The free primary school run by it had an average 85 students during the year.

(2) *Charitable Dispensary*: Both allopathic and homoeopathic treatments are resorted to in curing the patients. The number of patients treated during the period under report was 22,200.

(3) *Various kinds of relief work*: During the year the mission also undertook different kinds of relief work in areas where famine and epidemics had made their appearance.

THE RAMAKRISHNA MATH AND MISSION, BHUVANESWAR

REPORT FOR 1935 AND 1936

The activities of the Ramakrishna Mission, Bhuvaneswar, during the period under report were as follows:

(1) *Missionary*: The Swamis of the centre went to various places in Orissa on invitation with a view to propagating the ideas and ideals of Ramakrishna and Vivekananda. The various anniversary and centenary celebrations in different towns and districts were a great success.

(2) *Educational*: The free primary school was run as before. Besides, many deserving and poor students prosecuting their studies in M. E. and High Schools were helped with books, school fees, etc.

(3) *Charitable Dispensary*: During the period under review the total attendance of patients was 69,053. The patients did not belong exclusively to Bhuvaneswar proper, but a large number came from the surrounding villages and the remote districts of Orissa.

SRI RAMAKRISHNA MISSION, CAWNPORE

REPORT FOR 1936

During the year under review the activities of the Ramakrishna Mission, Cawnpore, were as follows:

(1) *Preaching*: A religious class was regularly held on Sundays at the Ashrama for the benefit of the workers of the Ashrama as well as the public. The Ashrama also celebrated various festivals and anniversaries and organized 21 public meetings which were addressed by the Swamis of the Mission.

(2) *Philanthropic*: The out-door charitable dispensary of the Mission treated altogether 26,550 cases during the year. Of these 100 were surgical. A large number of persons were also provided with food, shelter, and other requirements.

(3) *Educational*: The Ashrama runs the following three free schools: (*a*) Vivekananda

Vidyapith for boys, (*b*) free night school for labourers, (*c*) free village school at Behta in Unao district. The number of students in these institutions at the end of the year were 60, 18, and 50 respectively. The Ashrama also maintains a Students' Home which is a hostel for boys run on Brahmacharya lines. The inmates are made to pass through a regular routine calculated to benefit them physically, morally, and intellectually. Out of the 12 students accommodated during the year 9 were free, 2 half-free and 1 paying. Five boys who did not belong to the Home were helped with stipends for a part of the year.

(4) *Physical and Social*: The Vivekananda Institute is a popular branch of the institution. It has provision for out-door and in-door physical exercises and other entertainments, such as music and games. The institute is equipped with up-to-date appliances for physical culture. It was well utilized. The Ashrama has also another gymnasium, namely, Vivekananda Vayamshala, for Harijans. The average attendance of the *âkhara* was 40.

The pressing needs of the Ashrama are funds for the extension of the Dispensary Building.

THE RAMAKRISHNA ASHRAMA, BANGALORE

REPORT FOR 1936

The Ashrama organized a series of lectures in different parts of the town by the Swamis of the Order. Besides these activities in the city, Swami Srivasananda also undertook a preaching tour in the Districts of Bangalore and Kolar visiting Bowringpet Goldfields, Mulbagal and D[illegible]ballapur. The period under review also witnessed the steady extension of the educational and preaching activities of the Ashrama. The Saturday evening discourses were continued up to May last and about 40 discourses were delivered on the *Bhagavad Gitâ* on Sunday mornings. The classes and discourses continued to attract a large number of audience. The centenary birth celebrations of Ramakrishna were celebrated with great success. The Ashrama also observed the birthdays of the great Acharyas and other world teachers.

RAMKRISHNA ASHRAMA, FARIDPUR

The activities of the Ashrama fall under the following heads:

Religious: Besides daily classes for the benefit of the inmates of the Ashrama, Sunday classes were held for the public. Further, during the period twelve lectures were delivered at different places outside the town.

Educational: The Ashrama runs two schools, the Mahakali Pathsala for girls and the Metharapara Free Primary School for the boys of the sweepers. At the end of the period the schools had 54 and 24 students respectively on their rolls. The Ashrama also maintained a Students' Home, where poor students were supplied with free board and lodging. The strength of the Home at the end of the period was five. The Ashrama further maintained a free library for the public.

Philanthropic: Several needy persons were given help in cash or in kind. The Out-door Homœopathic Charitable Dispensary treated 19,674 patients during the period under review.

The Ashrama celebrated the birth centenary of Ramakrishna with great success. Its pressing needs are funds for the School, the Home, the Dispensary and the Library.